

NORTHERN ISLANDER.

VOL. I.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, DECEMBER 12, 1850.

NO. 1.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

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A CONGRESSIONAL, AGRICULTURAL, AND LITERARY NEWSPAPER.

The undersigned submits to the public his proposals for the GLOBE and its reports for the next session of Congress. Congress has now so liberally patronized the undertaking that it will be established as a standard work worthy of its official imprimatur, unless the undersigned fails in his duty. This will not be the case if earnest effort can avail. The GLOBE is the only paper that will furnish full reports of the proceedings and debates of the two Houses of Congress; and having received their sanction as such, the best Reporters will be engaged to write out the debates of each day, which will undergo the revision of the Members. The work, after passing through the DAILY GLOBE and receiving correction, will be presented, as finished, in the CONGRESSIONAL GLOBE and APPENDIX.

The debates will probably increase in interest during the next session. The one subject which engrossed the last, will doubtless give way to others of great variety, which, in this progressive country, the cordials of party, and the ambition for place and distinction, necessarily produce. Vast interests will be at stake upon the decisions of the next Congress; and there is great talent in both branches, which will be evoked in their discussion. All the honors of the Republic, dependent on the succession to the Presidency, as well as all the great and permanent interests which go to the advancement of the power of the country, will give impulse to the action of the next session of Congress.

The DAILY GLOBE will be published daily during the session of Congress, and weekly the remainder of the year. It will contain full and faithful reports of the proceedings of both Houses of Congress; and miscellaneous articles on those subjects to which it is devoted.

The WEEKLY GLOBE will contain Agricultural and miscellaneous articles; and will occasionally give debates of such importance as command universal interest.

The price of the WEEKLY GLOBE is reduced to one dollar, with a view to obtain a more general circulation.

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The CONGRESSIONAL GLOBE and APPENDIX will be published as fast as the proceedings of Congress will make a number. Subscribers may expect one number of each week during the first four weeks of a session, and two or three numbers of each week afterwards, until the end of the session.

Complete indexes to the CONGRESSIONAL GLOBE and APPENDIX will be sent to subscribers soon after Congress adjourns.

Nothing of a political party aspect, will appear in the GLOBE save that which will be found in the Congressional reports. A paper assuming to be an impartial vehicle for all sides, cannot maintain its character if the editorial columns reflect a party hue.

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The same rate for a greater number of copies.

The prices of these papers are so low, that advance payments are indispensable to carry them on, and no order will be attended to unless the money accompanies it.

Subscriptions may be remitted by mail, at our risk, in money at par in the section of the country where subscribers reside. The money should be here by the 15th December to insure all the numbers.

JOHN C. RIVBS.

WASHINGTON CITY, October 15th, 1850.

THE DELUGE.

ITS NATURAL CAUSES—CHANGES ACCOMPANYING IT—CERTAINTY AS A FACT IN SCIENCE.

BY JAMES J. STRANG.

To one well acquainted with the surface and appearance of the earth, the extent of its continents, and the height of its mountains, nothing would be more difficult to conceive possible than an universal deluge. Yet are we required, not merely by the traditions of nearly all nations, but by our faith in the sacred oracles, to believe that such an event has taken place in the time past.

I propose, in a brief essay, to show that such an event, however impossible it may be now, was, at the creation, quite possible; and beyond the mere testimony of historic writing, to show from the geologic structure of the earth, and its planetary arrangement, that it has occurred.

The great difficulty in believing in the verity of an universal deluge arises from the impossibility of obtaining water to produce it.—Water will naturally and forever seek its own level. The mass of the waters find their common level at the surface of the ocean. If all the lakes, rivers and fountains of water were drained into the ocean, they would suffice to raise it but a very few feet—probably not more than two or three. But the highest mountains are elevated some five miles above the level of the ocean. From what source was the water supplied that deluged these mountains?

This is the great question concerning the deluge. This we propose to answer, not merely to the fanatical, but to the philosophical, in a manner perfectly satisfactory to the rational and thinking.

Any one will readily admit that such an event as an universal deluge must have effected great changes; and must also have been produced by means of great changes of some kind or other. Though the earth in its present condition could not be deluged, was it not so created that it could be deluged as easily as any other great event in nature could be produced?

Gen. i. 1, 6, 7, 8, 9, 10.—"In the beginning God created the heaven and the earth. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament heaven. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land earth; and the gathering together of the waters called he seas."

By this short account it appears that the earth was not created as it now is, with its surface one vast ocean, broken by two continents, and specked with innumerable islands. It was a vast surface of land, with here and there in its deepest vallies a gathering togeth-

er of waters called seas. The great body of water which has filled up these seas till they join together in one vast ocean was then the waters "above the firmament." For God formed the firmament, that is, the natural heavens, dividing the waters above it from the waters below it.

There was, then, at the creation, a vast body of water above the firmament. That water should thus be held above the firmament cannot be regarded as incredible, since the planet Jupiter is found by modern astronomers to be thus situated at the present time. It has its belts or rings of aqueous matter constantly surrounding it, and the centripetal and centrifugal attractions which keep all the planets in their proper orbits would, as they do in the case of the planet Jupiter, keep this water at the proper elevation above the earth. So it did not require any act of violence to the laws of nature to keep a great body of the water above the firmament, and therefore off from the earth, leaving the principal part of the earth dry land, fit for the habitation of man, for whom it seems most peculiarly designed.

The planet Jupiter has no change of seasons; no natural division into zones. The plane of its equator and ecliptic are identical, and its days and nights are continually of the same length. And, though astronomers have not observed the fact, it is nevertheless a demonstrable truth, that its nights are distinguished from its days by a very moderate degree of darkness, quite insufficient to break off men's ordinary avocations. For the reflections of light upon the internal surface of its rings must extend its twilight quite round its circumference. So, too, when the earth was in like manner surrounded by its waters above the firmament, it could not properly be said that day and night alternated, but evening and morning alternated.—*There was no night there.*

It is an interesting fact in this connection that all mention of natural events and of the habits of the Antediluvians confirm us in the opinion that previous to the deluge there was no change of season, no burning heat, or freezing cold, but a perpetual harvest in spring time.

It is nowhere mentioned that any of the Antediluvians lived in houses. True, one tribe "dwelt in tents." (Gen. iv. 20.) Yet this is spoken of as a marked peculiarity which distinguished them from other tribes. I may safely affirm further that the sacred writer did not originally assert that the sons of Jabal dwelt in "tents," but only that they dwelt in *changeable habitations*. They were herdsmen, or, in the simple language of the sacred historian, "such as have cattle," and wandered about from place to place, dwelling where inclination led them, instead of cities or fixed places, where various tribes constantly dwelt.

Previous to the deluge men wore clothing, it is true; but this was merely to cover themselves for shame, (Gen. iii. 7, 21,) and not

to protect from inclement weather; and the ideas of heat and cold are nowhere named or alluded to till after the deluge. Seed time and harvest, cold and heat, summer and winter, rain and drouth are all ideas originating with the deluge. At the time of the creation we are told that it did not rain, but that God caused a mist to go up from the earth, and water it. (Gen. ii. 6.)

When the flood abated from the earth, God "spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you: neither shall all flesh be cut off any more by the waters of a flood: neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you; and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." Gen. ix. 8 to 16.

Thus it appears that the rainbow was not known till after the deluge. Yet any one having the slightest acquaintance with the laws of light can readily see that there could be no rain but the rainbow would appear to those who were on the sunny side of the storm. It is vain to pretend that the rainbow was miraculously introduced. It is produced by well known natural causes; causes existing in the nature of light itself, and therefore coeval with it. The non-existence of the rainbow previous to the deluge, therefore pre-supposes the non-existence of rain, and of clouds high above the earth.

To account for all these facts, so different from what we find in the present state of the earth, we have only to give credence to the account of the creation in Genesis—that God made a firmament to divide the waters above the firmament from the waters below, and that he gave the earth the same manner of motion with the planet Jupiter, which has its firmament dividing its waters in the same manner.

The waters around the earth protected the equatorial regions from the burning heat, and the reflected rays from the sides of the rings made up for the loss of

heat by the obliquity of the sun's rays in the polar regions. The water was so near above that mists did not rise into clouds; but if the tendency to ascend was strong, the mists would be attracted to the waters above.—If not strong enough for that, they watered the earth in dews, which, falling on the earth every day, always watered without ever drenching it.

With the poles of the earth always perpendicular to the ecliptic, there could be no change of seasons; and the warmth and moisture of every part of the earth gave it universal and perpetual fruitfulness. In the cultivation of the soil man had only to contend with thorns and thistles, (Gen. iii. 18,) which, like the fruits, were every where spontaneous. With such a climate the growth of plants could not but be exuberant in every part of the earth; and, considering these facts, the geological remains of equatorial plants of enormous size, near the poles, can no longer surprise us.

Corresponding to this theory the sacred historian, speaking of the coming of the flood, says, "the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." The opening of the windows of heaven can mean nothing but the pouring down of the waters above the firmament.

As to the means by which the waters were precipitated to the earth, it does not become me to speak dogmatically. But it is enough to know that a large comet passing in the immediate vicinity of the earth would be cause sufficient to incline the poles to the ecliptic, cast down the waters by deranging the balance of centripetal and centrifugal attraction, and thus deluge the earth and produce an alternation of seasons by one single act.

There could be no bow before the deluge, for there was no rain. There could be none during the deluge, for the rain was then universal, and there was no sunny side on which to form a bow.

But as soon as the deluge was finished, God set the bow in the cloud; not by creating a new law of light, but only by that change of circumstances which brought it into action. The law of light by which the refraction of the sun's rays at a certain angle produces the rainbow is doubtless eternal—immutable—essential to the existence of light itself, and therefore could not have been produced by the exercise of creative power even, at the time of the deluge. It must have been in existence as a scientific truth as long as light had a being.

The same act which precipitated the waters above the firmament to the earth, also broke up the fountains of the great deep. For the attractive power of a comet or other heavenly body sufficient to change the position of the earth in its orbit would produce a tide even in the in-

land seas of the Antediluvian earth sufficient to inundate all the low grounds about their shores.

A question will be raised, how does it happen that the water does not now cover the whole earth? For, says the sacred writer, "the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heavens were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered." (Gen. vii. 12, 20.)

This objection is predicated upon the theory that the water stood at a dead level fifteen cubits above the tops of the mountains. Such a theory is not warranted by the language of the sacred historian. The waters prevailed fifteen cubits where the writer speaks of; probably where the ark was; but in regard to the high hills and the tops of the mountains, we are only assured that they *were covered*. After this (Gen. viii.) we learn that the waters abated, but we do not learn that any part of them were returned to the heavens, or in any way removed, except by abating; that is, sinking down to their natural level. In thus sinking down the present division of land and water, with some slight differences, was doubtless formed, without any diminution of the quantity of water, which, in the act of precipitation, "covered the tops of the highest mountains," so as to destroy every thing "that had the breath of life."

After the deluge the Lord said, "I will not any more curse the ground for man's sake, neither will I again smite every living thing, as I have done." And the earth having lost its perennial productiveness, in the alteration of seasons, which was established by the change of the direction of the earth's axis, he promised farther, (Gen. vii. 22,) "While the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night, shall not cease." This is the first mention in all human records, of any such changes. They were new facts, founded on the new state of the earth, and the promise was that the earth should not be any farther cursed, so as to take away the advantages it then possessed.

Agreeing with this hypothesis is the fact that throughout all northern Europe and Asia the skeletons of elephants and other animals peculiar to the tropics are found in vast abundance. Indeed, not many years since the *carcass* of an elephant was discovered imbedded in a vast mass of ice near North Cape in Norway, in a state of nearly perfect preservation. It was first brought to light by the sliding off of a vast avalanche, undermined by the constant washing of the sea. The flesh was being devoured by the bears as fast as it thawed out, but so perfect was its preservation that almost the entire hide, as well as the skeleton, were preserved for the royal museum. This carcass, previous to the abrasion of the ice, was imbedded several hundred feet beneath the surface of snow and ice, where it had been left at the abate-

ing of the waters of the deluge, frozen by the first frosts, and covered by the first snows ever witnessed on the earth.

There are places where the waters are constantly wearing away the coasts of Greenland, and imbedded in ice, and covered with snows, are cane breaks as regular as any on the Mississippi, and of as luxuriant a growth as those of Central America. These must have grown, as the animals lived, at a period when the polar regions had a tropical climate; that is, in the Antediluvian world.

In the Delta of the Mississippi, the Niger and several other large rivers, forests are found standing where they grew, buried in the alluvium which has been accumulating for ages, and remaining perfect in their structure to about sea level. These forests are extensive in Louisiana, and in the lower part of the State the trees are found entire. Further up the tops are rotted away down to sea level, but in either places if you dig down to the roots they are found to stand in the soil where they grew.—These forests must have grown when the surface of the ocean was below where their roots now are.

Geologists have attempted to account for the existence of these forests by supposing that the ground has sunk since they grew. But it is a well known fact that the down-sinking and up-rising of the earth goes on so very slowly as to be scarcely perceptible in a generation.—Consequently if these grounds had merely sunk by the burning out of internal fires, (as the countries bordering on the German ocean are supposed to be,) the forests would have utterly wasted long before the waters rose over them so as to preserve them.

Unquestionably these forests are Antediluvian. They grew on their present level, and were drowned out, and preserved from decay by the waters of the ocean, which was filled up at the subsiding of the deluge so as to cover them; those portions of the forest not entirely submerged rotting off near the surface of the water, and preserved merely the stumps. The annual deposit of mud since that time have filled up these narrow and shallow portions of the ocean, and made Deltas where were formerly the estuaries of the great rivers.

This hypothesis stands with the account given by the sacred historian, both of the creation, the history of the Antediluvians and the deluge. It agrees with a vast mass of facts discovered by the scientific in modern times in the geology of the earth. It makes the flood a possible and probable fact, which would otherwise be incredible and impossible. And I submit that the various facts and circumstances referred to in the course of this article, show it not merely possible and probable, but true.

❧ Snow is but four inches deep. To-day the thermometer stands at 16 degrees above zero. This is the lowest yet. No ice has yet formed in the bay.

❧ The late severe east wind drove a large quantity of nets ashore, doing considerable damage.

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, DECEMBER 12, 1850.

PUBLISHERS NOTICE.

After considerable unexpected delay we have at length succeeded in getting out the first number of the Northern Islander. The publication will be regular hereafter, though during the winter the paper will doubtless reach our subscribers at irregular intervals.

The Islander will, as its name imports, be the gazette of the Islands; devoted to their interests; as well as a vehicle of general news, literature, science and the arts. And issuing among a people exclusively saints, (in derision called Mormons,) it will of course strongly reflect their interests and feelings. Yet it is not intended as the official organ of the church, but a paper for general reading. The publishers will, nevertheless, as matters of news, keep their readers informed of every thing of interest, both relating to the Mormon colonies in this region, and all the various settlements commenced in the upper lake country.

Without entering into any partisan political measures, we shall give the political news, and frankly express our views on all such questions as are of interest to the people of this region.

The peculiarity of our location, the vast country around scarcely more known to the general reader than the interior of Africa, but intimately known to the enterprising semi-civilized traders and hunters, who occasionally visit us, the rich store of Indian legend all open to us, and the somewhat original views of the progress of events, taken by many in this region, will give an interest to our publication which few country or city periodicals can claim.

These facts render it necessary that the matter of the paper be almost entirely original. In all the vast territories of the Hudson Bay Company, three-fourths of Upper Canada, and half of Wisconsin, there is no paper.—Two-thirds of Michigan has but one. To all this region, an empire larger than all Europe, sparsely populated with a very enterprising and intelligent population, we have access. Its history, its institutions, even its geography, its legendary lore are a vast untasted fountain, from which we propose to enrich our columns, at the same time that we chronicle the founding and growth of a great empire. With this brief expose of our intentions, we offer our journal to those who think it worth the purchase.

PROPELLER OHIO.

The Ohio, on her last trip down, stopped at this place, laying at McKinley's wharf on the east side of the harbor. Early on the morning of the 28th Nov., during the severest east wind known on this lake for thirty years, she broke loose, bringing away the principal part of the wharf, and drifted to the west side of the harbor, where she went aground in three feet water. The cargo, consisting mostly of 7,000 bushels of wheat, was brought

ashore, when, on the 3d of Dec., she succeeded in getting off, and the evening of the 5th she left for Cleveland, in good condition. The people here turned out in a body to assist the Capt. in his successful efforts to save boat and cargo, conduct which he appeared to properly appreciate. But the conduct of two of the officers, who, after being thus generously succored, went off calling the people "damned Mormons," cannot be too severely reprehended.

THE PATCHIN.

The first class steamer PATCHIN went on the rocks of Isle le Galet (Skilligalee) the 27th Sept., and was repeatedly reported a total wreck within the next few days. The enterprising commander, Capt. H. WHITAKER, persevered in his efforts to save her, until Nov. 29th, when the severe south-west wind finally broke her in. A very few days previous, she was pumped out, and found to be perfectly sound in her timbers, and the pump on board was sufficient to empty her in two hours and a half. Unfortunately when Capt. W. had got the proper apparatus for her relief, the season was too far gone. Had his measures been a little more promptly seconded, this best specimen of naval architecture on the lakes, would have been saved.

❧ The Islander will be sent to the subscribers of the Gospel Herald, for the periods which they are severally entitled to that paper. We shall issue a periodical exclusively theological, as soon we can obtain a supply of paper of the proper quality. We were disappointed in obtaining a supply before the close of navigation.

CONFLAGRATION.

Two houses up the Island, belonging to Samuel & Thomas Bennett, fishermen, were burned early in the evening of the 6th inst. These houses were on a farm which the Bennetts entered from under a former occupant, who had valuable improvements and a valid preemption, but had entered the adjoining lot by mistake. They have also been in the frequent habit of taking lawless liberties with other fishermen. It is believed that the burning was incendiary, to revenge some of these supposed wrongs. We are not aware however that suspicion points to any particular individual. The houses were unoccupied.

DISTINGUISHED ARRIVAL.

The brig Constellation, which called here the evening of the 7th instant, brought as passengers Mr. Tulley O'Malley, High Sheriff of Mackinac Co. and a few friends. Their advent was the signal to those who had provisions, fish &c., stored in out houses, to get it into their dwellings. A guard was kept up through the night at a store house where some seventy barrels of provisions were placed, which could not be readily removed. Locks are not in general use here, nor is it convenient at present to obtain them. We hope they will never be permanently needed. The Sheriff's term of office expires with the present year.

❧ Several advertisements are crowded out for want of room.

IMPRISONMENT OF THE PROPHET.

The papers throughout the United States have published various accounts of the imprisonment of the prophet at Mackinac, as far as we have learned, invariably getting him into prison on a final trial and conviction, and leaving him there on a six or twelve months sentence. We observe, too, that they generally agree that he was prosecuted for *bigamy, adultery, TREASON, &c.*, on the complaint of G. J. Adams, who, they concur in saying, is a very virtuous man—a perfect pink of perfection—and *hates all these iniquities*. And there seems to be a very general impression that there is a great and incurable division among the saints here. Some have even gone so far as to say that the bulk of the people were for Adams, and in the next paragraph that Adams had to flee for his life.

All these facts, so important to the community here, we have had to learn from others living at a distance. Here we knew nothing of them, except that a most desperate effort was made to entangle Mr. Strang in the meshes of the law, in revenge for his exercising the proper discipline against immoralities; and that it most signally failed.

The history of the matter is briefly this: G. J. Adams, last winter, became acquainted with a woman of indifferent fame in Boston, by the name of Louisa Pray, *alias* Louisa Cogswell, whom he took to Baltimore and introduced to his family and friends as a wealthy widow just returning from a large estate in Charleston, South Carolina.

In April he appeared at Beaver with Miss Pray as Mrs. Adams, alledging that his wife, who was known to be far gone with consumption, was dead, and he married to the *rich widow*. Soon the fact transpired that he had sent Mrs. Adams to New Jersey, and abandoned her. The regular acts of discipline were taken in the premises, and went on step by step until Mr. Adams lost his standing in the church. In the mean time his real wife, who was a most excellent and amiable lady, died. He left here for Mackinac, breathing vengeance on the Mormons in general, and the prophet in particular.

A few days after, Oct. 29th, he returned accompanied by Sheriff O'Malley, with a writ against Mr. Strang, charging him with having threatened the life of Mrs. Adams, *alias* Miss Pray, *alias* Mrs. Cogswell.

Mr. Strang, without waiting for an arrest, chartered the schr. Dolphin, and, with a few friends, went down to Mackinac, and took lodgings at a Hotel, where he awaited the proceedings at law, the Justice refusing to entertain the matter until the writ was returned.

ARREST AND TRIAL.

Oct. 26th, Mr. Strang was arrested on a warrant issued by Charles O'Malley, J. P., charging him with *threatening the life of Mrs. Adams*. Miss Pray, *alias* Mrs. Adams, and Mr. Adams were sworn. The Justice examined the witnesses for complaint, constantly asking leading questions, laboring industriously to make the evidence bear on

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the material points of the accusa-
tion and even suggesting amend-
ments of the testimony, when it
did not exactly answer the pur-
pose designed. To these proceed-
ings Mr. Strang repeatedly object-
ed, but his objections were over-
ruled.

THE CONTEMPT AND COMMITMENT.

In the course of the examina-
tion Mr. S. said, "please your hon-
or I object"—The Justice, with-
out waiting to hear the objection,
threatened to commit him to pris-
on.

Mr. Strang to the Justice.—"I
know the way."

Justice to the Sheriff.—"Take
that man to prison."

Mr. Strang to the Sheriff.—"I am
ready. If you dare take me on
such an order, it is not necessary
to delay time."

Justice to Mr. Strang.—"I'll let
you know that you are not among
your Mormon gang here."

Mr. Strang to the Justice.—"If I
were I should not see a Justice
of the Peace under the mantle of
magisterial dignity, blackguarding
a prisoner at his bar. No
Mormon is mean enough for that,
Mr. O'Malley."

Justice to the Sheriff.—"Take him
away; don't keep him blathering
here."

AND THE PROPHET WENT TO PRIS-
ON. If any of his enemies think
it a triumph, let them enjoy it.

THE CONVICTION.

After Mr. Strang was taken to
prison, Mr. Justice O'Malley went
on with his trial in his absence,
swearing four or five more wit-
nesses, and convicting him of the
design, &c., and requiring him to
find two good freehold sureties,
residents of Mackinac, in the
sum of \$3,000, each to keep the peace,
&c., and without ever calling him
up to hear the decision, or to have
opportunity to give bail, commit-
ted him to prison for six months.

THE HABEAS CORPUS.

Mr. Strang, immediately after
being committed, sued out a writ
of *habeas corpus*, before the Hon.
Samuel Abbott, first Judge of
Mackinac Co., on which he was
brought up the same evening to
test the validity of the commit-
ment for contempt. It appearing
that he had not been charged spe-
cifically with any particular con-
tempt; that he had not had the
privilege of being heard in his de-
fence; that there was no record of
conviction; that the Sheriff had no
mittimus, and that the sentence
was without limitation, and there-
fore in effect for life; all of which
were fatal defects; he was dis-
charged from that commitment,
but remanded to the custody of
the Sheriff on the subsequent
commitment.

2D HABEAS CORPUS.

Mr. Strang immediately sued
out another *habeas corpus*, and it
appearing that his trial had been
carried on in his absence, that he
had not been allowed to cross ex-
amine the witnesses sworn against
him, nor to introduce witnesses in
his defence; that the bail de-
manded was unreasonable, and
that he had not been allowed op-
portunity to give bail at all, and
finally, that the whole proceeding
was on the part of the Justice par-
tial and malicious, he was dis-
charged without costs or bonds.

2D ARREST.

When the fate of the 2d writ

of *habeas corpus* became obvious,
Justice O'Malley left the Judges'
chamber, saying he would put
Strang in jail, so that he would
stay two nights at least, in spite
of the Judge. As soon as dis-
charged, Mr. Strang having had
neither dinner nor supper, started,
with a large party of friends, to a
saloon for the oysters. Just as the
well flavored dishes were coming
in, Sheriff Tully O'Malley made Mr.
Strang prisoner again.

3D COMMITMENT.

The prisoner was immediately
taken before Justice O'Malley,
who handed to the Sheriff a ready
prepared warrant to commit the
prophet to prison! Mr. Strang
offered to go on with the trial,
but the Justice replied that it
wanted but a few minutes to nine,
and he should not sit up nights
to keep such a man out of prison.

Mr. Strang claimed the right to
be discharged on bail, which the
Justice at first absolutely denied.
He finally decided to require two
resident freehold sureties good in
the sum of \$3,000, executable real
estate, besides his own recog-
nizance, for his appearance the
following day to take his exami-
nation. Seven business men,
men of substance, offered them-
selves as bail, and offered to jus-
tify as good bail, but the Justice
refused either to take them or to
examine them on oath as to their
sufficiency. AND THE PROPHET
AGAIN WENT TO PRISON.

LIFE IN PRISON.

The prison consisted of two
rooms, each twelve feet square,
built in the side of a hill, and of
course very damp. The front
room had two windows well grat-
ed, but without glass. The other
was without a window, and was
used as a necessary by the pris-
oners there, they having been de-
nied the range of the yard. A
bunk without bed and but two
blankets was provided for the
prisoners there, but none for
Mr. Strang. The Sheriff refused
to allow him to take his over-
coat into prison, denied him bed,
blanket and food, and refused him
even the privilege of a clean plank
to sleep on. About 10 o'clock
another writ of *habeas corpus* was
served on the Sheriff, and he dis-
regarded it, declaring that he
would keep his prisoner till Mon-
day morning, in spite of the
Judge.

THE DISCHARGE.

Sunday evening the Sheriff,
after taking counsel, brought up
his prisoner on the writ of *habeas
corpus*, and Mr. Strang was again
discharged, on account of some
irregularities in the proceedings.

TRIAL.

Monday morning Mr. Strang
was again arrested and put on
trial before Charles M. O'Malley,
Esquire, on charge of threaten-
ing the life of Mrs. Adams, &c.
Before commencing the trial Jus-
tice O'Malley said, "we (Justice
and prisoner) were rather heat-
ed at the former trial, and both
used language doubtless which
in our cooler moments we should
regret. I hope all things will
pass off smoothly now."

Mr. Strang to the Justice.—"I
am not aware that I was heated
at all on that occasion. My lan-
guage was quite proper. I have
no apology to make, and am
quite indifferent as to how things

may pass off, perfectly assured
that if I cannot be heard in my
defence here, I have a sufficient
defence in the blunders of this
Court."

The Justice to Mr. Strang.—"Oh,
I did not intend to make an apol-
ogy. I am quite sure I did not
think which calls for an apology."

We will not detain the reader
with a detail of the testimony.—
Suffice to say, the complainant
and five other persons swore that
they believed Strang a dangerous
man, and they believed there were
forty persons on Beaver Island
who would do just what he told
them to, if it was to kill a man;
and one of them said he heard
him say, if Mrs. Adams remained
on the Island till the holidays,
she should ride around the Bay
on a black horned buck, with
her face backwards, and the boys
to hoot at her, and whoever kept
her company should share her
fate. Adams testified that he
had no wife but this, and had not
had for many years. But when
Mr. Strang pressed him hard con-
cerning his real wife, whom he
had lived with some fifteen years
down-till last March, and who
died in August, Mr. Justice O'-
Malley abruptly closed the exami-
nation of the witness.

LAST COMMITMENT.

Mr. Strang was again convicted
and required to find two resident
sureties in the sum of \$2,000 each,
in executable real estate, to keep
the peace, &c., for the term of one
year. Different persons offered
to become Mr. Strang's bail, until
thirteen persons (not all however
residents of Mackinac) had offer-
ed to become bail, and nine had
offered to justify; the Justice the
mean while refusing to allow any
one to justify. When the thirteen
offered, intimating that he should
accept them, the Justice added,
"Mr. Strang, as this is a very ag-
gravated case, I shall require you to
pay the costs."

Mr. Strang to the Justice.—"Mr.
O'Malley, I shall pay no costs.
Neither shall I give bail." And
turning to the gentlemen who had
offered to become his sureties, he
said, "gentlemen, I am under great
obligations to you for this expres-
sion of your kindness and confi-
dence, but on the present occasion
I shall not avail myself of it. I
beg you to sign no bond for me.
I shall myself sign no recognizance."
Turning again to the Justice, he
added, "I am in your hands. Hith-
erto your ignorance has shielded
me from your malice. If I ever
get this cause before an impartial
Justice, I will trust it on the mer-
its. If you intend to commit me
to prison, it is as well now as any
time. But I will let you know
that I am not to be treated in this
manner with impunity." And the
prophet was committed for the
fourth time.

FINAL DISCHARGE.

The same evening he sued out
a writ of *Habeas Corpus* before
Judge Chapman, commissioner of
the Circuit Court, and on the return
of the writ it appearing that the
commitment was not in the name
of the people, that the prisoner was
committed for life, and that the pro-
ceeding was on the part of the
Justice merely malicious, Mr.
Strang was again discharged with-
out costs or bonds.

Such is a brief history of that

imprisonment, which the public
press and the community general-
ly have been rejoicing over. Most
of the public now believe Mr.
Strang shivering in Mackinac jail,
instead of enjoying the quiet hap-
piness of his family. And editors,
knowing how much their readers
love lies, do not undecieve them.

MARINE LIST.

NOTE.—The following table of arrivals at
the port of Saint James for the year 1850 is ac-
curate as far as it goes, but very deficient.—
For brevity we have omitted all notice of five
small sail owned at this port. November and
December are lacking.

March 31, the first sail in sight.

April 6, Propeller Monticello, from Buffalo.

" 8 " Ohio, " "

" 9 " Delaware, " "

" 10 Sch. Telegraph, " "

" 11 Prop. Oneida, " "

" Stea. Patchin, " "

" 19 Prop. Illinois, " "

A severe storm, wind and sleet.

" 17 Prop. Ohio, " Chicago.

" 21 " Oneida, " "

" " Republic, " Buffalo.

" 25 " Gen. Taylor, " "

" Brig Wahash, " "

" 29 Prop. Monticello, " Chicago.

May 1 " Republic, " "

" 2 Brig Hoosier, which wintered here,

departed for Chicago, with full freight of

lumber, for McGegg & Reed.

" 3 Prop. Ohio, " from Buffalo.

" " Gen. Taylor, " Chicago.

" 4 Stea. Keystone State, " Buffalo.

" 7 Sch. Madeline, " Mackinac.

" A fore and after.

" 11 Prop. Ohio, " from Chicago.

" 12 Stea. Rochester, " "

" 15 Prop. Delaware, " from Buffalo.

" 16 " Oneida, " "

" 19 " Gen. Taylor, " from Chicago.

" " Monticello, " Buffalo.

" Sch. Yankee, " Mackinac.

" 20 Stea. Michigan, " Detroit.

" Prop. Sciota, " "

" 21 " St. Joseph, " "

" " Lady of the Lake, " "

" A sail vessel.

" 23 Prop. Oneida, " from Chicago.

" " Oswego, " "

" 25 " Delaware, " from Chicago.

" " Ohio, " Buffalo.

" Three master, Emeline, from Cleve-

land.

" 28 Prop. Republic, " "

" Stea. Wisconsin, " "

June 1 Prop. Niagara, " "

" A Sloop, " "

" Sch. Kish-kon-co, from We-oua-to-

ing.

This is an Indian vessel, built and sailed by

the Indians, at L. Arbour Croche, Petite

Traverse Bay. Burthen about 20 tons.

" 2 Prop. Ohio, " from Chicago.

" 3 " St. Lawrence, " "

" 4 " St. Joseph, " "

" 5 Sch. Friendship, " from Mackinac.

" " Brothers, " "

" Scow Sylph, " "

" 6 Prop. Republic, " "

" 7 Sch. Star, " from Cleveland.

" 15 " Marinda, " from Mackinac.

" Prop. St. Joseph, " "

" 17 " Lady of the Lake, " "

" 18 Stea. Michigan, " "

" Sch. Spencer, " from Racine.

" 19 Prop. Gen. Taylor, " "

" " Allegheny, " "

" 21 " Delaware, " "

" " Monticello, " "

" 23 " Ogontz, " "

" " Republic, " "

" " Niagara, " "

" 24 " Ohio, " from Buffalo.

" 26 " Gen. Taylor, " "

" " Illinois, " "

" 27 Sch. Star, " "

" " Brothers, " "

" " Three topsail schooners, " "

" 28 Prop. Lady of the Lake, " "

" Sch. Spencer, " from G. Traverse.

" 29 Prop. Oneida, " "

July 1 " Niagara, " "

" " Republic, " "

" 2 Sch. Friendship, " from Mackinac.

" 3 Prop. Ohio, " Chicago.

" Three sail vessels, " "

" 9 Sch. Industry, from the fishing grounds,

" 11 Prop. Gen. Taylor, " "

" 13 " Oneida, " "

" 13 " Allegheny, " "

" " Princeton, " "

" Stea. Michigan, " "

" 14 Prop. Lady of the Lake, " "

" 17 " Niagara, " "

" Sch. Industry, " from Mackinac.

" A topsail schooner, " "

" 18 Prop. Gen. Taylor, " "

" 22 " St. Joseph, " "

" 23 Sch. Industry, " from the fisheries.

" Scow Sylph, " Fox Islands.

" 24 Prop. Illinois, " "

" 30 Stea. Michigan, " from Detroit.

" Prop. Vandalia, " "

Aug. 1 " Gen. Taylor, " "

" 2 Stea. Michigan, " from Green Bay.

" Prop. Illinois, " "

" 5 " St. Joseph, " "

" " Sciota, " "

" 6 " Monticello, " "

" 9 " Gen. Taylor, " "

" 12 Stea. Michigan, " from Detroit.

" " U. S. war steamer, Michigan, from

Mackinac for Green Bay.

" Prop. St. Joseph, " "

" 12 One sail vessel, " "

" 16 Prop. Delaware, " "

" 22 " Princeton, " "

" 23 " Oneida, " "

" 24 Stea. Michigan, " "

" 25 Prop. Gen. Taylor, " "

" 27 " Ohio, " from Buffalo.

" 28 " Monticello, " "

Sept. 2 Stea. Albany, " from Buffalo.

" Prop. Princeton, " "

" 3 " St. Joseph, " "

" " Castleton, " from Oswego.

" Sloop, " "

" 4 Prop. Pocahontas, " "

" 5 Stea. Louisiana, from Buffalo, to re-

pair wheels.

" Prop. Ohio, " from Chicago.

" " Gen. Taylor, " "

" " Oneida, " "

" 7 " Republic, " "

" 10 Stea. Michigan, " "

" 15 Prop. Ogontz, " "

" 16 " Republic, " "

" " Ohio, " from Buffalo.

" 17 " St. Joseph, " "

" Three Brigs, " "

" 20 Prop. Oneida, " "

" 22 " Lady of the Lake, " "

" Four sail craft, " "

" Stea. Michigan, " "

" 23 Prop. Ogontz, " "

" Seven sail vessels, " "

" 24 Prop. Gen. Taylor, " "

" 25 " Ohio, " from Chicago.

" 30 " Monticello, " "

Oct. 1 " Oneida, " "

" " Gen. Taylor, " "

" Three sail vessels, " "

" 7 Sch. Ocean, " "

" 8 Stea. Sam'l Ward, from Detroit.

" U. S. war Steamer, Michigan, from

below, going to Isle la Gaiet, to the relief of

the Steamer Patchin.

" Sch. Industry, from a trading voyage.

" 9 Prop. Oswego, " "

" Sch. Useless, " from Grand River.

" 10 Prop. Ogontz, " "

" One sail, " "

" 11 Stea. Michigan, " "

" Prop. St. Joseph, " "

" " Sciota, " "

" " Illinois, " "

" Sch. Madeline, " from Mackinac.

" 14 Prop. Lady of the Lake, " "

" " Monticello, " "

" 18 " Republic, " from Chicago.

" Two sail vessels, " "

" 19 Stea. Great Western, from below,

came to the relief of the Patchin, at Isle la

Gaiet.

" 20 Stea. Great Western, from Isle la

Gaiet, " "

" Prop. Ohio, " from Buffalo.

" 24 " Oneida, " "

" " Ogontz, " "

" Stea. Great Western, " "

" 25 Four sail vessels, " "

Nov. 1 Stea. Michigan, " "

" Prop. Ohio, " from Chicago.

" " Republic, " "

" Four sail craft, " "

The arrivals of steam craft after the 1st of
Nov. were some 25, and of sail craft (aside
from those owned here) about 30.

The Troy, Propeller, was the last from
above, arriving and leaving here Dec. 2d. The
Propeller Ohio, which had been aground here,
left in good order, crowded with passengers,
the evening of the 5th. She had on board
some 40 men who had been employed on and
about the Patchin, and the crew of the Lex-
ington steamer. The Lexington lays up here
for winter. The last vessel up was the brig
Constellation, which called here, on her way
to Racine, on the evening of the 7th inst. She
brought a mail, but did not remain long
enough to take letters. We understand she
was seeking to throw an anchor, having only
a small kedge on board.

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ing. Also any quantity of Fish, Staves, shi-
ngles, and square timber.

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on the pier and yard, this winter, for which a
fair price will be paid.

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on subscription.

REVIEW OF THE WORLD.

What was the patriarchal system of religion and government?

It was a system of priesthood, under the direct appointment and sanction of the Almighty, and continually guided by angels, visions, dreams and the spirit of revelation and prophecy, by which means the people of God were governed in all things, temporal and spiritual.

What was the Old Testament system, or the system of Moses and the Jewish prophets?

It was a system of priesthood under the direct appointment and guidance of the Almighty, by means of angels, visions, dreams, revelations and prophets. By these means the people of God were governed in all things, both temporal and spiritual.

What was the New Testament system, or the system of Christ and his Apostles?

It was a system of priesthood and apostleship, appointed by the Lord himself, and guided continually by angels, visions, dreams and the spirit of prophecy and revelation, by which the churches were governed, guided and directed in all things, both temporal and spiritual.

When did the New Testament order, or the order of Christ and his Apostles cease?

When inspired prophets and apostles ceased, together with the ministry of angels, visions, revelations, healings, &c.

Why did these things cease at all?

Because of unbelief and corruption.

What is Catholicism, or Popery?

It is Greek and Roman paganism somewhat remodeled, and under a new name, but equally idolatrous and absurd in all its ways; and, if possible, more productive of every evil to which humanity is subject. It was founded by the devil, and is, in spirit and works, directly opposed to the word and spirit of Christ. Proof: experimental: instanced in Italy, Spain, Portugal, France, Germany, Mexico, and other countries for ages.

What is Protestantism?

It is another form of Greek and Roman paganism, or idolatry, equally corrupt, equally productive of all evils, entirely opposed to Christ's kingdom, government, word and spirit. Proof: experimental: instanced in England, Scotland, and the United States, where all evil prevails in society, and where the voice of angels, prophets and revelators passes unheeded, and where men fall martyrs for the testimony of Jesus.

What is Mormonism, or the system of the Latter Day Saints?

It is the restoration of the New Testament system, or the system of Christ and his Apostles again renewed, for the fullness of the Gentiles, and the restoration of Israel. It is a system of priesthood appointed by the Almighty, and continually guided by angels, visions and the spirit of prophecy and revelation, by which the saints should be guided in all things, temporal and spiritual. Proof: its works, doctrine, spirit and powers, instanc-

ed from its rise to the present time.

Such, in substance, are a few of the differences between the doctrines of the Saints and the doctrines of the modern 'Evangelical' sects, so called, or, more properly, sectarians.

Doctrine of the Saints.—He that believeth, and is baptized, shall be saved; he that believeth not shall be damned.

Doctrine of Sectarians.—He that believeth shall be saved, whether he is baptized or not.

Saints.—These signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; if they drink any deadly thing it shall not hurt them.—They shall lay hands on the sick, and they shall recover.

Sectarians.—These signs are all done away, and are not now a part of the christian system, although we acknowledge they once were a prominent and very essential part of it.

Saints.—If any are sick among you, let them send for the Elders of the church, and let them pray over them, anointing them with oil in the name of the Lord, and the prayer of faith shall save the sick, and God shall raise them up, and if they have committed sins they shall be forgiven them.

Sectarians.—The members of the church need no healing now, when they are sick; or, if they need it ever so much, it cannot be obtained through prayer and anointing, for this part of the gospel is done away.

Saints.—Go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father, Son and Holy Ghost, teaching them to observe all things whatsoever I have commanded you.

Sectarians.—Go ye into all the world and preach that baptism is non-essential, or else baptize little infants who cannot by taught the gospel nor believe in it, at the time of their baptism. But in either case be sure to inform them that part of the commandments, ordinances and promises are done away.

Saints.—It shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh—old men shall dream dreams, and young men shall see visions, and on my servants, and on my handmaidens will I pour out in those days of my spirit, and they shall prophecy.

Sectarians.—Revelations, visions and prophecies are among those parts of the gospel which were enjoyed exclusively by the ancients, and which are now to be set aside as among the things which are done away.

Saints.—Not every one that crieth Lord, Lord, shall enter into my kingdom, but he that doeth the will of my Father in heaven.

Sectarians.—You need not be particular to be baptized, and to observe all the commandments and ordinances of Jesus Christ and his Apostles; these things are non-essential at most, but come forward to the anxious seat, and cry Lord, Lord, and he will convert your soul and save

you. *Saints.*—Why call ye me Lord, Lord, and do not the things that I say?

Sectarians.—Cry to the Lord in humble prayer, but the things he has said are many of them done away.

Saints.—In vain they worship me, teaching for doctrines the commandments of men.

Sectarians.—If we only worship Jesus Christ, and believe in and pray to him, we shall be saved; it matters not what doctrine we follow, if it is only some one of these 'pious,' 'evangelical' sects which do away, or deny and pervert, many parts of the gospel.

We might fill a volume with similar comparisons, but these few will suffice to show any reasonable man that Mormonism (so called,) or the doctrine of the Saints of this age, is a revival or restoration of the old way—the old doctrine and faith once delivered to the saints, and that sectarianism, not Mormonism, is justly entitled a 'new doctrine.'

Mormonism is no new doctrine; it holds forth no new Jesus, no new Gospel, no new plan of salvation. It claims nothing more nor less than a restoration of all the offices, gifts, ordinances, principles, powers, and government, which was anciently set in order among the Saints, and committed to them as an unchangeable and everlasting system of salvation to man. The new records, books, and revelations had among the Latter Day Saints, are so many additional evidences of the same principles developed in different ages or countries. Mr. Mormon, for instance, in his writings of the fourth century of the christian era, and in his abridgments of the more ancient fathers, contends for the same gifts and ordinances which were had among the Jewish Apostles and Disciples, and as written in the New Testament. The Book of Mormon (a work of 600 pages) does not claim or hold forth one new principle or doctrine, but simply bears record of the same principles revealed in another country, and to another people, or branch of Israel.

The visions of Mr. Joseph Smith, and others in this age, claim nothing more nor less than to restore the same doctrine and authority, the same faith and ordinances which were had in the ancient church, and which are clearly laid down by the ancients as essential parts of the gospel. It is true, that in temporal matters, such as gathering together, emigrating, building, &c., modern revelation varies from the ancient, to suit the country and circumstances, just as the revelation to Noah to build the ark, &c., differed from the revelation to Joseph to lay up corn in Egypt, or the revelation of Christ to his disciples, to flee out of Judah and Jerusalem to the mountains.

Revelation on temporal subjects must in the very nature of things, always vary to suit the circumstances of the case. But in the principles of eternal salvation, there can be no variableness or shadow of turning, for every office, gift, power, ordinance and principle pertaining to the same, was instituted before the foundation of the world, and to be made manifest in due time.

We therefore invite and humbly

warn all men in the name and by the authority of Jesus Christ, to repent and to withdraw from the new fangled systems of sectarianism, under the various names of 'Piety,' 'Orthodoxy,' 'Evangelical,' 'Christian,' and many other terms, calculated to deceive, but which pervert the gospel, and set aside many of its ordinances, commands and promises, and to come out and obey the ordinances of God, as now restored and administered by the Latter Day Saints.

In so doing they will receive remission of sins, and the gift of the Holy Ghost, and will enjoy the gift of God.

For the Commercial (Oswego) Times.
BEAVER ISLAND AND THE MORMONS.
BY A TRAVELER.

The Beaver Islands, situated at the foot of Lake Michigan, is the present location of the "Peace party" Mormons, (or as they love to call themselves Latter Day Saints) under the administration of James J. Strang, whom they claim to be "Joseph Smith's lawful successor in the prophetic office."

Mormonism, whether true or false, has gone forward in gigantic strides, being aided by the help of persecuting priests and bigoted people, which will always aid in building up any delusion man can invent.

It has brought into the field many thousand thinking people from the various sects of the day, who seem from their appearance and energy, to be people of understanding and enterprise, who really believe their religion to be true, however unpopular, and are showing by their works the faith which they profess to have. Of all the gathering places the Mormons have had, Beaver Island is the best. It possesses the best natural harbor on the Lakes, where all kinds of vessels here lie in perfect safety during the severest storms. It is very commodious and beautiful. There are some five or six hundred of the church already gathered there, having set good stores and one nice steam sawmill on the Island. The interior of the Beaver is a good farming country, well timbered with pine, hemlock, mountain ash, beech, spruce and maple, and a great variety of other kinds of woodland. There are three the most beautiful crystal lakes ever beheld by man. They are building a Tabernacle one hundred by sixty feet, in which they expect to receive their pentacostal endowments, which their Prophet promises them, that God will give them when it is finished. The people seem to be very industrious, active and enterprising.

Their prophet Strang, is a master piece of intellectuality; a thorough going man, of good information. He was once postmaster of Ellington, and editor of the Randolph Herald, of this State,—was a regular lawyer of considerable eminence before his appointment to be the Mormon prophet. Since which he has had nothing to do with either law or politics. He devotes his whole time to the good of his people whom he is president over. He and his people seem to be very much devoted to their cause, and say they shall make Beaver Island a second "Eden" for beauty and privileges. His people, each, are presented with from 40 to 160 acres of land, as an everlasting inheritance to them and their children for ever.

The Mormons are regular Free Soilers, but not politically so, for they say they have never been protected in their rights in Missouri or Illinois as citizens, and therefore they will have nothing to do with politics, but "will be subject to the laws that be," and be governed by them, but will not help make them, and thus bring upon them another persecution.

The Beaver Islands are blest with the most extensive inland fishery there is in the United States. White fish and Mackinac trout are taken in abundance. The Mormons own two good sail vessels, and can do a good business in the lumber trade. All kinds of work is carried on upon the Beaver which is done elsewhere on the western lake ports. Propellers and sail craft are continually going and coming into their port. The first class of large steamers do not stop there regularly; yet a pier will soon be built at the head of the Island, where they will all call regularly. Garden Island, six miles square, is one of the richest and most beautiful Islands on the earth. The Big Beaver is six by fourteen in extent. There are several more beautiful, well timbered Islands which surround the Big Beaver; each about six miles square. The people have sent to Congress a petition for a grant of these Islands, and it is hoped that the government will give it to them that they may live by themselves and enjoy their fanaticism and delusion, if it is such without molestation from any one.

THE MORMON COLONY, BEAVER ISLAND.—We have conversed with a gentleman who has just returned from a visit to Beaver Island, at the head of Lake Michigan, upon which the Mormon Colony is located, headed by their prophet, James J. Strang. They number about six hundred, and have a farm on the Island, which is cultivated by them. They have also engaged to a limited extent in taking white fish and trout, which constitutes their chief means of subsistence. The temple, 100 by 60 feet, is in progress at their settlement, one sixth of the labor of the colony being required upon it weekly. At present this labor is diverted to the building of a printing office, the press and materials for a weekly paper being on the ground. Semi occasionally the portion of the temple which is finished is used as a theatre, Mr. G. J. Adams, one of the leaders, acting as manager. This room is also used as a ball room, where the faithful chase the giddy hours, and also a place of worship on Sundays. Strang is at present deeply engaged in deciphering the plates found by him, as indicated by a vision, back of Kenosha, some time since. They are of copper, and are engraved with cubaistic characters, supposed to relate to the interests of the "church of the latter day," by his followers. He is described as a hard working, and industrious man, but most of those on the island are indolent and evasive to labor.—*Chicago, Illinois, Journal, Aug. 3d.*

We publish the foregoing, not as absolutely correct, but merely to show what candid men say of us, when they behold and think.

We are not limited, as one would infer from the foregoing, in our labor to one farm. Probably fifty farms are commenced, and improvements will be begun this winter on several more.

The Tabernacle has never been occupied for a ball room, neither would it be possible to so use it. The seats rise like an amphitheatre, and are made fast. Neither is it used for worship Sundays. The Saints, when by themselves, and not restrained by the institutions of man, keep the Sabbath of God. "The Sabbath day is the Sabbath of the Lord our God." Ex. xx. 10. No endowment is promised in the Tabernacle.

Neither have we any islands here six miles square. The islands around Big Beaver range in size from a mere beach to dry nets upon up to 14,000 acres.

NORTHERN ISLAND

VOL. I.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JANUARY 9, 1851.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.
Terms:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the season of suspended navigation (usually about 16 weeks) the Islander will be sent to mail-subscribers but once a month.

BOTH SIDES OF THE PICTURE.

FROM THE ORIGINAL.

"Hard at work, friend Greaser," said a neighbor, as he stepped into the shop of an industrious but not very contented tailor. "No rest in this world."

"Not for some of us, certainly. It's work, work, work, day in and day out, from one year's end to another; and after all, we hardly receive enough to keep soul and body together. I get out of all heart sometimes."

"There goes one who has an easy time of it," said the neighbor, glancing out of the window at a middle-aged man who was riding past on a large and beautiful horse.

"Who? Oh, yes, Melville. Humph! Yes, he has an easy time of it, you may well say. Nothing under the sun to do but ride about and take his pleasure, and more money than he knows how to spend. People talk about a wise and just providence, but as to the wisdom and justice of giving all the comfort and happiness to one class of people, and all the trouble, poverty and wretchedness to another class, is what I for one cannot understand."

"It does seem a little unaccountable, friend Greaser," replied the neighbor; "but still it is not wise to arraign providence. All is no doubt right, if we could only see it so."

"A thing it would be very hard to make me see. Oh, no; you needn't tell me it's all right for one set of people, no better than the rest, to have all, and the others to have none, so to speak. Why should Melville, there, for instance, have a fine horse, plenty of money and nothing to do, while I can scarcely afford to live in this poor barracks of a place, although I nearly work my finger ends off? He is no better than I am. There is something wrong in all this, depend upon it. If you were to talk till doomsday, you couldn't convince me to the contrary."

"Depend upon it, neighbor Greaser, it is all right, notwithstanding. We may not be able to see how it is, but still I am satisfied that we have no real cause of complaint against providence for partiality."

"Not for making one-half of the world happy and the other half miserable?"

"I doubt if that is the case. I doubt very much whether Mr. Melville is a happier man than you are—may, if he be even as happy."

"Preposterous!" ejaculated the tailor.

"His very countenance gives the lie to that assumption!"

"I can't say how that is; I don't see him very often."

"I do, then, frequently; he is often in the shop. I work for him. He was here not an hour ago, looking as sleek and contented as one of his own carriage horses. And why shouldn't he look so? What has he to trouble him?"

"More than you think for, I have not the least doubt. My doctrine is, that happiness and misery are about equally distributed between what are designated the higher and lower classes, or the rich and poor. A man in either class may be happy or miserable, but this will depend much upon himself. I, for instance, am no better off than you are, externally, but I am a happier man, because, though I am compelled to work hard, I try to be contented with my lot, and I envy no man, rich or poor. I would not exchange conditions with any man living."

"I would then, I would exchange with Melville to-morrow."

As Greaser had said, the rich man whose condition he envied had been in his shop that morning to order some clothes. The tailor was all smiles and bows to his customer, and showed no evidence of the envy and discontent that were rendering his life miserable.

"Happy dog!" muttered Melville to himself, as he left the tailor's shop and mounted his horse to ride away. "I'd give half my fortune to be as free from trouble as he is. There he sits, from morning till night, with little or no care beyond his shop door. His children look fat and saucy, while mine are always under the doctor's hands, or giving me more heart-trouble than I have ever had in a life. His wife is the picture of health and

contentment, while my poor Rosalind, alas! is never free from pain or gloomy despondency. I have heard him singing gaily at his work as I opened the door of his shop, but I haven't hummed a tune these three years; I always feel as if a ten pound weight were pressing upon my bosom. They call the rich happy and the poor miserable. The reverse is nearer the truth."

Such were the thoughts of Mr. Melville as he rode slowly away from the humble shop of the poor tailor. He was a retired Merchant, who had, during a long period of commercial prosperity, amassed a very handsome property. But in doing this he had neglected the cultivation of social habits and feelings, and thought and cared too little about the best interests of his family. This neglect did not arise from any want of home affections, for he was tenderly attached to his wife and children; it arose from the absorbing nature of his business pursuits, to which he gave up his thoughts too entirely. The period during which he was thus actively engaged in gathering in a harvest of wealth, was the very period when his elder children's characters and habits were forming, and when they most required a parent's earnest and affectionate care. But this care they did not receive from Mr. Melville, with whom business was the thing of primary importance; and not until he retired into private life and began to turn his thoughts more earnestly upon his family, was he aware of the fatal error he had committed.

The oldest son of Mr. Melville was at this time just twenty years of age; he had been to college up to within a year, and was now reading law in the office of a distinguished attorney. William Melville was a young man of very fair abilities, and it required only a little more than ordinary application on his part to insure him eminence in the profession he had chosen. But though he possessed naturally a good disposition and had respectable talents, he had not received from his father, as he grew up, any precepts for right government, nor any warnings of the dangers that beset the path of a young man just entering upon life. He had the advantage of as good an education as could be procured, a liberal allowance of money, and was subjected to but few parental restrictions.

Notwithstanding all this, it was some time after Mr. Melville saw with pain that his son was falling into bad habits and keeping bad company, before he could comprehend the cause and feel sensible of the error he had committed, when it was too late to remedy the evils arising from it.

Nor did Ardelle, his oldest daughter, give him cause for any more pleasing reflections. Her mother was not a woman of an active, energetic mind, naturally. Ill health and the want of an adequately felt purpose had taken from her even the modicum of activity, decision and promptness which she possessed at the time of her marriage. As Ardelle grew up, she soon showed herself to possess a strong will which her mother, after making a few feeble efforts to subdue, left entirely unbroken. Mr. Melville saw at times the exhibition of this, but he always left the management of Ardelle to her mother, and satisfied his mind on the subject by assuming that she would rule her rightly. At the boarding school to which Ardelle went, she learned, besides the various branches of education taught there, sundry romantic notions in regard to love and marriage.

When she came home, at the age of eighteen or nineteen, she had not only the appearance of a woman of twenty-one or two, but considered herself as much an object of attention from the beaux as any other marriageable young lady in the whole circle of her acquaintance. Long before she had entered her twentieth year, she had, without a word of consultation with either of her parents, engaged herself in a marriage contract with an adventurer, whose whiskers, mustachios and impudence were his only passport into good society.

When this fact became known to Mr. Melville, his mortification and anger may well be imagined. In a moment of passion, he threatened, in the presence of Ardelle, to shoot the young man if he ever dared to pass his foot across his threshold. This intemperate declaration had been made on the morning of the very day we have introduced him to the reader.

When Mr. Melville returned home, he found his wife in a very unhappy state of mind. Ardelle had left the house shortly after her father had gone out, taking with her some of her clothes and her mother's purse, containing about a hundred dollars. She left a note upon her dressing table, stating what she had done, and declaring her intention to fulfill her engagement with the young man, in opposition to the wishes and commands of her parents. This note was brought to Mrs. Melville by a servant, about two hours after Ardelle had taken this rash and imprudent step. When her husband came home, he found her alone in her chamber, weeping most bitterly. To his eager inquiries, Mrs. Melville placed the daughter's note in his hands. He read it, turned pale, and sunk with a groan upon a chair. It was some time before he recovered from the

shock occasioned by this distressing intelligence. When he arose from his seat, which was not for nearly five minutes, during which time he suffered more than he had under any circumstances in his whole life, he said, with bitter emphasis and a dark frown upon his face—"He shall not have her, the false-hearted villain!"

He was turning away to leave the room, when his wife sprang forward, and seizing him by the arm, said, earnestly—"Do nothing rash, William. Find them out, and bring Ardelle home; but, Oh! do nothing that will make us a worse trouble than we now have."

Mr. Melville broke away from the grasp of his wife, without making any reply, and hurried from the house. The young man who had made so strong an impression on the heart of Ardelle was named Bertrand; he was from the south, and was living at one of the principal hotels. What his business was, if, indeed, he had any, was not known. As he might be seen almost any day and any hour in the dry on the fashionable street of the city, the presumption was that he had no regular calling. He represented himself as being the son of a rich southern planter, but this was doubted. How he got introduced into fashionable society at first no one could tell, but having once been introduced, his mustachios, whiskers and impudence, (his stock in trade,) were sufficient to make him welcome in many families from which common prudence ought to have excluded him. He never had ventured to call at Mr. Melville's to see Ardelle but once or twice. His reception by all but the daughter was so cold, that he deemed it prudent to keep away.

Mr. Melville, after some inquiry, ascertained at which hotel the young man boarded, and went there immediately.

"Is Bertrand in?" he asked, eagerly, of the bar keeper.

"I will see," replied the man, ringing a bell.

A servant was dispatched to the young man's room; and soon returned with the information that he was not there.

"Are you sure?" asked Mr. Melville, in a tone of incredulity.

"His door is locked, sir."

"Did you knock?"

"Oh, yes, two or three times."

"Is the proprietor of the hotel in?"

"He is."

"I wish to see him immediately."

The proprietor was called, to whom Mr. Melville explained his errand, and expressed his belief that the young man was really in his room.

"If so, we will soon bring him out," replied the hotel keeper, with indignation.

In company with Mr. Melville, he went up to Bertrand's room. He knocked, but no answer was returned. On examining the key hole, no key was seen inside of the lock.

"He is not here," said the hotel keeper.

"It is easy to take the key out from the inside. He must be here. Is there no other key that will fit the door?" said Mr. Melville, now much excited.

The chambermaid was called and directed to unlock the door with her key, which was so constructed as to spring the bolt of every lock in that particular part of the house. As the door swung open, Mr. Melville stepped in quickly; but the chamber was empty. A trunk stood in the middle of the floor open, but its contents had been removed.

"The bird has flown," said the hotel keeper, as he saw this. "You will have to seek him elsewhere, Mr. Melville."

Strict inquiries were made of the bar keeper and servants, but no one had seen Bertrand since ten o'clock in the morning.

Mr. Melville's next step was to look up his son William, and inform him of what had occurred. The young man, who was of a fiery temperament, had been drinking rather freely. The intelligence made him almost wild with anger. Thrusting a pistol into his pocket, he was striding towards the door with a threat of murder on his tongue, when his father laid his hand upon his arm, and said, somewhat sternly—"William, give me your pistol."

"No, father; I will blow out the scoundrel's brains," returned the young man, passionately.

"The moment I get my eyes upon him."

"If you cannot go in a better spirit than that, William, I do not wish you to go at all. Let me have the pistol."

With a good deal of reluctance, William yielded up the pistol, and at his father's request, sat down and entered into conference with him as to the steps which ought to be taken in order to discover Ardelle. The father and son then separated, with the understanding that they were to meet in an hour if not successful in their search for the young lady, in order to determine upon some more prompt and efficient mode of action.

When William parted with his father, his first step was to go to the store of a gunsmith in order to procure another pistol. While examining one previous to purchasing it, the thought of a cowhide as a substitute crossed his mind. This led him to change his purpose. A stout cowhide was procured and care-

fully concealed about his person, and then he commenced an eager search for Bertrand and his sister. He first went to all the principal hotels in the city, but gained no information of the objects of his search. This occupied the entire hour, at the close of which he was to meet with his father. In returning to the place at which they had agreed to meet, William Melville passed a fashionable boarding house, before the door of which stood a carriage. It was within half an hour of the starting of one of the steamboat lines for the south, and as there were two trunks on behind, the carriage was evidently waiting to convey some passengers to the boat. Just as the young man was passing, Bertrand came out with a lady closely veiled upon his arm. William instantly recognized her as his sister. Without a word, or a moment's pause for reflection, he struck Bertrand a heavy blow, which stunned him so much that he reeled and fell forward upon the pavement. Before he could recover himself, Melville had drawn forth his cowhide, and was laying it over his face and shoulders with almost the fury of a madman. Ardelle screamed wildly, and sunk fainting to the ground.

The quick, smarting strokes of the cowhide soon restored Bertrand's lost senses and presence of mind. He sprang eagerly to his feet, and before either Melville or the crowd of bystanders that had already gathered round could prevent the movement, drew a pistol and shot his assailant. Melville staggered backwards, with an exclamation, and fell. During the confusion and excitement of the moment, Bertrand escaped, and succeeded in getting away from the city, and ultimately of eluding all pursuit.

The ball passed between a pair of the ribs on the right side, shattering one of them and burying itself deep in the left lung, from which it was found impossible to extricate it. Violent inflammation followed, which caused the young man's death in forty-eight hours.

As if to make more bitter the cup which the father had to drink, if that could add to the bitterness of such a cup, when Ardelle was brought home, she had in her possession a regularly signed and witnessed certificate of marriage. She was the wife of Bertrand!

With a weakened frame, shattered nerves and strength of character all gone, Mrs. Melville sunk down under this terrible visitation, and for a time exhibited the most fearful indications of approaching imbecility, thus making the burdens of her husband still more heavy to bear.

Two or three days after the occurrence of the sad event just detailed, Greaser, the tailor, sat humming a tune at his work, much happier than he was willing to acknowledge himself to be. His oldest son, who had been apprenticed to a jeweler, had become free about two months previous to this time. He had proved a steady, industrious boy, was now a good workman, and had received immediate employment at good wages. This son had just left his shop. He had called in to inform him that his old master, whose health was bad, and who had more business than he could possibly attend to under the circumstances, had offered him a good interest in his shop if he would accept of a partnership, and take the management of the most laborious and active branch of the business off of his hands. Before closing with the offer, he had come to consult with his father on the subject, to whose judgment he still felt willing to defer in a matter of so much interest. The father advised an immediate acceptance of the proposition, and the son had just left for the purpose of doing so.

While Greaser's mind was still elated by the circumstance just mentioned, he received a message from Mr. Melville, by a servant, requesting his attendance. Greaser was fully aware of the distressing events that had thrown a pall of gloom over the family of his wealthy customer, and of the precarious state in which William Melville was lying. His death had not yet been announced.

"How is young Mr. Melville?" he asked of the servant who brought the message.

"Dead," was the brief reply.

"Dead? Poor young man! What a terrible blow it must be to his father!"

"Yes, it almost kills him. But he would have broken his heart anyhow, I am afraid."

"Was he very wild?"

"Yes; he was hardly ever in until after midnight, and then he usually came home in a bad way. It hurt the old gentleman dreadfully, for he always set a good deal of store by William, and calculated on his making a man out of these days. But it is no wonder; he always had his own way and as much money as he wanted, and that, you know, is not very good for a young man. But everybody liked him, for he was kind to all."

A thought of his own boy, just about the age of William Melville, passed through the mind of Greaser, and, for the first time in his life, he felt thankful that he was as he was.

The tailor repaired immediately to the house of Mr. Melville, and was shown by a servant into one of the parlors. He had never before been in a room so splendidly furnished. Large

mirrors reflected the light from the chandelier, and the walls were covered with pictures. The appearance of a man in a rich suit, and a woman in a dress of elegant simplicity, occupied by mirror, and the surface of the room was covered with pieces of statuary and other ornaments. Greaser had full time to take a good look at the various items around him. He felt the heat of the room, and pressed his foot over the yielding Turkey carpet, and examined the pictures and statuary, and examined the rich carved furniture with its many curious patterns. From surprise and wonder, his feelings gradually changed. He forgot the object for which he had been summoned. Envy of the rich man filled his whole mind, and he was angry against the Providence that had made him a poor tailor and Melville a "rich nabob." This feeling had nearly reached its height, when a servant came in and asked him to step up stairs. The silent tread of the servant as he stepped with him into the hall, the death-like stillness that reigned around, coming as it did upon his immediate recollection that this was the house of mourning, dispelled his envious and murmuring thoughts, and prepared him to come with better feelings into the presence of the stricken-hearted father.

The room into which he was shown was so darkened, that at first he could see objects but indistinctly. Mr. Melville came forward with a slow step, and spoke to the tailor in a voice so changed and mournful, that it caused the tears to spring to his eyes. A low moan, followed by a few quick sobs, gradually sinking away until lost in silence, directed Greaser's eyes to a large cushioned chair that the darkness at first prevented his seeing. It needed no one to tell him that these sounds of grief came from the mother of William Melville.

"We have had a terrible affliction, Mr. Greaser," said Mr. Melville, after a pause. "And sometimes it seems as if we could not bear up. But we must look for strength to Him who has sent the trial, and will enable us to endure it."

The quivering voice and lip, the bowed head and air of deep humiliation and distress, touched the feelings of Greaser. He did not venture to make any reply. In a little while, Mr. Melville, recovering himself so as to be able to speak without visible emotion, gave the tailor a few directions about mourning garments for himself and younger sons, and then Greaser withdrew.

"I would not exchange places with that man," said the tailor, as he gained the street and was able to breathe more freely. "For all the wealth he possesses, were it doubled a hundred times."

But of this mind the envious and discontented man did not long remain. To be rich and have nothing comparatively to do, seemed to him to confer all the means of happiness. He could not comprehend how enlarged possessions brought corresponding wants, and as a natural consequence, disappointment in a like ratio; nor how attendant upon wealth were dangers and temptations from which the poor man was freed. He felt the want of money as an evil, and therefore considered the possession of it as the greatest good.

But, even with all his discontent and envy, Greaser was and always had been a happier man than Mr. Melville. And so may every poor man be happier than his rich neighbor if he will be industrious and frugal in his expenditures, and more especially if he will cultivate a spirit of contentment with his lot. Riches themselves never bring happiness. The rich have cares and troubles as well as the poor, and they are usually of a more harassing and heart-aching kind. They stand higher, and when stricken down by affliction, fall to the earth with a heavier concussion.

Let every man strive to better his condition; let every man get rich if he can, but let none be guilty of the folly of imagining that because another is wealthier than he, that he is a happier man, for, in nine cases in ten, if he could see into his heart, the sight would awaken in his own bosom the liveliest feelings of commiseration.

CHOOSING A WIFE.

BY A LADY.

I had a cousin, a charming girl. She could dance gracefully, draw beautifully, and play divinely. She was a most delightful companion, being both sensible and witty, and she could also perform any sort of household work. The latter she was compelled to do, for there was a large family of six. My aunt being unable to keep more than one servant, and my cousin Ellen being the eldest, a good deal of labor fell to her share. She did not mind it, always performing it cheerfully and well, only taking care that it should not be known among her acquaintances, fearing, if it were, that she would lose the respect and consideration her superior address and accomplishments every where insure her; and as she was at times

self-respect to betray any confusion, Gracefully apologizing for her dishabille, which, by the way was most becoming, she entered easily into conversation, and thus completed the conquest of the heart of poor Philip.

Six months after this incident Philip and Ellen pronounced their vows at Ilymen's shrine, and I never heard that either of them had found cause to repent.

Now, let young ladies be sure that Philip is not alone in a dislike to fine wives. It is a feeling shared by the greater number of his sex indeed, by all the sensible portion. As long as the girls study to excel in the lighter acquirements of female education, neglecting, nay, despising, the useful and essential let them not wonder at the larger portion of young men remaining unmarried. How can a man of any forethought but shrink at connecting himself with a woman who is ignorant of the commonest duties of wife or mistress? Blind indeed must love have rendered him who would take to his bosom a being whose chief recommendations are, that she can play and sing, dance the polka, and entertain company; and this is the gross amount of requisites many candidates for matrimonial honors can command.

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND.

THURSDAY, JANUARY 9, 1881.

The Cleveland Plain Dealer of about the first of Nov. last contained a letter dated Mackinac, Oct. 26th, 1880, and signed Plain Dealer, Jr., giving a pretended but grossly erroneous account of the efforts to save the steamer Patchin, after which was the following:

"We had occasion on account of the wind to run into Beaver Harbor, where is situated the city of Nauvoo. On going ashore I learned that a great row had taken place, and that Adams, the prophet's or king's adviser, had to flee for his life. Adams had a warrant issued, and James J. Strang, the prophet, was arrested. Adams says he can't help going to State prison, and that he will expose the whole concern; that such wickedness shall not be carried on any longer. Several have to guard their dwellings with muskets, for fear the prophet and his subjects will come on them in the night and slay them, as he threatened to do so in the church about two weeks ago."

"Any one," said he, "who dares to disobey my laws, shall leave the Island without a boat, or be a head shorter if he stays." His laws, he says, are given to him by God, and that they are supreme; that the laws of the United States are of no account if they conflict with his "higher law." He practices upon these principles, and takes from the "Gentiles," as he calls all such as do not acknowledge his faith, whatever his wants may demand. A few nights since his party entered a Gentile's store and took away fourteen barrels of pork, and Mr. Gentile could not help himself. Another Gentile had his property burned, owing to the violation of the "higher law," but the prophet told him this event had been revealed to him, and he knew the fiery judgment of the Lord was to come upon him. It appears the difficulty arose from a revelation to Strang, that a certain woman was to be his spiritual wife; but the consent of all parties could not be obtained, and consequently this "anointed of the Lord" waxed wrath. Strang's private secretary is ascertained to be Charles Douglass, and he has lately become enamored of a young lady here not wholly unknown abroad, whose real name is Almira Field.

Adams left, taking with him the theatrical curtains and fixtures from the church, and gone to Mackinac, where he is going to play "tragedy."

"Mackinac, Oct. 27."

"Great excitement here this morning. Strang has been brought here under arrest, and is to be tried at half past 10 o'clock. Won't the cross examination of the witnesses be rich? The boat for Cleveland is just leaving. I will send you the particulars in my next."

Yours, as ever,

PLAIN DEALER, JR.

"P. S.—Boat not left yet. Trial just over. Strang sentenced to six months imprisonment in the county jail. A rescue by the Mormons will be attempted—no use. More anon."

P. D., Jr.

A greater piece of folly and falsehood was never put together. That any body should be found to write such an article, can be believed only because it has occurred, and for any one outside of a madhouse to believe it is as improbable as the coming of white crows or good devils.

If it was really true that "Strang takes from the Gentiles whatever his wants demand—that he entered a Gentile's store and took away fourteen barrels of pork, and Mr. Gentile could not

help himself," then indeed Mormons are doing as they were done by in Illinois and Missouri, and Gentiles are in as sad a condition as Mormons were there. But if Mr. Gentile could not help himself, how was it so easy for Mr. Adams to have the prophet arrested?

Even in the most indifferent things, and where the truth would have served him quite as well, Mr. Plain Dealer, Jr., has chosen lies. He did not go to Beaver Harbor on account of the wind, but for most of the 175 or 200 men who worked the pumps on the Patchin.

If there has ever been a Gentile's store broken open on the Island, and pork or anything else whatever taken from it, we have never yet heard of it. If it was ever done, Mr. Gentile had some name, and those who tell the truth about it will tell who he is. It is liars who say *some body*.—How does it happen that one Gentile had had his property burned; another his store broken open and fourteen barrels of pork taken away, Strang had a revelation that a certain woman should be his spiritual, and been in the regular habit of taking what his wants demanded of the Gentiles generally, and not one of the injured has a name, nor of the injuries a date? Bah! The man who could believe such assertions, is in want of a *camisole*.

One Paddy O'Malley, from Mackinac, broke open the store of Franklin Johnson & Co., Mormons, a few days previous to Plain Dealer, Jr.'s writing, and carried off a quantity of merchandise, which has since been recovered. And early last spring some persons unknown broke open a warehouse, also belonging to a Mormon, and took from it some twenty barrels of provisions, which was afterwards found buried in the sand at the front door of the house of Mr. Kauffman, also a Gentile. Whoever did the work, certain it is that the property went from the Mormons to the Gentiles. Equally certain it is that the criminals have not been discovered. But the opinion strongly prevails in this region that three men now in Mackinac know as much about the theft as anybody else, and that one of them sold out his compeers by taking the \$50 reward (and no questions asked) for disclosing where he had hid it.

We can see no importance in the discovery that Strang's private secretary is Mr. Charles Douglass. What has Mr. Douglass ever done that Strang should not appoint him secretary? And whose business is it if he is enamored of Almira Field? Who has a better right? Do tell us, Mr. Plain Dealer, Jr., what is the importance of all this? Are you really sure you have found the mare's nest?

But, says Plain Dealer, Jr., "Strang has been brought here under arrest." A lie, every word. Mr. Plain Dealer, Jr., knows that Mr. Strang was in Mackinac, boarding at the same house and eating at the same table with himself five days previous to his arrest, and was arrested in Mackinac, and not brought there.

And this precocious mass of

lies winds up with the assertion that "a rescue (of the prophet) will be attempted by the Mormons." Psha! there were not five Mormons in Mackinac. And Strang, whom he represents as a hitherto bold and successful leader, has gone voluntarily from the fastnesses of Beaver Islands, where a thousand men could not hunt him, and delivered himself up at Mackinac, just to send back for his friends to rescue him! The man that can tell such a tale is on the road to State prison, and he who could believe it is not safe outside of a lunatic asylum. No one will be surprised that such a writer should tell, without one word of disapprobation, that Mr. Adams had succeeded in stealing three or four hundred dollars worth of "fixtures from the church," and though a little perjury was committed in aid of the theft, Mr. Plain Dealer, Jr., doubtless thinks it all quite right, as against the Mormons.

As for Strang's laws, by whatever authority they are given, they are very useful for such men as Mr. Plain Dealer, Jr., and if he will walk up within the dominion of the "Mormon King" we will assure him a good horse whipping, administered according to Mormon law, in the presence of a multitude of witnesses.

NEW YEARS DAY.

"Wish you 'happy New Year' is on every lip, and the smile of joy and gladness responds to the voice. If sport, play, amusement, feasting and dancing make happiness, happiness is in store for one day. Horses, ponies, dogs and oxen are moving in every direction, with their sleigh loads of beaux and belles; pedestrians are pouring out by all the pathways, and all is life and animation. Let us take a tramp.

Well here goes. The "King of the Mormon Isles" is holding Gymnastic sports upon the ice of Fonte Lake, near Johnson's villa. Let's go to that and see what *royalty* is doing.

THE SHOOTING MATCH.

After two hours irregular shooting, "The King" measured off forty rods, and set up a target. Diplomats were offered to the best shots, and the trial commenced. It was the first game of the kind on the Island, and there are very few guns here. Nevertheless the contest was spirited. Thirty-three shots were made. Several quite missed the target, but the best would have killed squirrels or pigeons at that distance. J. L. Miller made the best, Smith Campbell the second, and Ebenezer Page the third.

ROWS AND ARROWS.

After the rifle shooting a contest came off with bow and arrow. This "King" is required to do, by the law of Moses. No great skill was shown, either in the construction or use of the bow. Indeed the attempt was but very partially successful. But there was a spirit shown in it which will again make good the old saw—

"The white faith of History cannot show That a'er a musket beat a bow."

Asa C. B. Field made the longest and Lewis F. Hadley the closest shot. The boys tried their hand, and Wm. Mark Clark made the best shot.

FEAST.

From thence we followed "royalty" to a public dinner, given to the poor, by "Prince Joseph Ketchum" and his neighbors, at what he calls St. James Castle. We have agreed that the place shall hereafter be called Jephthah Castle. But of the feast. From old age to childhood all were there, all was sociality and joyousness. Three or four houses were filled to overflowing, and all overflowed with merriment and good cheer. We think not less than two hundred sat down in successive crowds at the well loaded tables, and large amounts of food were distributed to the poor. After feasting, dancing followed till near midnight. According to the Prophet, old men and maidens, deposed together, and as the Psalmist says, all the saints praised God in the dance.

GRAND FANCY DRESS BALL.

New Years Eve, in the far off wilderness, upon an Island that 99 in 100 in the country never heard of; where a few months since was an unbroken wilderness, and at a Fancy Dress Ball. Yes, and assembled in a vast Saloon of beautiful finish, with paintings, mirrors and drapery of evergreen, such as the haughty burghers of the old settlements might envy. And beaux and belles, parents and children; old and young, all assembled together, where else can you find so joyous a company? Sure we Mormons know how to make the most of our possessions, and to be happy in spite of

our enemies.

Well, this array of dresses. Oh how we wish some we wot of were near enough at hand to peak in. There is a gigantic form, 6 feet 2, powerful and active, armed to the teeth with pistols, revolvers and knives, as perfect a bandit as ever emptied a purse or cut a throat. Yes, and whatever he might do at a large job, he seems not to want skill at a small one. See he has a dozen handkerchiefs in his pocket, all borrowed without asking, & nobody has missed one. What would come of it if O'Malley should see him. We should have another posse called out, surely.

And here is another equally gay and fantastic in his dress; but what he is, or wherefrom is more than we can say. He looks like a semi-civilized Inquisito Indian, tricked out for the sacrifice of the white dog. The rich brilliant colored cloth, covered with beads, broaches and embroidery of porcupine quills, is a curious mixture of the savage and the civilized. A Highland chief and the French Col. Demas attracted general attention. Several Ladies appeared in beautiful fancy dresses, but among them all nothing could match the Yankee Miller, turned witch, and tricked out with fancy from her show box in witches' glee. And then to see her dance with the Judge. And he has doffed the ermine for epaulettes, and is as polite as an American after battle among the seigniorities of Mexico.

The equal in brilliancy may be found amid brick walls sometimes, but the joyousness never. That is reserved for the forest and the wild wood, where envy gives place to the pleasures of social intercourse, and old and young congregate to be happy.

The impossibility of crossing St. James' Channel prevented the presence of the Indians from Garden Island. With them, and a few friends from Mackinac, we should have been perfectly contented.

LOCAL IMPROVEMENTS.

The hum of busy industry and the march of improvement continue here as active as in summer. Houses are not springing up by magic, but are being built up in different places. Large quantities of timber are accumulating in front of F. Johnson and Co's store, for an extensive spring pier which is being erected there. Wood is coming forward in considerable quantities for the spring trade.

A good road has just been opened from the harbor past Fonte Lake to the Hills. At this writing a portion of the "Standing Army of the Mormon King," consisting of a Surveyor and twelve men, are opening a road the whole length of the Island, passing through Enoch and Silo, and terminating at Cable's landing. This company are fitted out as regular campaigners, each man having his knapsack and blanket, and armed with an axe. They eschew tents and despise houses, and altogether are a formidable looking body of men; a force that trees cannot stand against, and swamps cannot deter.

Besides this body there is a kind of reserved corps, consisting of various numbers, bridging the swamps and finishing up the work. They have completed the Enoch swamp, and will in a short time finish that at Silo. Part of this corps are not regulars, but mercenaries impressed by his Mormon Majesty. How the State of Michigan will stand this work we are unable to say; but certain it is that the "King of the Mormon Isles" is enforcing the statutes for the construction and improvement of Highways, on Merchants and Fishermen who have heretofore in such matters, been to good quizzens to work or pay. Perhaps some of them will try to have him arrested and imprisoned for making them pay Highway taxes. But before they can possibly accomplish it he will have at least 25 miles of good new road, made through the forest; and most of it at their expense. What a misfortune it is to some that the "King" knows the law and likes to see people walk up to it. Render to Caesar the things that are Caesar's say we. The good citizens of Michigan must obey the laws; and if they are unwilling, his Mormon Majesty will be sure to spur them on. We expect to see two or three elegant school houses springing up in a short time. Capitalists will of course be glad to contribute their share; for the diffusion of intelligence eradicates vice and makes property safe. We shall see.

O'MALLEY'S WAR.

Early in December we had the honor of a visit from Sheriff O'Malley. What business he had nobody knew, nor did any one seem to particularly care, except such as had valuable exposed to nocturnal depredations. After a few days spent in keeping himself out of sight, he left for Mackinac in an open boat. And, reader, what story do you think he told on his return? Guess forty times and you cannot hit it.

Well, he said the Mormons had garrisoned the Steamer Lexington, and mounted it with two heavy field pieces, and that the "King of the Mormon Isles" had a guard or "standing army" of 70 men, constantly under arms, and ready for action; and that by that means he had been prevented from serving legal process.

On these allegations he demanded the aid of the U. S. force in Mackinac in his war against the Mormon King; a demand which we hardly need say was not acceded to. His next move was to raise the posse committatus. He chartered a vessel and made a call for fighting men. How many volunteered we are unable to say. They never got here, the good sense of Mackinac laughed down the undertaking, and just in the midst of it, the Dolphin, with

FRANCIS COOPER, DENNIS CHIDESTEE

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c	1
k	1
f	1

INQUIRER. I have heard that your Elders when they have baptized a person lay their hands on them, invoking upon them the Holy Ghost. Do you think God will bestow the Holy Ghost through the laying on of hands, now a-days?

HERALD. You have heard truly. The laying on of hands for confirmation was practiced by the Apostles. It is an ordinance that belongs to the church of God as much as baptism or the sacraments, and was given to be exercised by the superior or Melchisedec priesthood. That authority being restored to build up the church of Christ in this generation, from its ministrations comes the blessings of Christ, through the Holy Ghost, upon his church.

I. May I not receive the Holy Ghost without the laying on of hands, seeing it is in the world convincing the world of sin, and lighting every man through the world that cometh into it.

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Holy Ghost, he said he would send "the spirit of truth, whom the world cannot receive, because it seeth him not, ne'ther knoweth him; but ye know him, for he dwelleth with you, and shall be in you." This spirit was to dwell in the disciples, and through them God would reprove the world of their sins, teach them concerning righteousness, of their wickedness in judging Christ, and show them of a judgment to come.

I. What proof do you bring that a man must have a spiritual gift to be a member of Christ's church?

H. Paul says, 1 Cor. xii. 7, "the manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit, the word of wisdom; to another the word of knowledge, by the same spirit; to another faith, by the same spirit; to another the gifts of healing, by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." 27th verse.—"Now ye are the body of Christ, and members in particular."—(Please turn and read the whole chapter.) Christ also places a difference between believers and unbelievers when he says, Mark xvi. 17, "and these signs shall follow them that believe," and enumerates certain signs. Proofs are plenty, and not wanting to confirm the idea that a man must possess a spiritual gift to be a member of Christ's church.

I. So I see. But if I believe and confess Christ with my lips, will I not be saved?

H. That depends upon what you believe, and how you confess Christ. We read that the devils believe and tremble, and also that they confessed that they knew him, therefore Christ suffered them not to speak. If you believe in Christ with all your heart, confess him through all his laws, and through faith endure a member of his church to the end you will be saved; for his church is "the ground and pillar of the truth."

I. Well, I don't see as spiritual gifts would do any harm, and have often thought there was a lack somewhere in the churches; but I never was taught that they were necessary or to be expected any more in the church, neither that they came through ministerial authority, I think I will speak to our ministers to lay on hands and confirm the churches.

II. So you may, and they may confirm till doomsday without any effect, except they repent, obey the gospel and are ordained by proper authority to enable them to do so; "for as it is with the people, so it is with the priest."

I. At all events I will look into this matter a little more, though you almost scare me. Do you really mean to be understood that all the ministers of the various denominations of christians, except Mormons, have no real authority to administer baptism, confirmation, or the sacraments? &c.

H. Yes, I mean to be understood so. "They have transgressed the laws, changed the ordinances and broken the everlast-

ing covenant." How do you think men became vested with authority to minister in the Lord's house?

I. I suppose Christ ordained the Apostles, and they ordained others.

H. Truly. But how does that affect the ordination of your ministers?

I. Christ said, "go ye into all the world, and preach the gospel to every creature." Is not that good authority?

H. That is good instruction to all Christ's ministers. But this was not the ordination, but a part of the mission given under the ordination; they were ordained before, and now Christ charges them with their mission, and sends them to the world.

I. God has given us the Bible, and I can't see why that is not good authority, when that says go teach, baptize, &c.

H. Our State is governed by laws, some of those laws are very old, having been handed down from generations past. Now suppose John Lee is appointed as a Judge in our Judicial District, and commissioned of the Governor of the State to administer those laws, does his commission invest his heir James Lee, or any other person, with judicial authority?

I. Certainly not. I understand you now, every minister must have a commission for himself. But did not those have a sufficient commission whom the Apostles ordained?

H. Yes, they had sufficient authority, because they were called and ordained according to the laws of God. But those laws differ very much from the laws of men. Paul says, Heb. v. 4, "no man taketh this honor unto himself but he that is called of God, as was Aaron." Now Aaron was

called, consecrated and set apart to the ministry by Moses, the prophet, who acted as he was moved by the Holy Ghost. We learn from the 13th chapt. of Acts how Paul was ordained:—"Now there were in the church that was at Antioch certain *prophets and teachers*." 2d verse: "As they ministered to the Lord and fasted the Holy Ghost said, separate me Barnabas and Saul for

the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Now we will see how Paul ordained Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery, (Elders.).—Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." From these texts and similar ones we learn that men were called to the ministry by the spirit of prophecy and revelation, and ordained by the power of the Holy Ghost.—The churches having lost the spiritual gifts, have lost the members of Christ; and having lost the members, have lost the body for "if one member suffer, all suffer with it," and the body is composed of its members.

I. If there was no legal priesthood in the world, where did you get yours?

H. We got it from heaven.—

God spoke to Joseph Smith, Jr., and gave him commands by which he became inspired. He sent unto him his holy messengers also, by whom he ordained him to the holy priesthood, and instructed him to ordain others. They have gone forth preaching, men have believed, been baptized and received the Holy Ghost. Truly, the Father hath given us the kingdom, and shown forth his own works in it. S. P.

☞ My friend has a great respect for truth, said a batronet one day to a gentleman.

So I perceive, was the reply for he always keeps at a most respectful distance from it.

EMPHASISING WORDS.—There is a good story on the subject of emphasis. "Boy," said a visitor at the house of his friend, to his little son, "step over the way and see how *old* Mrs. Brown is." The boy did his errand, and on his return reported that she did not know how old she was; and that he might find out by his own learning.

PHILOSOPHY OF HEAT.—“Well, my little fellow,” said a certain principal to a juvenile philosopher whose mamma had been teasing the learned knight to test the astonishing abilities of her boy,—“what are the properties of heat.” “The chief property of heat is that it expands bodies, while cold contracts them.” “Very good indeed—can you give me a familiar example?” “Yes, sir; in summer, when it is hot, the day is long; while in winter, when it is cold, it becomes short.” The learned knight stopped his examination and was lost in amazement that so familiar an instance should so long have escaped his own observation.—*English Paper.*

Some sensible fellow has said that where one man reads a merchant's sign, a hundred will read his advertisement.

A HINT TO GO.—"Zeb," said a chap to his chum the other day, "it seems to me you didn't stay long at Squire Folger's last night?"

"No," was the reply; "I was sayin' some pleasant things to the daughter, and the old man came in and gave me a hint to go."

"A hint Zeb—what sort of a hint?"

"Why, he gave me my hat," opened the door, and just as he began to raise his heavy boot, I had a thought that I wasn't wanted, and so I—I—I took my leave.

A Dutchman, wishing to relate the cause of his wife's death, which was the breaking of a blood-vessel and forgetting the precise term by which to express his meaning said—"Mine vrow git mat one tay and break a ship in her breast!"

"Here you little rascal, wall
up and give an account of yourself
Where have you been?"

"Did you ever know me to do so when I was a boy?"

“No sir—but mother did.”

READING furnishes the mind with materials of knowledge; it is thinking that makes what we read ours.

Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind.

BY CHARLES A. ROGERS.

Come up to the Isle, to the land that is blest,
 As a home for the weary, where they can have
 rest
 From oppression, from strife, and a myriad of
 woes,
 That Satan broadcast in old Babylon sows.
 'Tis to us like a rock shade, on Arabia's sands,
 Where the fainting, the famishing from many
 far lands
 Will gather together, and here dwell secure,
 In the Zion of God, for his promise is sure.
 'Then come to our Isle, from the climes of the
 east;
 Come ye poor and oppress'd, on God's bound-
 ies to feast:
 From the land of the pilgrims, and Europe's far
 shore,
 Come dwell in our Isle till the scourge has
 passed o'er,
 And come from the south, leave the tropics
 palm shade,
 The barren sand heath, and the dark overglade;
 Come and cool your parched brows in the pure
 healthy breeze
 That refreshes our home, in this gem of the
 seas.
 Come, come, from the west, from each forest
 and dell;
 From the parched and Salt Vallies, Oh come
 here to dwell:
 From far Eldorado, its riches untold,
 Where are treasures more precious than moun-
 tains of gold.
 Come here from the north land, bleak shrouded
 in snows,
 Its chill winds, its icebergs and Siberian woes;
 From Russia, from Sweden and Iceland, Oh
 come,
 As a bird to its nest, to our loved Island home.
 Come up, Oh ye saints, altho' scattered afar,
 And truth will shine forth as a bright morning
 star;
 And blest Zion redeemed, will hasten the day,
 When sorrow and sighing will flee far away.
 Come up, and wait not till the day does arrive
 That God in his wrath with the nations will
 strive;
 Then the armies of God will hem up your way,
 And the night will be dark when you've wast-
 ed the day.
 Come up, for the end of the kingdoms is near,
 The hearts of the strong men are palsied with
 fear;
 And Babylon's wise men and priests cry alas!
 'They know not the things that are coming to
 pass.
 Come up, soon we'll rear both the Temple and
 Tower,
 The emblem of glory, and cornucopia of power;
 Receive the endowment, with wisdom be blest,
 Enjoy with the ancients a thousand years rest.

Bakewell estimates the average amount of salt in the ocean at two and a half per cent. From computations based upon the amount of tides, it is highly prob-

able that the Atlantic and Pacific oceans are in their central parts not less than nine or ten miles in depth. Were we to place the average depth of the ocean at five miles, it would doubtless be a moderate estimate. In superficial extent it covers full three-fifths of the earth's surface. Assuming, then, five miles as the average depth of the ocean, and two and a half per cent, as the average amount of salt contained in it, were the waters entirely evaporated, the saline residue would form a stratum of salt more than four hundred feet in thickness, covering three-fifths of the surface of the globe. If, then, this mass of salt were evenly spread over the entire amount of land on the earth's surface, it would cover it to the depth of seven hundred and fifty feet. But no more than one-fifth of the earth's surface is habitable. Were, then, the salt contained in the ocean spread over all the habitable parts of the globe, it would cover them to the depth of fifteen hundred feet, or something more than a quarter of a mile.—*Ec.*

Let him who regrets a loss of time make a proper use of the future.

An Indian never swears, until
civilized by the white man.

NORTHERN ISLANDER.

VOL. I.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, FEBRUARY 6, 1851.

NO. 3.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

Terms:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to Cooper & Chidester, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions; and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the season of suspended navigation (usually about 16 weeks) the Islander will be sent to mail subscribers but once a month.

EBEN HARRIS.

THE FISHERMAN OF THE UPPER LAKES.

[WRITTEN FOR THE ISLANDER.]

CHAPTER I.

INFANCY OF EB. HARRIS.

Eb. Harris is a fisherman. But in writing his history I shall begin where all histories begin, "in the beginning." The sacred scriptures, Knickerbocker's history of New York, and a score of Indian traditional legends begin with the cosmogony of the earth. Why not begin Eben Harris's story with his beginning, when he was no fisherman.

I have heard that his name was written in the old family Bible "Ebenezzer." But I doubt the saying, and am not at all sure there was any family Bible in the case. Eben was his name, and Eb. is his nickname beyond all question, and I shall call him by either, as chance may dictate.

Eb. first saw the light in a log house, near the top of a high hill on the stage road just west of Elliptoville, in the State of New York. Of his early days I know very little. In infancy, as is the case with most children, he was the continual sport of the passions, both kind and unkind, of everybody around him. If his mother was in good humor she petted him, and taught him mischief. If in an ill humor she eased herself of the weight of her wrath by laying a heavy hand on him. Wasting days were hard days with poor Eb. If he got tired of lying in the cradle without turning, or cried for hunger, he was rewarded with a beating. And when his affectionate mother had finished her day's work, and took up her suffering infant, if by any means his strength held out for a few remaining sobs, she sweetened his temper by saying, "Susan is naughty—she 'buses the baby." By this means he was early taught to vent his spleen upon some one as often as he felt in any way uncomfortable.

When at leisure and disposed to amuse the infant, father, mother, sister and neighbors were wont to show their kindness to little Eb. by trotting and teasing him, and teaching him all manner of mischief. Like most mothers, Mrs. Harris was perfectly sure that her little Eb. would know better than to do such things when he got larger. And Mr. Harris had not the slightest idea that he was laying the foundation of future disobedience, when he set his son to bite his mother, and

strike his father in the face, only in sport.

CHAPTER II.

CHILDHOOD.

As might be expected from his early training, Eb. was a vicious boy. If crossed in any thing, he seized knife, club or whatever came in his way to punish the aggressor. The boys hated, and feared him. His mother scolded him from morning till night, and after he went to bed whipped him to make him go to sleep, instead of whistling and singing, wondering the while what made him so mischievous. His father endeavored by severity and frequent flogging to cure him of his evil propensities. He only raised a belligerent spirit. The boy was as obstinate as the parent was severe. Eb. was universally hated.

The world had never done him one kind act, and the debt of gratitude he owed for drubbings and instruction in mischief he paid with interest. His mother had taught him as he drew her milk to as often as anything went awry with him, accuse somebody of the fault, upon whom she indicted mock chastisement to please him. As he grew up he did not know better than to do as she had taught him. If no other one fell in his way he took vengeance on her for each miscarriage in his undertakings, and did not hesitate to slam the door or tip over the kettle in which she was cooking, and which for want of either crane or trammel set upon the forestock of the log fire. The beatings that he got from his father were repaid with interest upon the oxen, cows and dogs, and the asperity of temper thus engendered was visited upon whatever boys happened to offend him. Everybody in the neighborhood wondered what gave Eb. so bad a temper.

CHAPTER III.

FIRST INTERVIEW.

In the autumn of 1836 I was visiting the country about Elliptoville, and while there heard mention of "Rock City" as a great natural curiosity. It is situated in the hills six or seven miles west of Elliptoville, and three miles south of the stage road. After ascertaining this fact I took the stage road to the point nearest the city. Here, inquiring for a guide, who should I find but Eb. Harris? Our party consisted of myself and a friend, each accompanied by a lady. Calling at the house of Mr. Harris to inquire our route, we learned there was only a path, scarcely passable by horses, and utterly impassable with carriages, and so blind that few persons in the neighborhood could trace it. Our Eb. said Mrs. Harris could show you the way, if he could, but he is so mischievous there is no trust in him.

The boy stood by to hear his mother's good opinion of him, and ready, in spite of her so undesirable a commendation, to prove

himself entirely deserving of it. He knew no other guide was at hand, and turned sulkily away, determined to stand out obstinately till he was offered two prices for going, and then to go wrong, and keep us till dark without finding "Rock City." In answer to his mother's direction to guide us, he declared his determination to mislead us. One of the ladies replied pleasantly, Oh, no, young man, you would not mislead us—we have plenty of fruit and nice things to eat, and you shall share it with us. And besides paying you well, we will make you a nice present. He looked bewildered, and made no further objection. It was the first kind word he had received for many years.

As we started his mother threatened him with chastisement if he lost the way, or failed of returning in proper season; and he, with a scowl on his brow, muttered between his teeth, that if she was along he would lead her where she would never get back. He had more affection for a total stranger, who had given him one kind look, than for the mother that bore him. This was my first introduction to Eb. Harris.

He was not above twelve years of age. In his general appearance he was sullen, stolid and dissatisfied. His parents were well persuaded that they had done all in their power to reform him. They had whipped him every day, and scolded him continually for his faults. He had never passed a day in school without a flogging, and averaged three a day. What could they do more?—Alas! the child had not one fault but his parents had taught him, and neighbors and teachers had confirmed. He was in their hands as clay in the hands of the potter. They, not he, had moulded him a vessel of dishonor.

Eb. started to guide us to Rock City. The lady who had gained his confidence by a few kind words, remarked to me, "that is a hard used boy. See, he is a mere child, yet his passions are stamped on his features as with an age of struggle with his kind. How bitterly he hates."

Endeavoring to draw him into conversation, she found him mute and taciturn—fearful that some advantage would be taken of him. He could not realize that any one really meant him well, and seemed to be possessed of a continual fear of being punished or injured. When any of us came near him he looked concernedly, and as I raised my hand I observed that he scribbled as if I was about to strike him.

His lady friend gave him a beautiful printed handkerchief, which he seemed afraid to take, and said his mother would take it from him and accuse him of stealing it. But when I offered him a pocket knife he took it readily, and said, Dad would not get that from him—he would throw it away first. Poor child, said the

lady. He fears being robbed by his parents. It will be strange if he does not rob them by and by. By the time we reached the city he had become quite communicative, and seemed fully attached to us. He was attentive and anxious to please us, and wore an air of cheerfulness. Such is the power of kindness.

Men, as well as children, are what we make them. More than that—they are oftenest what we name them. Continually tell a boy he does nothing right, and he will continually do wrong. If you expect no good, you will seldom be disappointed.

CHAPTER IV.

ROCK CITY—THE LEAP.

After an hours hard travel we reached Rock City, and though the city itself has nothing to do with the history or character of Eben, we shall describe it. It consists of a hill of sand stone, mixed with small quartz pebbles, say three-fourths of a mile wide, and three miles long, rising two or three hundred feet from its base, and cut up by vast crevices like streets, dividing it into irregular blocks, like the city of Boston. These crevices are of irregular breadth, varying from narrow lanes to streets of three and four rods in width, and the squares or blocks in the place of houses rise in solid masses of rock from ten to ninety feet in height.

The beds of the streets are made up of fallen sand stone and quartz, and forming a tolerably regular pavement, and had for the want of windows in the walls of rock one could scarcely divest himself of the idea that he was wandering over the deserted remains of some vast metropolis.

While there, with difficulty we clambered up one of the rocks to a corner where it was not above sixteen feet high, and took our dinner. Eb. evidently suspected us of some design upon him, when we asked him to eat with us. But when he once began it seemed as if he would never stop. Had we expected to want another meal in the woods we should have sorely repented giving him an unstinted dinner. He had been kept regularly howled out—never fed quite enough, and therefore always hungry; and eating much more than it hurt him.

As he got up looking like a stuffed turkey, my companion offered him fifty cents to jump over the crevice or "street" to the next rock. He had no other design than to pick upon him for being so tall he could not jump. But the boy's suspicions had for once been lulled. We had none of us misused him, and really believing the offer was made in earnest, and for the pleasure of witnessing the leap, proud of his new happiness and of the power, never before enjoyed, of communicating pleasure to others, he started off to make the leap. At the narrowest place the crevice was twelve feet wide, and there it was 90 feet deep! Before we had

opportunity to see the danger of the act, he had made the leap. He just touched his toes on the farther brow. For a moment he seemed falling. For a half minute of motionless agony we held our breath as he remained balanced, neither rising up nor falling back. He but kept his place where the weight of a feather would have cast his body upon the rocks ninety feet below.

CHAPTER V.

THE SUBURB—THE RETURN.

After wandering about till the eye tired in gazing at this strange freak of nature, we left the streets of the mimic city for a suburb part of the way down the hill to the southwest. This we had never heard of. But Eben, in the exuberant flow of goodness at the first kindness he had ever received, informed us of its whereabouts, and proposed to lead us to it, saying, with a glee that really set awkwardly upon a face so unused to it, "I can show you where it is just as well as not, and shan't ask you nothing for goen."

Eben described this suburb merely by saying, "there were rocks as big as hay stacks piled up on the top of larger rocks, and he could move them." As we approached the place what should we find but a rock as large as a common farm barn, and shaped like a common bowl inverted, and upon the top of it another of similar shape, but quite as large as a very large hay stack, with the small part or bottom of the bowl down. The appearance was that of an enormous great bowl, big enough for a nation to drink from, and a smaller one setting upon it. But, strange as it may seem, the upper one served as a gigantic vase for plants. For the top of it was covered with earth, out of which grew four trees, from three to seven inches in diameter, and the largest probably fifty feet high. A tree had been fallen from the up hill side against the top of the rock, up which Eb. clambered and exhibited to us the strange fact that his strength alone was sufficient to move the upper rock. The two faces of the rocks, where they met, were not above four feet across, and the joint a very little open, and the rock was so exactly balanced that a trifling effort would topple it either way. Yet I doubt whether the strength of one hundred men would have sufficed to throw it down. In the vicinity were several similar rocks.

So much time was occupied in looking at all these curiosities, that we were late back. Eb. looking for the usual reception hardened his face for hard words, and rounded up his back for blows, saying, he did not care what the old folks said or did, for nobody ever treated him so well before.

This was the last I saw of Eb. till I met him on the fishing grounds, in the summer of 1844.

CHAPTER VI.

In August, 1844, I made my first trip up the lakes. The Islands of Lake Michigan had attracted no attention beyond the notice of a few fishermen, and the wood cutters on the two Manitou Islands. The steamer Madison, on board of which I was, stopped at the North Manitou for wood, and as I was walking over the very indifferent wharf which occupied the place of the present extensive spring pier, to take a look of the Island, I heard a fellow passenger, whom I had not before noticed, (for there were a good 500 aboard,) remark, "well, I've got through without paying anything, and no thanks to any body." Looking around, who should I behold but Eb. Harris. He had barely had time to grow to manhood, but the lines which begin early to mark thought, care and coming age were deep indeed for his time of life, and he would have passed for 28.

Well, said I, this must be my attentive guide to Rock City; but you have nearly outgrown my recollection. Ah, few men, said he, remember one who has no money. I wonder how you happened to recognize me. I did not expect any notice on this boat only the swearing when they find I have stopped and not paid my fare. Let them swear, I have been robbed of a good farm, and I'll have it back when I get a chance. Eb. Harris will show them that he can hoe his own row at the last. I wouldn't take any advantage of you if I could, for you are the first man that ever used me well. But these steamboat folks, they are always taken the advantage of the poor. Them and the lawyers and doctors I hate.

I inquired with some interest the cause of this hatred, and heard a tale of oppression, overreaching and dishonesty, such as caused me to forgive Eb. for being what he was—a hater of his kind.—The tale I shall leave for another chapter. Eb. was an orphan, and destitute, having escaped from his parents to avoid their tyranny, strayed into this wild region till they had both died. He had been back to receive a valuable property, which his father had slaved himself to accumulate for that very son whom he drove from under his roof with severity, but there was nothing for him.

(To be continued.)

LAW OF TITHING.

Of all the fruit of your fields, and the increase of your flocks, a tenth shall ye render to the House of the Lord your God, and the treasury of the King, that the Priest who administers in holy things, and the servants of the King, who rule in righteousness, may eat bread, and the land yield her increase.

Of all the spoil which ye take from your enemies, a tenth shall ye render to the House of the Lord your God, and the treasury of the King, that he who administers in holy things may remember you before God, and the King's arm may deliver you.

When you labor not in these things, yet one-tenth of your time shall you consecrate to the Lord your God, and shall labor for the House of the Lord

your God, and for the treasury of the King, according to your skill and your cunning, and your art, and you shall not withhold that a place for God to dwell among you may not be wanting, and the work of the King may not fail, and that you may possess abundantly fields, flocks and habitations.

And whosoever cometh into the kingdom, a tenth of all he possesses shall he give for the establishment of the kingdom, and for its increase, that he may have an everlasting inheritance therein.—New Translation.

Note 1.—This is the law of the stranger dwelling among you as well as to you.

2.—Whosoever is poor and needy, let him ask of the King and his collector, and the King will remit to him his tithing according to his wants.

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, FEBRUARY 6, 1851.

MAILS.

We have not had a mail from any place beyond Mackinac since the close of navigation. In December we sent a mail to Mackinac at the expense of the church. No mail had at that time been received there from any place beyond. After issuing the Jan. No., the prophet, with a boat's crew of four men, started for Mackinac with a mail, but got no further than Hog Island; where, after some days delay, a part of the time destitute of provisions, they returned in the midst of a most fearful tempest, and through fields of ice.—They were seven hours making the home passage, and at times the sea rolled so high that a man sitting in the stern of the boat could look over the top of the foremast into the water.—Making land at Mr. Patrick Sullivan's, they were received with generous hospitality. Very soon the lake froze over in every direction, and we were nearly ready to make the passage on the ice, when, Saturday, Feb. 1st, the ice broke up, and just as we got this No. ready for the press our excellent and accommodating P. M. started off a mail for Mackinac, keeping the matter so secret that not one of the Mormons had opportunity to send a letter, and leaving our January issue behind. Thanks to whom thanks are due. We shall remember them according to their works.

By the way, the present mail arrangements for this region are injudicious. The whole upper portion of Michigan is supplied by means of a dog mail once a month, from Saginaw to Mackinac and Sault Ste Marie, whence it is distributed by such means as the Post Masters can avail themselves of to the various settlements of the upper country. A mail can be carried twice a month from Mackinac, by way of Grand and Petite Traverse to Mackinac and Sault Ste Marie, at no greater expense, making twice the accommodation for the same money, and passing more than a dozen villages and extensive settlements of civilized Indians, lumbermen, &c., who are unprovided. With such a route we could intersect at either Petite Traverse or Cross village at all seasons of the year without delay. The additional revenue that it would bring to the department would warrant making it even a weekly mail during the winter. If this was done, and we allowed a steamboat mail during the summer, we would accommodate all the settlements about the two Traverse Bays, and throughout the fishing regions, by means of sailing packets, which some enterprising citizens of this place will have on those routes next summer.

P. S. The attempt to send off a mail without our issue failed. We are informed that another attempt will be made about the time this paper goes to press.

An effort was made last fall to prevent the Mormons obtaining a supply of provisions for winter, and was carried to the extent of inducing traders to recede from contracts made with persons here to forward them supplies; and in one instance of leaving flour behind which was in store and the transportation contracted for. Nevertheless a sufficient supply was obtained. Yet there seems to be a disposition to excite fear that the Mormons may be reduced by starvation to commit depredations on their neighbors. Men must be hard run for mischief who resort to such means to put it on foot.

We take this occasion to say that the Island is well supplied with food, and there are very few persons who are unable to obtain what they need, at their own expense. For the very few who are unable to provide themselves there is a stock on hand, probably sufficient, and easily replenished if short. Capt. Bryant, of the Prop. St. Joseph, deposited with the prophet two barrels of flour for the supply of poor widows, which has been disposed of only to the really needy in Mr. Strang's usually careful manner, and it is not yet gone. There has not been an hour since the close of navigation that the prophet had less than forty dollars of provisions on hand for gratuitous distribution among the needy, and the contributions so far without any call whatever, pub-

lic or private, have been more than equal to the demand. Large quantities of salt fish are in store here, which can be had at fair prices, and the wages of labor are high. The winter fishing is good, and wild fowl and small game abundant. There are more than 2,000 bushels of potatoes beyond the estimated wants of the population. Several teams are kept up on grain. The man away from here who fears our starving is merely ignorant, but if any one here suggests the thing he is a scoundrel.

MYSTERY.

It is rumored that the tracks of men and hand sleds have been discovered on the west side of the Island. Considering that hand sleds are much used for transportation by fishers and hunters in all this region, and that parties of them are about daily wherever the ice will admit, it did not strike us as a very alarming fact. But it seems that as soon as it was known at Whiskey Point messengers were dispatched to the head of the Island, and over to Garden. There was a general stir, and even our neighbor Mr. Ward, who has a large quantity of fish on hand, was notified that the Mormons were about to break in and take them off. Mr. Ward did not appear badly alarmed, and we have not heard of any very dangerous demonstration against his fish house.

We do not know how other persons regard these matters, but our opinion is that as there are no *Ananias* here, the King of the Mormon Isles ought to send out his boys to lay the bee to some of those who are so fond of making mischief and disturbing the nerves of old women in pants. If men are afraid of shadows, make no shadow. Paul says, the tongue is an unruly member, which no man can tame. But it is no where written that twelve men with good beeches cannot tame it. It is an experiment worth trying.

CURIOUS AND CRIMINAL.—Feb. 2nd, early in the morning, Gen. Miller found afloat in an extensive field of ice, a large fish boat, well loaded with household goods, provisions, fishing tackle, &c. It was drifting at the rate of two or three miles an hour to the south westward, and gradually approaching the shore at the head of Big Sand Bay, where it came in shoal water very near land. With considerable difficulty, and the most severe exposure, he succeeded in getting it ashore. After unloading it, and getting a team to haul it out, he went to a cabin a little distance off to thaw and dry his clothes.

While he was absent, several persons from above came and took the boat and all its loading. Gen. Miller very quietly went to a magistrate and took process for the property, and sent Constable Field to bring it away. Field having sometime before met with violent resistance at the same place, took a very respectable posse, and went up. The parties who had taken them off claimed the ownership, made the best apology they could for taking them off by stealth, paid Gen. Miller the very moderate salvage he claimed, and there the matter ended.

But the question yet remains to be answered, "how came the boat afloat?" It appears that the boat was hauled up for winter just above Cable's, and the stuff aboard was left in some shanties in that vicinity. If loaded there and put afloat the course of the wind for two days would have brought it where it was found. But if loaded with honest purposes, the fact would transpire, and if with dishonest, it is at least singular that it should have floated off without the criminals. It must have been afloat at least two days, as considerable snow had fallen in it, and the floating fields of ice rendered it impossible that it should have reached there in less than that time.

A large Yawl, nearly new, has been found on the south-west shore of Hog Island. It is nearly imbedded in the ice, but appears not to have suffered any injury. The Steamer Lexington, when she broke loose from *Ice le gale*, and made this harbor in the severe tempest the last of Nov., lost a yawl, and this is doubtless the one. In its present position the breaking up of the ice would destroy it. Some gentlemen here talk of going over and cutting it out and hauling it up above high water. If they should, it is doubtful if some of our neighbors did not faint with fear. What a sad thing it is to have lived so wayward a life that one cannot go along the street without looking over his shoulder for the Sheriff, and running from his neighbors for fear of personal chastisement.

PHONOGRAPHY.

This science is making rapid progress, and bids fair to yet become the universal mode of writing and printing the English language. We are in the regular receipt of the "Phonetic Advocate," by which we learn of the rapid accession of converts in favor of the system, in the United States and Great Britain. The Advocate is a beautiful sheet, published weekly, in Cincinnati, Ohio, at the extremely low price of one dollar and fifty cents per year, in advance, containing, besides the current news of the cause to which it is devoted, a weekly price current list, and matters of general news, contained in other journals.

There is now in this place three classes in Phonography under the instruction of Professor L. F. Hadley, making rapid proficiency in the science, and bidding fair to become a rare specimen of the ease and facility by which this science can be brought into practice.

We say to all these who are of the opinion that Phonography is of no material use, just give it a fair trial by attending a course of 12 lessons, (and pay the teacher,) and if you are not convinced of its utility, you will at least have the consciousness of having given it a fair and impartial trial.

MOSES CHASE.

Manufacturer of common and improved Single, Double and Triple Complex, Re-Acting, Galeano, Electro, Magnetic Torpedo Machines, for the Medical Faculty, and the Scientific, Saint James, Beaver Island.

These improved Electro-Magnetic Machines were the only ones for medical purposes to which a premium was awarded by the Franklin Institute, at their seventeenth exhibition of American manufactures, held in the city of Philadelphia, October, 1847. We take the liberty also to state that these machines have been examined and highly approved by some of the most distinguished Professors in the country, such as Professor Henry and Prof. Mather, the latter of whom had recommended them to the students of Jefferson College, Philadelphia. Numerous commendatory notices have been given by the press. We give the following from the Inquirer and Nat. Gazette, Philadelphia, January 22d, 1848:—

"MEDICAL ELECTRO-MAGNETISM.—Mr. Moses Chase, of Baltimore, has invented a machine by which the unpleasant intensity of Electro-Magnetism is removed, even under a full and powerful current of fluid. This is a desideratum long sought for by the Medical Faculty. The improvement consists in softening the current without decreasing its quality. We have seen the machine in operation, and with the most salutary results. The price is moderate, and the plan of operation is quite easy."

From the Baltimore Clipper of May 22d, 1848:—

"CHASE'S PATENT ELECTRO-MAGNETIC MACHINES.—The superiority of these machines over those of ordinary construction is so obvious as not to be mistaken. He has succeeded, by interposing additional conductors, in enabling the patient or other person to receive a much greater charge of Electro-Magnetism than in the common mode—the power being moderated. The machine is of beautiful construction—easily understood and operated—and so arranged that an infant may receive a charge without any disagreeable sensation."

THE DECALOGUE.

Below we give the ten commandments as they are rendered in the new translation, made by the Prophet, from the records which Lohi brought from Jerusalem. The reader will perceive that they answer to the references contained in the good Book far better than the commandments therein contained. Christ, said, the first was, "thou shalt love the Lord thy God," &c., and the second was, "thou shalt love thy neighbor as thyself." Yet that is not found with the other commandments in the books of Moses.

Strange as it may seem, it has not been missed by the religious world, and they have been for centuries poring over nine commandments, really believing them were ten.

When the commandments were written upon the tables of stone there were five upon each stone, two and a half upon each side of each table. Yet in the Bible they are so curtailed of their proportions that two of them occupy more space than all the rest. Here they are restored in full. We recommend them to the consideration of all thinking men, and to the faith of all who love truth.

The commandment to love God, &c., is first in importance, and upon it hang the two next commandments, to wit, to reverence the authority of his name, and to keep the Sabbath.

The commandment to love our neighbor is second to it in its importance, and upon it hang all the rest of the commandments. Thus upon these two commandments hang all the law.

I.

Thou shalt love the Lord thy God with all thy heart, with all thy might, and with all thy strength: thou shalt adore him, and serve him, and obey him: thou shalt have no other Gods before thee: thou shalt not make unto thee any image or likeness of anything that is in the heaven above, or in the earth beneath, or in the waters of the earth, to bow thyself unto it, or to worship it: thou shalt not bow down thyself unto, nor adore anything that thine eye beholdeth, or that thy imagination conceiveth of, but the Lord thy God only, for the Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children, from generation to generation, even upon all that hate him, and showing a multitude of mercies unto them that keep his commandments.

II.

Thou shalt not take the name of the Lord thy God in vain: thou shalt not usurp dominion as a ruler, for the name of the Lord thy God is great and glorious above all other names: he is above all, and is the only true God; the only just and upright king over all: he alone hath the right to rule, and in his name only he to whom he granteth it: whoever is not chosen of him, the same is an usurper and unholy: the Lord will not hold him guiltless, for he taketh his name in vain.

III.

Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work: thou nor thy son, nor thy daughter, nor thy man servant, nor thy woman servant, nor thy cattle, nor the stranger that is in thy gates; for in six ages the Lord thy God made the heavens and the earth, the sea and all that in them is, and rested the seventh age: wherefore the Lord thy God blessed the seventh day and hallowed it: thou shalt keep it holy unto him, that thou forget not the law, nor be found keeping the company of the vile, nor despised by the righteous.

IV.

Thou shalt love thy neighbor as thyself: thou shalt not revile him, nor speak evil of him, nor curse him: thou shalt do no injustice unto him, and thou shalt maintain his right against his enemy: thou shalt not exact rigorously of him, nor turn aside from relieving him: thou shalt deliver him from the snare and the pit, and shalt return his ox when he strayeth: thou shalt comfort him when he mourns, and shalt nurture him when he sickens: thou shalt not abate the price of what thou buyest of him, for his necessity; nor shalt thou exact of him because he leaneth upon thee; for in so doing thousands shall rise up and call thee blessed, and the Lord thy God shall strengthen thee in all the work of thy hand.

V.

Honor thy father and thy mother; give heed to their commandments, obey their laws, and depart not from their precepts: reverence their age, and seek unto their house all the days of thy life: exalt not thyself against them, nor withhold to build up their house above thine own: honor and obey the king and the judges, and the rulers, and all that are set in authority, for they are as fathers among the people, that they may be a fear unto evil doers; and the priest also, who stands before the Lord, that he may instruct thee; and thy days shall be long upon the land which the Lord thy God giveth thee.

VI.

Thou shalt not kill: thou shalt slay no man in malice; neither thy child, nor thy wife, nor thy bond man, nor thy bond woman, nor thy servant, nor the child of thy servant; neither shalt thou slay thine enemy, except thou admonish him, and entreat him, and he hear thee not, and God give him into thy hand: thou

WEATHER TABLE.

We publish below a table of the weather for the months of December, 1850, and January, 1851, including the proportion of clearness, range of thermometer, and course and velocity of the wind, at four periods in each day. The table has been kept with great care, and may be relied on with entire confidence by men of science as perfectly correct. The point of observation is at the Islander office, on the west side of the harbor of Saint James, and in a place altogether open and exposed to wind and storm.

The clearness is expressed in figures on a scale of 10. 0 is entirely clouded over, 5 is an equality of cloud and clear sky, and 10 is a perfect clearness.

The thermometer used is of Bennett's best, manufactured here, and upon Fahrenheit's scale.

The velocity of wind is upon a scale of 10, 1 being the least perceptible breeze, 7 a howling tempest, and 10 the most terrific storm on the lakes.

We bespeak for these tables a careful attention, believing they will show a better and more equable climate at this place than at any place in the United States. The lowest range of the thermometer is 2 below zero, and the highest 44 degrees above. The snow lies on the ground to the depth of one foot, and in the woods eighteen inches, and was six inches deeper previous to the warm weather the past week. The sleighing is excellent. There is very little ice in the lake. Our harbor has not been closed for a week, and only the north part of it has been passable with teams more than one day. The last day of January it was closed, and skaters went as far as Hog Island, but the next day, with scarcely any wind, a heavy tide rolled in from the south and broke it up, and a very light breeze from the west slowly moved it out. There has been no ice as yet south of this Island, and even the narrow shoal straits between here and the north shore are not generally closed.

December, 1850.	Clearness, Thermometer.				Course	& velocity of wind.			
	s. r.	9 a.m.	3 p.m.	9 p.m.		sunrise.	9 a.m.	3 p.m.	9 p.m.
Sunday.	1	7.30	6.34	3.33	2.28	S. W.	7	S. W.	7
Monday.	2	1.30	0.33	1.34	0.29	E.	9	E.	9
Tuesday.	3	2.28	1.32	1.32	0.28	N. W.	3	N. W.	3
Wednesday.	4	0.27	1.30	0.31	0.26	W.	2	W.	2
Thursday.	5	2.50	3.35	3.31	3.30	S. W.	3	S. W.	3
Friday.	6	4.30	4.36	5.34	3.30	N. E.	2	N. E.	2
Saturday.	7	2.32	3.33	4.31	2.29	N. W.	3	N. W.	3
Sunday.	8	3.28	2.32	1.36	0.28	N. E.	4	N. E.	4
Monday.	9	0.31	0.28	0.26	0.24	N. W.	5	N. W.	5
Tuesday.	10	0.20	1.26	0.24	0.27	S. W.	2	S. W.	2
Wednesday.	11	0.26	1.31	1.31	0.29	S. W.	1	S. W.	1
Thursday.	12	1.18	3.30	3.16	3.16	N. W.	5	N. W.	5
Friday.	13	1.20	1.37	1.28	0.26	W.	1	W.	1
Saturday.	14	2.27	2.34	1.35	0.26	S. W.	2	S. W.	2
Sunday.	15	0.33	0.32	0.32	0.32	W.	3	W.	3
Monday.	16	3.22	0.21	4.26	7.30	N. E.	3	N. E.	3
Tuesday.	17	0.20	0.22	1.21	4.20	E.	3	N. E.	4
Wednesday.	18	8.20	0.22	1.23	2.18	N. W.	3	N. W.	2
Thursday.	19	2.22	3.20	3.20	4.22	N. E.	2	N. E.	1
Friday.	20	1.22	1.24	0.32	5.22	S. W.	1	S. W.	2
Saturday.	21	8.30	5.32	3.35	3.28	W.	4	N. W.	2
Sunday.	22	4.30	0.31	0.35	4.24	E.	7	E.	10
Monday.	23	6.10	8.11	8.13	4.10	N.	8	N.	5
Tuesday.	24	2.26	2.31	2.32	3.30	S. W.	2	S. W.	2
Wednesday.	25	0.32	1.34	1.35	0.30	W.	2	W.	4
Thursday.	26	0.30	1.32	1.32	0.32	W.	6	W.	6
Friday.	27	2.32	3.34	4.00	2.20	N. W.	2	N. W.	4
Saturday.	28	1.18	2.20	6.16	8.12	N. E.	6	N. E.	4
Sunday.	29	1.12	0.22	1.48	0.20	N. W.	3	N. W.	2
Monday.	30	1.18	1.22	1.22	8.18	N. E.	2	N. E.	3
Tuesday.	31	1.26	0.28	1.26	0.26	S. W.	3	S. W.	6

January, 1851.									
Wednesday.	1	1.26	2.29	3.30	3.27	S. W.	5	S. W.	5
Thursday.	2	7.25	3.26	2.25	3.21	S. W.	4	S. W.	5
Friday.	3	1.19	0.21	0.20	5.26	N. E.	1	N. E.	2
Saturday.	4	2.12	1.29	1.25	0.23	N. W.	2	N. W.	4
Sunday.	5	0.26	0.30	0.29	1.29	W.	3	W.	2
Monday.	6	1.21	1.28	0.27	0.27	N. E.	4	N. E.	1
Tuesday.	7	8.20	7.41	9.31	1.30	S. W.	2	N. E.	1
Wednesday.	8	1.34	1.35	0.74	0.32	S. E.	3	N. E.	3
Thursday.	9	0.43	0.38	0.34	0.24	S. E.	4	S. E.	3
Friday.	10	2.33	1.34	0.33	0.32	W.	6	W.	6
Saturday.	11	0.31	0.31	0.31	1.31	S.	5	S. E.	6
Sunday.	12	2.33	5.35	0.34	0.32	W.	3	W.	3
Monday.	13	3.25	3.32	0.32	0.32	W.	4	S. E.	3
Tuesday.	14	1.41	2.38	1.38	1.31	S. W.	7	S. W.	4
Wednesday.	15	1.30	1.36	1.32	0.29	N. W.	3	N. W.	4
Thursday.	16	0.31	0.34	1.37	0.20	E.	8	E.	5
Friday.	17	0.61	1.10	0.12	0.8	S. W.	8	S. W.	7
Saturday.	18	1.4	0.6	1.8	1.6	W.	4	W.	4
Sunday.	19	0.22	0.24	0.30	0.34	S. E.	6	S. E.	3
Monday.	20	0.28	0.26	0.23	0.21	W.	5	W.	4
Tuesday.	21	0.28	0.32	0.36	0.34	S. E.	2	S. E.	4
Wednesday.	22	0.32	0.33	0.35	0.30	W.	2	W.	2
Thursday.	23	0.30	0.34	1.35	0.44	W.	4	N. E.	2
Friday.	24	2.21	1.25	0.27	0.21	W.	7	W.	4
Saturday.	25	1.24	2.30	1.37	0.30	E.	3	E.	1
Sunday.	26	0.25	0.26	0.21	1.16	N.	3	N.	4
Monday.	27	0.19	1.22	0.20	1.19	N. E.	1	N. E.	4
Tuesday.	28	0.21	0.24	0.21	1.10	N. E.	6	N. E.	5
Wednesday.	29	2.1	2.4	3.5	0.1	N.	7	N.	5
Thursday.	30	2.2	6.4	7.10	1.10	N. W.	6	W.	5
Friday.	31	4.18	1.22	3.26	0.22	N. W.	1	S. W.	2

shalt only slay him in lawful war; and if a man trespass against thee, and break through and do violence, thou shalt not slay him in revenge. If thou overtake him in the trespass, thou mayest resist unto blood; but except thou slay him in the trespass, thou shalt deliver him to the judge; he shall judge him, and the hand of the officer shall be on him.

VII.

Thou shalt not commit adultery: thou shalt not in any way

lie with the wife of thy neighbor; and if she seduce thee, thou shalt resist her, that thou pollute not thyself, and make not the place of thy house unclean, and destroy not the house of thy neighbor, and that thou cause no violence in the land: thou shalt not lie with the wife of the stranger; neither shalt thou lie with the wife of thine enemy, lest thy children be scattered abroad, and know not thee, nor the fear of thee be upon them, and they be

strangers to the covenant of God, and the whole land be corrupt, and thine offspring be destroyed with the wicked.

VIII.

Thou shalt not steal: thou shalt not trespass upon anything that is thy neighbors, to take it from him, nor to destroy it; neither shalt thou trespass upon the stranger that dwelleth within thy gates, to destroy his substance, nor to take it from him; for to thee he looketh for justice, and a shield round about all that he hath, and the fear of the Lord thy God is upon him also, and to his righteousness he also seeketh: neither shall ye overreach them by cunning, nor by stratagem, to take his substance from thy neighbor, nor the stranger within thy gates. Remember that ye were strangers, and were oppressed, and oppress not the stranger, lest his cry ascend to God against you.

IX.

Thou shalt not bear false witness: thou shalt not speak falsely before the king, nor before the judge, nor in the assembly of the princes, nor in the presence of the ruler, nor unto the minister of the law, nor among the multitude, nor in the ear of thy friend, nor to thy wife, nor thy children, nor thy servant: neither shalt thou withhold the truth from the king, nor the judge, nor him that is set in authority; for thus shall righteousness be established in all thy borders.

X.

Thou shalt not covet thy neighbors inheritance: thou shalt not covet thy neighbors house, nor his bond man, nor his bond woman, nor his man servant, nor his woman servant, nor his horse, nor his carriage, nor the instruments of his labor, nor the produce of his land, nor the things that he has made, nor the treasures that he has in store, nor anything that is thy neighbors; thy desire shall not be upon them, to take them by stealth, nor by fraud, nor by cunning, nor by violence: neither shalt thou covet that which belongeth to the stranger that dwelleth in thy gates; but thou shalt improve thine own, and thy desire shall be unto it, lest thou be corrupt, and the hand of thy neighbors be against thee, and the cry of the poor ascend to God against thee.

Written for the Gospel Herald. ACROSTIC.

[Read the first letter of each line, and the last line.]

THE BOOK OF MORMON.

Bring forth the records printed of old,
Once more their pages scan;
Once more the oracles unfold,
Knowing their good to man.
O'er inspirations sacred face,
Fair as the noon day sun,
Many a prophecy we trace
Of things we're now among.
Read, read, and understand them well,
Make haste to do God's will:
On, on, with Christ your king to dwell,
Nor turn from Zion's hill:
For he has rear'd a standard there,
O'er all the earth it waves;
Reveal'd his law, his arm made bare,
Each nation for to save.
Vain are the hopes of all who say,
Each year his church will cease;
Rising still fairer every day,
ITS BEAUTIES WILL INCREASE.

When we reflect on the vast amount of opposition this Book has met, and is bound to meet from those who are filled with their own ways, we can but admire the wisdom of God, who so effectually planned all things in

regard to bringing forth this Book that not a particle of testimony has been adduced against it which can stand for a moment. The Book of Mormon stands unrivalled; and whatever may be the glory of "the dispensation of the fullness of times," that takes the lead. It is that which has been given of God to try the faith of men, and it does it effectually.

"Behold, ye despisers, and wonder and perish; for I work a work in your days which you will in no wise believe, though a man declare it unto you." This text is very applicable to the work of God in our days, as it exists at present among us. "We are in a land of Eblies," among a praying people—a people who draw near to God with their mouth, and with their lips honor him, but their hearts—. Is there no consolation for those who reject, loathe and despise the Book of Mormon? Oh yes, here it is, they can have this to console them. Not a man of them, priest or people, knows the Book is not true. Let every man who may chance to read this ask his own heart what it knows about the truth of this Book. There can be but two answers—I know nothing about it, or God has borne witness to my soul that it is true.

To those who know nothing about it, let them take the advice of Moroni, page 569, Book of Mormon: "When ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things."

When thousands are rejoicing in the goodness of God, and testifying to his truths, skepticism must surrender, or grovel on in ignorance and shame. "No one ever rightly looked into our religion but what embraced it."—So said an ancient writer, and so say we. "Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." S. P.

For the Northern Islander.

THE BEST FAMILY VISITOR.

Among all the visitors which we ever welcomed inside our doors, we hail none with feelings of more lively satisfaction than the newspaper. It is a family visitor which all who wish to store their minds with moral and intellectual improvement, and keep pace with the times, must greet with unfeigned pleasure. But how many there be who have never subscribed for a paper. How many young men growing up to manhood who never gave one dollar for the support of a paper, nor even so much as read one. Ask one of these to subscribe for the paper, I have not got the money to spare, is the reply. But seldom you see such unable to spend monthly enough for frolicking, whiskey, rum and tobacco to pay for a good paper twelve months.

He who does not paper take,
Grudging a dollar once a year,
Will never a good husband make,
And his children will ignorant appear.

How can it be possible that any lady, susceptible of enjoying

intellectual happiness, is so depraved that she would prefer a tobacco monger to a newspaper reader?

"Ladies, is this the man for you?
Do you wish for such a beau,
Whose nose is only fit to snuff,
His mouth to smoke and chew?
Spit! spit! spit!
O, 'tis a nasty trick,
Enough to turn any lady fair,
Unless she is able to stomach a bear,
Or a loafer enveloped in whiskers & hair,
Abominably sick."

Another class in which we must rank both the sexes. It is those who cannot get time to read a paper in seven days. These mistaken sons and daughters of pleasure have time to either eat and tumble into bed, or else cling to their bed with unflinching determination until seven in the morning.

"Now is there aught in sleep to charm the wise
To lie in dead oblivion, losing half
The fleeting moments of too short a life,
Wildered & tossed through dumbered dreams?
Who would in such a gloomy state remain?"

Dr. Franklin, whose name we refer to but with feelings of the proudest emotion, with more truth than poetry, says: "Six hours sleep for a man, seven for a woman, and eight for a fool." Now there remains yet another miserable class, deserving of a short notice here, as they are quite a numerous class, rightly named the spongers. It is those who read, but never pay. To them we shall only say—

"He who takes the papers,
And pays not when they are read,
Would sell his corn to buy a horn,
And live upon borrowed bread."

I have now only to say to the reader of this paper, have you not long and impatiently waited for its appearance, since the Herald sloped? Do you realize that its long absence has been for the want of a united support from you, and that many of you are subjects of some of the foregoing puerile excuses? Let them no longer prevail. But let your moral and intellectual propensities prevail over your animal, and cease to any longer worship at the altar of false gods, Idleness and Selfishness. Subscribe for the paper, and let it no longer be said—

"The printer opens his wide domains
Of science, scatters education
O'er the land like April rains,
And yet his labor and his pains
Is half his compensation."

GREELEY.

A WIFE WANTED.

LADIES.—I am in want of a good kind and affectionate companion. One that has got sagacity enough to learn to play a shrewd game of Checkers or Cards. Who knows enough to wait on herself, and too much to wait on me. One that will avoid above all things in God's world, speaking often to her men; for although naturally good natured, I am liable to be thrown into a perfect temper of rage, by such unbecoming and outrageous conduct. I shall however allow her the privilege of occasionally conversing with such ones as I may name, but she must be very careful to tell me (if not present) every word that is said by both parties, else it will bring down my displeasure. To such a wife I should be

To her virtues a little blind,
To her faults very unkind.
For further particulars of my qualifications inquire of my guardian.

OLD MILLS.

Beaver Island, February 4th, 1851. 3m.

MARVIN M. ALDRICH.

DEALER in Dry Goods, Family Groceries, Provisions, &c., at the New Spring Pier south side of the Harbor. 5,000 cords of Steam Boat wood wanted upon the pier and yard, this winter, for which a fair price will be paid. Fish purchased at the market prices at all times.

Dec. 13th 1850. 1lf.

JOHNSON & McCULLOCH.

DEALERS in Dry Goods, Family Groceries, Provisions, Hardware, Crockery, &c. west side of the Harbor. WANTED, 10,000 cords of wood to supply the spring pier which they are engaged in erecting. Also any quantity of Fish, Staves, shingles, and square timber.

Dec. 13th, 1850. 1lf.

Wanted by the B. B. Co., 100,000 merchantable Staves and Heading, for which the highest market price will be paid in goods, consisting of all the necessities for family use, or cash if preferred.

Feb. 6th, 1851. 3lf.

FOUND.

Lying on the south shore of Hog Island, on the 18th of Jan. inst., a Yawl boat, supposed to have been lost from the steamer Lexington.

D. CHIDESTER.

Jan. 26th, 1851. 3r.

WOOD wanted immediately at this Office, on subscription.

For the Northern Islander. THE GATHERING.

BY WARREN POST.

all ye Saints, without longer delay
up to Big Beaver, for this is the way,
child again Zion, the Saints' last abode,
anchor your souls in the kingdom of God.

no design is lifted, the banner unfurled
into every nation throughout the whole world;
for the kingdom's establishment, as Daniel, did
say.

And the Saints will possess it throughout and
less day.

Now make no excuses, for fear of a not right;
Remember we walk by faith, not by sight;
Then bring all your silver, your gold and your
pearls.

To beautify Zion, the praise of the world.

We have here the fir tree, the box and the pine;
Then come and help prune them, and Zion will
shine.

Her beautiful garments in splendor appear,
The day is fast coming, the bridegroom is near.

We want here no cowards, who dare not do
fear.

The truths of the kingdom, even unto the end;
The faithful will prosper, the kingdom remain,
While Babylon falls, and the wicked are slain.

Then be not faint hearted, for God is our shield;
He's promised for Zion his power to wield.
The aliens he'll banish—they can't the Saints
harm—

Then come to Big Beaver, don't fear the alarm.

**TO THE SAINTS SCATTERED A-
BROAD, GREETING.**—Inasmuch as
many of the faithful brethren have
written some things concerning
this corner stake of Zion, I, by
the advice of the prophet, give
my testimony concerning these
things. The gathering together
of the saints of God, who are scat-
tered abroad, is no new idea unto
the saints of the Most High; for
the same spirit which inspired the
prophets in former days to testify
concerning Zion and her stakes
(as well as the building of Jeru-
salem again upon her own heaps)
has also inspired Joseph and
James, the true prophets of the
last days, so that they have again
set in order the gospel and King-
dom of God.

The second requisite in the or-
der of God's house seems to be
this: after having first obeyed the
first principles of the gospel, then
to gather, particularly those that
are willing to enter into covenant
relationship with God by sacri-
fice. Then the next thing which
seems to agitate the minds of the
saints is, where is the proper
gathering place, what are the
facilities for gathering, and what
is the general appearance and ad-
vantages of said place.

I am aware that the inhabitants
of the earth generally prefer walk-
ing by sight, and not faith. How-
ever there are a few who can be-
lieve in the testimony of others.
Then let me certify you, brethren,
that this Island surpasses in
beauty and goodness any land I
ever saw. The soil of this Island
is a sandy loam, and mostly of
the very best kind. For the ease
of cultivation, and natural ferti-
lity, I venture to say it equals, to
say the least of it, any of the stakes
of Zion. And as to the health of
the place, and its natural facilities,
there has been no stake that I
have yet heard of that will com-
pare with it. I believe this land
will yield in abundance all the
different kinds of grain that are
ordained for the use of man; and
on the north part of the Island
there is the best harbor on the
Lakes, and so beautiful in all that
pertains to it that the sailors
named it Paradise Bay.

This Bay is one of the best
fisheries on the Lakes, and I have
seen enough fish caught at one
haul of the seine to make fifteen
barrels of fish after being re-pack-

ed. And I have been credibly
informed that twenty, thirty and
sometimes forty or fifty barrels of
fish have been caught at one haul.
I simply mention these things to
assure the saints that they need
not fear for the belly. And we
are often asked the question—
How will the calls of the body
be supplied? My answer is: In-
dustry is the sure source of wealth.
And now I will show you how the
body can be clothed.

Wood for steamboats, and tim-
ber of various dimensions, are in
constant demand, and at such
prices that any able-bodied man
can clear his dollar per day for
every day he works. There is
at this time four stores on the
Island, which trade upon easy
terms; and I venture to say that
any person who is afraid of suf-
fering upon Beaver, either in body
or mind, is not fit for the King-
dom of God. The timber upon
the Island is of the best quality.
Upon the dry lands we have
sugar-maple in abundance, (so
that the saints can make all the
sugar that will ever be needed
for the consumption of the place),
also beech and maple, and in the
swamps we find the tamarack, ce-
dar, fir, spruce, hemlock and
pine; and we might add, nearly
all kind of timber useful for man.
I never saw a place so well fitted
for the setting up of the Kingdom
of God as this place, for here the
saints are remote from the world,
and separate from many of the
turmoils and perplexities of this
age, which thing is very desirable,
for there is no saint, that wishes
to be constantly annoyed, with
the common bustle of the day,
but would prefer retirement from
the world, and many of its cares
and allurements, and live with
those of the same mind, actua-
ted by the same spirit, and bound
together with the same Cove-
nant, their interests being the same,
and their sole object to build up
and beautify the waste places in
Zion, and also to assist in gather-
ing together in one the Chil-
dren of God, who are scattered
abroad.

Then let me again assure the
saints that they have nothing to
fear in coming to this place, inas-
much as they are willing to live
honestly, and labor with their
own hands, walking uprightly
before God; for who ever saw
the righteous forsaken, or his
seed being brought forth, would
be doing great injustice to the
saints in this place if I did not
bear testimony to their faith,
charity, zeal, brotherly kindness
and unity in this work of the great
God, which he has already com-
menced for the salvation of the
children of men.

I presume there has never been
a time since the world was when
the saints have been more united
than at present. The proceed-
ings of the late assembly of the
saints stand recorded upon the
records of eternity, to the end
"when time is no longer," and
where the wicked cease from
troubling, and the weary are for-
ever at rest. Angels and right-
eous men have long desired to
see this day, which we have seen
in this place, and to witness the
setting up of the kingdom of God,
which thing we have witnessed;
a thing long foretold by the proph-

ets, and earnestly expected by
every lover of righteousness.

Then lift up your heads, ye
scattered saints; for your redemp-
tion draweth nigh; and remem-
ber that every man who labors
with all his might to build up Zi-
on will receive blessings, glory
and honor, might and dominion,
and become an inheritor in God's
holy mountain, where there are
pleasures forevermore. Every
saint of mature age who comes to
this place to live with us, and who
will keep God's commandments,
shall have one hundred and six-
ty acres of choice land for an in-
heritance, and also one acre in
some city, where he may choose,
for he might desire to live in a
city. This land is without mon-
ey, and without price; but the
question is often asked, how did
the saints obtain this land? Bear
a little with me and I will tell
you how they obtained it.

We should always remember
that about six thousand years ago
this earth was created for the use
of man, and he was placed upon
the earth, and dominion was given
unto him, &c. But the saying
went abroad, "the earth is the
Lord's, and the fullness thereof,
and the cattle upon a thousand
hills are his." But in following
this subject we soon find that men
began to be covetous, and were
not willing that the Lord should
claim the earth as his own, and
dispose of the same as seemed
good in his own sight; but, on
the contrary, man claimed the
right of this earth by usurpation,
just as Satan claimed the right of
government in heaven; and when
the Lord gave possessions unto
his servants, and they wished to
possess them, then their enemies
were ready to show fight. But
the Lord still retaining the right
to provide for his saints, gave a
large quantity of land to Alex-
ander and his seed, for an everlast-
ing inheritance. But the Gen-
tiles being so greedy, thought to
war the saints out of their inher-
itance, but were not successful.
The Lord being of a merciful dis-
position, he only retained a small
portion of land upon the eastern
continent for his saints, thus
called Palestine, and left the rest
of the continent in the hands of
the ungodly.

In searching the history of the
past, we find at a certain time
the earth was divided, so we now
have a western continent abor-
ing, and this was blessed above all
other lands, and given unto Jo-
seph for an everlasting possession.
Joseph's seed long ago came upon
their possessions here. But in
process of time the Gentiles found
their way here, and took up habi-
tations in the tents of Shem. And
soon the Gentiles became so
haughty that they thought to dis-
possess the rightful owners of the
soil, and claim this continent as
their own; but long before this
they had forgotten that "the
earth is the Lord's, and the full-
ness thereof."

The Lord still feeling jealous
for his covenant people, and in
remembrance of his promises un-
to our fathers, has reserved the
Islands of Lake Michigan for his
saints, and has now set up his
kingdom on Big Beaver, where
the Sabbath is remembered, and
God's laws are kept. I am aware

that the Gentiles will oppose this
work of the great God, for the
god of this world has blinded
their eyes so that they cannot
see when good cometh. But they
claim the honor of disposing of
these Islands also, still making
the saying of our Savior good,
"that the son of man hath not
where to lay his head."

I am also aware that it will be
looked upon as treasonable for
the saints to claim this land as a
gift from the Almighty. O, the
follies of man! What! not
willing that the Lord should hold
dominion over this small portion
of his footstool? If the conscien-
ces of the Gentiles are yet tender,
let me ask them how they came
in possession of this continent.
Was it by the gift of God, by
purchase, or by blood and usurpa-
tion? By blood and usurpation,
undoubtedly.

It is evident that the inhabi-
tants of the earth have not been
willing for the saints to hold any
possessions on the earth since it
has stood, and that disposition
has been clearly developed in
these last days, for a number of
times the saints have been driven
from their land owned posses-
sions, and have had to seek re-
fuge among their enemies. I
would seem hard to deny the
saints the privilege of a resting
place on the earth, seeing that
God has promised that they shall
inherit it.

WARREN POST.

Scientific progress.—An eminent Eng-
lish professor and chemist, Mr. Henry
Baker, has observed a fact, as interesting as it is
of practical value as a source of information in
practical application. It is known that water
is composed of two gases—oxygen and hydro-
gen—combined in the proportion of one volume
of the first to two volumes of the second.
It is also known that the atmosphere of the earth
is composed of oxygen and nitrogen, and that
the oxygen is contained in the atmosphere in the
proportion of one volume of the first to four
volumes of the second. It is also known that
the atmosphere of the earth is composed of oxygen
and nitrogen, and that the oxygen is contained
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It is also known that the atmosphere of the earth
is composed of oxygen and nitrogen, and that
the oxygen is contained in the atmosphere in the
proportion of one volume of the first to four
volumes of the second.

Water-proof cloth.—The best water-proof
cloth made, is that of India rubber; no other
cloth can equal it; all other cloths next in or-
der. Woollen and cotton cloths may be render-
ed nearly water-proof by dipping them in a so-
lution of alum and sulphate of copper. These
two substances should be used in about equal
quantities. The cloth should be dried in a
warm room afterwards. If cotton cloth is dip-
ped into a very weak solution of alum, and
then dried at a high temperature, a very
good water-proof cloth is the result, and
one that is nearly indestructible.

**Young ladies should avoid the use of hy-
po-crisis at all times.** They are not only ex-
tremely unbecoming in themselves, but tend
greatly to excite a heart of expression, which,
if indulged in will ere long become second na-
ture.

**No chatter will please long, who is un-
kind.** To be always jealous, is buffoonery;
proud, silly; always wise, sententious; al-
ways grave, tiresome.

Be a man.—Resolve to edge in a little
every day, if it is but a single an-
gular. If you gain fifteen minutes a day, it
will make itself felt at the end of the year.
Regulate your thoughts when not at study.
A man is thinking even while at work. Why
may he not be thinking about something use-
ful?

**Resolve in your mind what you have been
last reading?**

see, my grandmother's date and
I'm writing a loud letter to her."

Why does an aching tooth im-
pose silence on the sufferer?—
Because it makes him hold his
jaw!

Know Thyself.—"You must not smoke
here, sir," said a captain of a North River
steamer to a man who was smoking among
the ladies on the forward deck. "I mustn't!
why not?" replied the fellow, opening
his capacious mouth, and allowing the smoke
to escape slowly. "Didn't you see the sign?
Gentlemen are requested not to smoke abaft
the engine." "Bless your soul! that don't
mean me—I'm no gentleman—never pretended
to be—you can't make a gentleman of me, no
how you can fix it." So saying, he pulled a
way and took the responsibility.—*New York
Mercury.*

Importance of a Boundary Line.—An old
lady who did not know whether her plantation
was in Virginia or North Carolina, found when
the line was run, that she was a resident of the
former.—

"Well," said she, "I'm glad I don't live in
North Carolina! It was always such a sickly
State."

"I say, boy, whose horse is that your's ri-
dng?"

"Why, it's daddy's."

"Who's your daddy?"

"Don't you know! Why, uncle Peter
Jones!"

"S— you are the son of your uncle?"

"Why, you calculate I am. You see dad got
to be a widower, and married mother's sister,
and now it's my uncle."

"Well, wife, I don't see, for my part, how
they send letters on them ere wire without
tossing 'em all to bits."—"La me, they don't
send the paper, they jus send me writin in a
final state."

"My love," said a lady to her husband,
when her mouth screwed up as if she had been
eating green peashoots a full month. "My
love, will you condescend to hand me those
peashoots, that I may swallow the extraor-
dinary matter from the lunatic, that it may
send him to his grave more sure, and re-
spondently."

"My dear dear husband, my dear husband,
only replied the husband.

"Well, then, Sail you wench, come and
smell the candle."

Let Ourselves alone.—Some boys playing
a game, one (an orphan) was teased by his
playmates that he could not tell who his father
was. Stung by the reproach, with a ready
wit, he quickly retorted upon the teasing
boy who asked it:—"I cannot, indeed, say
who my father was, but can your mother
tell who yours was?" He was reproached no
more.

A Leap Extraordinary.—The Pittsburg Em-
porium tells a story of an extraordinary feat
performed a short time since, by a scotch mare,
belonging to a Mr. Zimmerman, a very stable
keeper. Manesville, which completely knocks
the experts of Black Thrum and his celebrated
"leap horse" for the shade. It says that
Johnnie Hughes, son of E. Hughes, Esq., aged
12 years, was riding the mare, when she be-
came frightened and ran away with him; she
ran up the railroad to where it crosses Wolf
creek, at which point the plank had been re-
moved for the space of 25 feet. Here, as if
guided by an invisible hand, she stopped for
a moment, and gathering all her energies,
sprung the space at a single bound. Several
persons who witnessed the feat, immediately
measured the distance jumped, and found it to
be twenty-seven feet. Neither the horse nor
rider was injured.

Water-proof cloth.—The best water-proof
cloth made, is that of India rubber; no other
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every day, if it is but a single an-
gular. If you gain fifteen minutes a day, it
will make itself felt at the end of the year.
Regulate your thoughts when not at study.
A man is thinking even while at work. Why
may he not be thinking about something use-
ful?

**Resolve in your mind what you have been
last reading?**

To a Mother.—A child is born. Now take
the germ and make it a bud of moral beauty.
Let the dews of knowledge and the light of
virtue, wake it in the richest fragrance and in
purest hues—and, above all, see that you keep
its face and frunk clean.

NORTHERN ISLANDER.

VOL. I.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, APRIL 3, 1851.

NO. 5.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the season of suspended navigation (usually about 16 weeks) the Islander will be sent to mail subscribers but once a month.

EBEN HARRIS,
THE FISHERMAN OF THE UPPER LAKES.

[WRITTEN FOR THE ISLANDER.]

(Continued from our last.)

CHAPTER X.

THE DISCOVERY—STORM—SLEEPING BEAR.

Poor Eb. What troubles would he not have spared himself had he been content with revenge without recompense. He had got three boxes of dry goods, but what should he do with them? That question he had never asked himself—but it thrust itself upon him too often, in the next fortnight ever to be forgotten afterwards.

When he had pulled the boxes along side of his canoe he could not take them aboard. It would carry a ton or two, and ride out a tempest that would hurry every merchantman to port or Davy Jones' locker, but he could not lift one hundred pounds over the side of it, without upsetting. Such is the peculiar structure of the bark canoe, that though safe for twenty men in a howling tempest, it requires some degree of skill to get into one while lying upon a fine beach without upsetting it.

After debating in his own mind for some time what he should do, it occurred to Eb. that he could knock the boxes open, and take out the goods piece by piece. This was a slow task, and while he was busily engaged at it, seeing a gleam of light from the N. E. he started suddenly round, and what should he behold but a large steamboat scarcely her length from him making directly to where he was, at ten knots an hour. A cry was uttered by every person aboard the frail bark in the same breath; but suddenly springing to the paddles, the canoe shot forward clear of the bow of the boat. A heavy quick swell was setting in from the S., and fortunately the heavy wave and swell of the boat just carried the canoe clear of the boat's wheel, which however struck one of the goods boxes, tearing it in pieces, and calling the attention of the officers.

This fact was mentioned at the wharf while taking wood. Some one also mentioned having heard a cry immediately preceding, and the question was eagerly passed round among the men employed at getting wood whether any one was out. Satisfied that no one of their crowd was out, they concluded it was nobody but an Indian, and did not trouble themselves to ascertain whether a hu-

man being had not been run down and left to perish.

After the customary delay the boat, which proved to be the Nile, left the wharf and struck out around the long shoal point which extends eastwardly from the S. eastern extremity of the Island. In the mean time the wind which had blown fresh all day had freshened to a tempest. The clouds had thickened up, till the darkness was fearful. The Nile was rather too crank for a good sea boat. Passing over the point, where from the shoalness of the water the swells broke with terrific fury, the order was given to put back.

The Illinois had been out as far as point Aux Betsies, the first prominent headland south of the Sleeping Bear, when she also put back. The Sleeping Bear is a very prominent headland, nine miles south of south Manitou light, and upon the east shore of the Lake. It presents itself to the Lake a naked bluff, rising from the water at an angle of forty-five degrees, to the height of three hundred feet. Upon the top of this bluff a round knob rises three hundred and fifty feet higher, naked upon its sides, but covered with timber on the top. It is both a grand feature in the scenery, and the most prominent headland along the Lake, and is the point usually made by all boats bound down from any part of the east shore, or the west above Manitowoc.

While we were passing this landmark, and most of the passengers straining their eyes to make out its outline in the dimness of the evening, Mr. "J. Jackson" first discovered the loss of his "three boxes." A glad man was he when in the howling of the tempest, off Aux Betsies, he found the boat going back.

Not so a fellow passenger named Tom. Moody. He walked straight up to the Capt., old Hurricane Blake, and addressed him: "I say Capt'n are you going back." Yes, was the gruff reply. What in h—l is that for? I'll be d—d if I stand any such pranks. I've paid my passage through, and I want you to turn about and go ahead, and not be foolen a feller in this way. Them may stand it that please. D—d if I will. Blake was not particularly fond of having more than one Capt. aboard the same craft, and usually answered rather crabbidly all suggestions about his affairs, come from where they might. But with the swell sweeping clear over the main deck, and dashing upon the hurricane deck so as to make the footing difficult, the idea was too ridiculous to even get mad at it. Blake never answered a word.

CHAPTER XI.

EB. SUSPECTED OF THE THEFT.

Next morning we found ourselves, with the Nile, at anchor under the lee of the North Manitou, not far from the wharf. Mr. J. Jackson got on shore to make inquiries for his three boxes, and

learned the story of the Nile having struck something as she came in. Search was made along the shore of the Island to the north, and one of the boxes was found drifted up, and sufficiently unbroken to show too plainly that it had been opened with a hatchet! The Island was searched, and no further trace of them found. Who had left? Eb. Harris. Then he had the goods. The Islanders concurred readily in this view, because it removed the suspicion from them. Jackson, because he knew he had offended him. No man is so unforgiving; none so uncharitable, as he who is conscious of having done a wrong.

CHAPTER XII.

THE PURSUIT.

Where was Eb. Harris, and the three boxes? That was the question of all questions to one man, at least. To the rest of the company it had little interest.—As it gradually became noised about that the suspected man had an Indian wife, and Jackson had insulted her, sympathy sensibly diminished. However, there were not a few among the passengers who thought that no excuse for so dreadful a crime as grand larceny. The necessity of sending missionaries along the border to christianize the backwoodsmen became an interesting subject of discussion for the rest of the voyage, especially among the gentlemen who had most business in the ladies' cabin. Trunks and baggage were carefully looked after, lest some new depredation should be committed.

With the rising of the sun the wind went down, and as soon as the swell had died away sufficiently the two steamboats started out, the Illinois leading, of course. Jackson remained behind, not a little chop-fallen, but hoping to find his three boxes. He soon learned that Eb. had formerly fished at Carp River, nine miles S. E. from N. Manitou wharf. With the least possible delay he obtained a boat and four men, to take him over. A warrant and a constable was out of the question, but he did not doubt getting the goods, if he could find them. Like every other person, he was ready to resort to a little lawlessness to right his wrongs, on the borders.

A most uncomfortable trip they had over, occupying four hours in the distance, and constantly rolling in the troughs of the dead swells. A most seasick man was J. Jackson. Had he had a fine snail over, he would have been ready to accept his three boxes and forgive Eb., but getting most abominably seasick, he declared he would shoot him down like a deer—he would have his life.

Eb., though not exactly popular, was not disliked among the wood men. With him, they generally were tired of the oppressions and the artificial distinctions of society. With him, they were conscious of the general want of legal justice in the country; and

they had got some vague idea of the wrong he had suffered, and had it mixed up with the insult offered to his Indian wife, and the revenge he had taken. In short, though they believed Eb. had the goods, they hoped he would escape punishment. They did not look upon him as a whit worse than his pursuer.

Arriving at the mouth of Carp River, no sign of Eb. and his party could be discovered. His deserted cabin presented not the slightest evidence that it had been visited for weeks past. The foot print of a man could not be found on the beach. Jackson grew violent and bitter. Every sentence was a denunciation, and spiced with an oath. As the hope of recovering his property grew more distant, his violence increased, and he threatened every kind of lawlessness upon poor Eb., who had only collected a lawless fine of him for a lawless abuse.

The search failed. The wood men were confirmed in the opinion that Eb. had the goods, otherwise why had he gone from Manitou, and not gone home?—But as they heard more of Jackson's raving, they became more anxious that he might fail in the object of his search. Nearly sunset they started back. It was a still calm night. The swell had gone down, and the deep blue water so recently lashed to a foam, and carrying terror to brave hearts, heaved as gently as the breast of a sleeping infant.—There was not a ripple on the surface. Except the still long swell, scarcely perceived by the experienced boatmen, it was as smooth as a mirror. The striking of a fly upon the surface produced circle around circle, wave on wave, and the uniform wake of the small boat was lost in the distance, beyond the ken of the eye.

While making their way back, after the darkness came on, they espied a canoe not far off passing to the starboard. Jackson was anxious to give chase, and was certain that he discerned one white man and some Indians in it. His boatmen neither relishing the chase, nor wishing to overtake Eb., could not see so clearly, and continued to lose sight of the canoe, in spite of their best efforts to overtake it. Jackson suspected them of having little sympathy for him, and returned dogged and sullen.

CHAPTER XIII.

THE CONCEALMENT.

As soon as Eben could take in his cargo, after his narrow escape from the Nile, he made the best of his way for Carp River. The tempest was as much too severe for his paddles as for the paddle wheels. He soon discovered that it was impossible to reach the shore. It was equally impossible to return. Fox and Beaver Islands lay to the north of him, but he had never been upon any of them. He did not know the

precise course or distance to any of them. In the utter darkness of the night if he undertook to run to them he might miss, and if he undertook to avoid them he might run upon some one. And, worst of all, the shores were reported rocky, and he could not haul off if he found himself approaching in a dangerous place.

Still Eb. could not choose. He was afloat, and had to ride out the storm or perish in it. His Indians were superstitious. He had come near perishing by accident, and now the storm was fearfully against them. They were not afraid that Kishi-manitou was against them for the unlawful taking of the goods. All Indians are more or less habituated to plundering their enemies. But there was a something about Eben that caused the Indians to fear him a little more than they loved him. They knew nothing of his wrongs—they knew him only as a man hater—quite liable to practice his hate on them—neither giving nor seeking confidence—ruling by that fear which had been tried in vain on him. They feared they should perish for supporting the cause of a bad man.

But there was no turning back. With dogged calmness they lay down, and left the canoe to her fate. Eb. gave her the proper course, and let her run with the wind. Long before day dawn they heard the roar of breakers, and in a moment were among them. For an instant she dashed among the boiling surges—a huge wave struck her, and rolled along carrying her upon its crest. She struck heavy, and the swell rolled back. The canoe was high and dry upon the sand shore of South Fox Island, and all well.

Here Eb. remained till the storm abated, and started again for Carp River. His almost miraculous escape from destruction, rather gave the Indians confidence in the justice of his cause, and they took hold with alacrity. It was on this voyage that he had nearly fallen in with his pursuers. He did not discover the boat till very near it. Perceiving that it was a boat from Manitou Isle, in so unusual a place, the thought instantly occurred to him that it was in pursuit of him, and in the dim light of evening he thought he recognized his tormentor, Jackson.

Making the best use of their paddles, the canoe was soon out of sight, and as the boat did not return, Eb. flattered himself that he had been mistaken, and that they really were not in pursuit of him. Carp River was his home, and in spite of this uncertainty, and the great danger of pursuit, he had an irresistible anxiety to return there. Late in the evening he landed, and took up his quarters in his own deserted cabin.

The toils of the day had been severe, and he slept till long after the sun was up. Going out on the beach in the morning, he dis-

covered fresh tracks. It was evident that a boat had landed, and that the premises had been carefully examined. Go where he might the fresh tracks of men everywhere appeared, but nothing had been removed. Would they return?

Eb. had been from home a long time, and had been unlucky in his business. His inclination to stop at home was exceedingly strong, but the certainty of being defeated and broke up, and the danger of being imprisoned if they should return, finally decided him to leave for some unknown place till the pursuit was over.

CHAPTER XIV.

DISCOVERY OF EB.

Mean time, during the afternoon of the previous day, a laborer on the North Manitou had strayed to the high ground at the north end of the Island, and while standing on the brow of a clay bluff two hundred feet high, and nearly perpendicular, had discovered Eb. in his canoe, on his way from Fox Island to Carp River. On the return of the search, as the various persons gathered in the one room of the boarding house for wood choppers, were comparing notes, they settled the point that the canoe seen from the bluff and met in the evening were the same, and belonged to nobody but Eb. Harris. And then, for the first time, it occurred to them that Eb. could not have gone to Carp River the night he took the goods, in consequence of the storm. Conscious that they had quite fooled themselves in going to Carp River when they did, they were equally certain that now the game was there. Before going to sleep everything was arranged for an early start back the following morning.

A light breeze from the west favored their start, and they were off in good season. Just as Eb. had come to the very wise conclusion to leave the place for one of greater safety, he discovered their sail some four miles off, making directly towards him.—The purport of the visit was too obvious. He could scarcely get his stuff aboard and start before they would be upon him, and if the wind did not favor him, they were quite likely to be best maned at oars, and to overtake him. To be taken with the goods in his hands was fatal.

Eb. got the two Indians in the canoe as quick as possible, and started them off for the Indian village of Le Arbour Croche, in Petite Traverse bay; instructing them to prolong the chase, if the boat pursued, as long as possible, in order to give him time to remove his plunder before the boat's return. The canoe took the wind on her larboard beam aft, as the boat did on the starboard. Much to Eb.'s relief, he perceived the boat changed her course for the purpose of heading the canoe, as soon as that was well started. Watching the chase till they were too far off to perceive his movements upon the shore, with the assistance of his squaw he commenced putting his goods out of the way.

For a store house he chose a hollow tree a half mile back in the woods, which had a large hole

in the side some fifteen feet above the ground, and had usually been occupied as a dwelling place by a litter of bears. Eb. and his squaw packed the stock of stolen goods to this tree, going every time by a different route, and being careful to make as little trail as possible, in order to avoid being tracked, if a new examination should be made. To get the goods in at that elevation Eb. had cut a forked pole and set it up against the side of the tree so that the crotch was about ten feet above the ground, and his squaw, with a shorter pole, reached them to him as he dropped them in.

No sooner was this work accomplished, and he returned to the shore, than the boat which had been in chase returned, having overtaken the canoe in a dead calm, by the superiority of four oars to two paddles; and found that they had been sorely fooled. As the Indians had nothing on board but what belonged to them, and were to all appearance going very quietly about their business, it was not easy to pick a quarrel with them. They affected not to understand a word of English, and therefore had no troublesome questions to answer. Yet Jackson could not divest himself of the belief that their very hearty laugh was at his expense.

But even this result relieved him in some degree of his anxiety. Now he was sure that this was Eb.'s canoe, and that Eb. had stopped at Carp River. He felt sure that his three boxes of goods were also there. He fancied that failure to him or escape to Eb. was impossible, when he returned to Carp River, as we have seen above.

(To be continued.)

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, APRIL 3, 1851.

PROTECTION OF THE LAW.

No fact can be more certain than that throughout the United States there is no legal protection to a Mormon. It may occasionally happen that the law is administered in their behalf, but much more frequently it is not. The few cases where the law is administered in their favor, only show that there is no protection for them. They are only cases of little consequence, where it is not worth the trouble of denying the usual course of legal proceedings.

A large number of the Mormons have been murdered at different times, and in different States by persons well known, and whose guilt could be proved by multitudes of witnesses, yet no person has ever been punished for the murder of any of them. We are not speaking of persons killed while defending their wives, their children, and their firesides, but of unarmed persons murdered outright, and for whose murder the only pretense of excuse was, that they were Mormons.

At one time some eighteen persons, engaged in the worship of God, were murdered in cold blood, unresisting. Joseph and Hyrum Smith were murdered in prison, on a charge confessedly trumped up for the purpose of

getting them where it was convenient to murder them—the murderers in both cases being well known, and not the slightest effort has been made by the legally constituted authorities to bring them to justice. In the case of the murderers of Joseph and Hyrum the most prominent actors were indicted and acquitted, for the purpose of preventing any prosecution which at any future time might be attempted.

Last fall prophet Strang was imprisoned for the same purpose, but the object failed by the efforts of a few men, too just to be corrupted to such purposes. Nevertheless, Mr. Strang and various others, including all the principal men among the Mormons, live in the continual consciousness that there are men around them seeking their lives; and that, should they be killed, the murderers would never be brought to justice by the authorities of the State.

We are not aware that they are in any particular fear of being murdered, but there is something very rotten in the institutions of the country, when men of respectability and peaceable and industrious habits must live with the constant assurance that whoever pleases may murder them, and never be called to account for it. And it can add nothing to their comfort to know that there are men in their neighborhood who seek their lives.

Under such circumstances it behooves men to consider their position well, and to act with spirit and decision. A little hesitation or indecision is as much as life is worth, and we are happy in believing that in this case there will be none. Messrs. Strang, Miller, Graham, Aldrich, McCulloch, Johnson, Hopper, Chidester, Greig, and others, the men marked for destruction, will not huddle up like frightened sheep, and turn their backs to be destroyed by a chance blow. They will not suffer their numbers to be picked out one by one, to suffer the malice of evil doers.

Every man may dismiss all such expectations at once, and forever. The Mormons will be crushed as a people, and swallowed in one common ruin, sooner than attempt to gain a temporary respite by sacrificing one another. They have sought for legal protection, till they have learned that it is not for them. They have retreated from persecution as the Indian has from the white man, till they have learned that there is no retreat for them. They can fall back no further.—If the administrators of the law will not protect them, they will take care of themselves.

We are induced to make these remarks, in consequence of information that Mr. Praiseworthy Bower has offered to join a band, if one can be got up, and burn down the houses of some twenty of the Mormons of Beaver Island, and Mr. Thomas Bennett expresses a determination to have the life of Mr. Strang before another harvest. We do not expect them to do any such thing, and are quite easy on the subject of all such threats.

But our confidence is not in the sanctity of the law, for we

well know it has none. It is in the certainty that should such an aggression be committed, the aggressors would be wiped off the face of the earth, before they found rest for the soles of their feet.—It is not safe to have such men left in our vicinity. They will forever be seeking to excite hostilities, and will never be at rest while their neighbors are at peace; and if suffered to remain among us will contrive by some means to put an end to the good feeling prevailing among the community here.

But the facts of which we speak are not peculiar to us as a people. This lawlessness is practiced on the weak and defenceless throughout the United States.—The tendency of all things is, to despising the laws and those that administer them. No great interest or valuable right is safe, merely because it is legal. The owners of legal franchises are never at rest on the assurance of the laws. They depend on making themselves strong by political combinations, rather than constitutional rights. Equally those who wish to exercise prerogatives forbidden in the law, move forward disregarding all statutes and legal precedents, if backed by sufficient influence to trample down the law.

Many have looked for the downfall of the nation by the array of the north against the south. That will not be. The nation will perish in the anarchy of laws despised and trampled on by the whole people. There is no wickedness, no act of oppression ever undertaken by a despotic government, which has not been successfully accomplished in this. There is no conceivable act which cannot be done under it, either in accordance with the law, or in spite of it. The most influential men in society, are many of them engaged in the constant and shameless violation of penal statutes and criminal enactments, without so much as being less respected. The effect of all this can be nothing less than the despising of magistrates, trampling on law, and the crumbling in pieces of the government.

All the old governments have a kind of heart: a body of people, generally among the most intelligent, who have a permanent interest in the integrity and respectability of the administration: men whose standing, property, and even their personal safety depend on a respectable share of justice in the administration; and who at the same time control its affairs. In the United States there is no such class. Whoever administers the government for the time being, is sure of being turned out in a short time, to an obloquy equally sure whether deserved or undeserved. Their utmost interest is in the amount they can speculate out of the administration of public affairs.—In the election the voice of the vicious counts equal with that of the virtuous. Such institutions must fail of accomplishing any good, and in the end must perish. Injustice and oppression is their natural fruit.

AGRICULTURE.

We cannot too strongly urge

upon the Islanders the importance of more general attention to agriculture. So long as the cultivation of the soil is neglected, we shall experience an occasional scarcity of food, with oppressively high prices. There is much land on Big Beaver which with very little labor could be cropped, and would yield abundantly. Not only in the region about the harbour, but at the southwest extremity of the Island there are large tracts of valuable land with very little timber remaining on it, with a rich soil. These can be prepared for crops the present year, in most cases with less labor than the mere expense of plowing. The emigration is likely to be much larger this year than last, and the demand for domestic productions will undoubtedly be large and the price high. Many cattle have been slaughtered the last two years for want of fodder to winter them. And at the same time the land was lying unoccupied and nearly ready for a crop, on which the fodder might have been raised. It would doubtless be a good project for a few men to join together and go up and crop a large field in company at the southwest extremity of the Island. But in the settlements every man should cultivate what he can, and not fail of attending to it in season.

Hog Island has all the facilities for an extensive grazing farm. It is disgraceful that it should lie unoccupied, and such a scarcity of beef, butter and cheese as there is here at all times. A hundred cows could be kept there from the very beginning.

High Island presents nearly similar advantages, though probably not to the same extent. The Fox Islands are also well adapted to agriculture. But upon all there is a lack of domestic animals, and too little disposition to cultivate the soil.

In saying this we do not wish to in the least disparage the fishing, lumbering and other interests. Every man can cultivate a little and some carry on extensive farms, without withdrawing anything from occupations, by merely establishing more industrious and business like habits. The home productions of food will diminish the expense and increase the comforts of life.

FENCING.

The custom generally prevails in Great Britain and the United States of fencing in crops, and, to a limited extent, allowing cattle to run at large. In all other parts of the world crops are grown without putting a fence around them. It is to us unaccountable that the Anglo Saxons are the only exception to so wise a rule.

Nothing can be more clear than that crops need no fences. They will not go astray, nor trespass upon the adjoining lands, when left to themselves; but cattle will. If all the grain crops are fenced, the cattle still must be; otherwise oxen cannot be found in season for labor, nor cows for milking. If pasture lands alone are properly fenced, every other crop may be raised at large, without difficulty or loss. But if every other crop is fenced, it is

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still necessary to fence the pas-
tures.
Besides the question of conve-
nience, there is one of right in-
volved in the two customs. If
A. owns a farm he owns the right
to use that farm, and his neigh-
bor B. does not own that right.—
But if B. does not own the right
to use A's farm, he has no more
right to pasture his cattle on it
than to grow his grain upon it.—
He is as much bound to keep his
flock off as his crop. It is every
man's duty to keep his cattle on
his own land, rather than to keep
his neighbor's off; to fence his
own cattle in, and not others out.
If A's ownership of the land
does not give him the right to
the use of it, fence or no fence, it
is no ownership; it is only a right
to war against the dishonesty and
shrewdness of his neighbors. If
a man can be placed under obli-
gation to build a fence four and a
half feet high, against common cat-
tle before he has a legal protec-
tion to his crops, he may equally
be required to build one ten feet
high, against goats and camels,
or forty feet against doves and
turkeys. If cattle have a right
to trespass wherever there is not
a fence to stop them, so have
pigs and fowls. The same rule
of right that will allow one man
to pasture his cow on his neigh-
bors' grass, will allow another to
keep one thousand hens at large
on their gardens.
The best rule is for every man
to take care of his own, whether
fowls or four footed beasts, and if
by any accident they break out
upon his neighbor, to cheerfully
make recompense for the injury.
Then if a man is too poor to
own cattle or build fences, he can
raise a crop for his family. If he
keeps orderly cattle, he may make
his fences accordingly; and if he
choose to get those that are unruly,
he puts himself, and not his
neighbors to the expense of high
and strong fences. It has been
suggested that though the rule is
good as a general one, it would
not apply here. We answer, if it
is a rule of right, it applies every-
where. But as a matter of policy,
we think it of great utility
here. Nearly all the ground in
this vicinity which produces any
pasturage can be fenced for one-
tenth the expense of fencing the
town lots; and when so fenced
those who occupy it will know
where to find their cattle. What
would be then left at common,
and not cropped, would not, if
pastured, support five cows in
good condition. And for the in-
different feeding of five cows, every
garden and every field must be
fenced, and then the cattle turned
out to go astray, and break
through every fence that a strong
and vicious ox can throw down.
There is not pasture in the vi-
cinity of the harbor for the cat-
tle that are owned here, and will
not be till grass is sown and fenced,
by men who expect to have
the use of it to themselves.—
Those who intend to keep stock
must make the fences around
their farms and pasture the woods,
and get in grass by the time the
woods feed fails. The few who
have pasture ground nearer by,
ought to make pastures back
against the time that these are
wanted for building lots.

VALUABLE INVENTION.
Professor Hadley, of this place,
has recently invented a very val-
uable machine for filling net needles,
a model of which can be seen at
the Islander office. This machine
is simple in its construction; works
with ease and accuracy; will fill
sixty needles an hour without
an effort, and a child of five years
can work it. The cost of a ma-
chine will not be above five dol-
lars: it is neat enough for the
parlor: and will effect a saving
of nine-tenths the expense of fil-
ling needles, or about one-fourth
the expense of making nets. We
commend it to the notice of fish-
ermen and knitters. No one
should be without it. Prof. Had-
ley has taken the necessary meas-
ures to secure a patent for the
invention, and will be prepared to
supply the market with machines
in a few days.
The fishing has commenced
this season earlier than com-
mon. Mr. Kauffman hauled some
fifty barrels of fish, principally
suckers, at two hauls of the sein
the 31st ult. We think those that
keep their seines housed for fear
of rotting the twine, and those
that let their mills rest for fear of
burning wood, or wearing the
belts, had better quit grumbling,
take a hearty laugh at each other,
and all be at work.
FIRE WOOD.
Martin G. Seace, a gentleman
of much experience, tells us that
cord wood piled with the bark
upward is much more valuable
than if piled in the usual manner.
The bark is a shelter to keep the
rain and wet out while left up-
ward, but if turned the other way
it becomes a pan or receiver to
hold the water that works down
rather freely between the wood
and bark. This is a matter of
importance to all in the wood
business, because the wood is
sooner fit for use, and keeps longer
without taking injury.
Mr. Seace assures us that the
experiment was thoroughly tried
by himself on the farm of the cele-
brated Jesse Buel. He has ob-
served the fact for a long time,
and can designate the sticks in a
heterogeneous mass of wood
which were seasoned with the
bark up by their superior quality.
SEED POTATOES.
The practice has prevailed to
some extent in this vicinity of
cooking the best end of potatoes,
and planting what is called the
seed end. This economy is like
that of planting the tip ends of
corn ears, or sowing the wheat
from the screen box. A potatoe
is not a seed, but a bundle of
seeds, of which the best are in
the large end. Plant them con-
tinually, and cultivate well, and
the stock will improve.
April has come in fine,
and no boat yet. The harbor
has been clear of ice some time,
and indeed there has been but
little time the past winter that
boats could not have come from
above and made the harbor.
They could have made the head
at all times. The navigation
would have been good at any
time in the last fortnight, past
the new light house at point
Waw-be-shance, and we presume
through the straits.

WEATHER TABLE.

	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Course	& veloc-	ity of	wind.
		8 a. m.	9 a. m.	3 p. m.	9 p. m.							
February, 1851.												
Saturday,	1	0 27	0 28	0 27	0 28	S.	3	S. W.	3	S. W.	2	S.
Sunday,	2	0 28	1 38	6 38	6 36	S. W.	1	S. W.	2	S. W.	4	S. W.
Monday,	3	8 31	8 37	8 42	5 39	S. W.	2	S. W.	2	S. W.	6	S. W.
Tuesday,	4	1 38	0 39	0 39	0 28	S. W.	5	S. W.	5	W.	6	W.
Wednesday,	5	1 32	0 32	3 27	9 18	N. E.	4	N. E.	5	N. E.	3	N. W.
Thursday,	6	0 14	0 18	0 25	0 21	N. E.	2	N. E.	3	N. W.	1	N. W.
Friday,	7	0 17	9 28	5 19	1 14	N.	3	E.	3	E.	3	N. E.
Saturday,	8	0 14	0 14	0 19	0 21	E.	7	E.	8	E.	7	S. E.
Sunday,	9	1 27	0 31	0 31	0 26	W.	2	W.	2	W.	3	W.
Monday,	10	1 30	1 31	1 30	8 13	N. W.	2	N. W.	2	N. W.	4	N. W.
Tuesday,	11	1 10	1 18	0 27	2 19	E.	2	E.	3	N. W.	2	S. W.
Wednesday,	12	1 21	1 27	1 34	1 36	E.	3	S.	4	S.	8	S.
Thursday,	13	1 39	0 43	1 40	1 40	S. E.	3	S. E.	4	S. E.	4	S. E.
Friday,	14	0 40	1 44	0 36	0 31	N. W.	3	S. W.	2	N.	3	N.
Saturday,	15	1 24	0 21	0 23	3 22	N. W.	6	N. W.	6	N. W.	5	N. W.
Sunday,	16	6 11	3 18	6 24	8 23	W.	3	W.	4	W.	4	S. W.
Monday,	17	3 28	1 36	0 37	6 24	S.	6	S.	6	S. W.	7	S. W.
Tuesday,	18	8 18	9 38	9 30	4 30	W.	2	E.	1	E.	2	S. E.
Wednesday,	19	0 32	4 38	0 42	0 36	S. E.	4	S. E.	5	S.	3	N. E.
Thursday,	20	0 36	0 38	0 30	0 29	N. W.	1	N. E.	2	N. E.	3	E.
Friday,	21	0 24	0 24	0 29	0 31	E.	5	N. E.	4	N. E.	5	N.
Saturday,	22	1 36	0 38	0 43	1 35	W.	1	W.	1	S. W.	3	S. E.
Sunday,	23	1 36	0 38	0 43	0 37	S. E.	1	S. E.	1	S. E.	2	W.
Monday,	24	1 33	0 35	1 40	8 23	N. W.	3	N. W.	3	W.	2	W.
Tuesday,	25	4 27	0 33	7 45	8 31	S. E.	2	S. E.	3	E.	2	E.
Wednesday,	26	0 40	0 43	0 45	0 37	S. E.	6	S. E.	6	S.	3	S. W.
Thursday,	27	1 18	1 27	1 27	4 15	W.	6	W.	5	W.	3	W.
Friday,	28	8 14	8 16	1 22	9 6	W.	5	W.	4	W.	4	N.
March, 1851.												
Saturday,	1	0 20	0 23	1 32	5 14	S. E.	6	S. E.	6	W.	2	W.
Sunday,	2	8 13	5 22	7 22	7 2	W.	3	W.	5	W.	5	N. W.
Monday,	3	8 8	6 14	4 22	0 26	S. W.	1	S. W.	2	S. W.	6	S. W.
Tuesday,	4	0 20	0 29	3 22	9 6	N. W.	3	N. W.	3	W.	3	W.
Wednesday,	5	1 14	0 24	0 18	8 14	E.	4	N. E.	4	N.	3	N.
Thursday,	6	1 28	1 29	1 36	9 10	W.	5	W.	5	S. W.	4	S. W.
Friday,	7	1 18	9 24	1 32	0 32	S. E.	3	S. E.	3	E.	2	S. E.
Saturday,	8	0 30	1 34	1 40	1 30	S. E.	4	E.	4	N. W.	2	N. W.
Sunday,	9	5 28	9 40	0 36	1 28	S. E.	3	S.	6	N. W.	5	N. W.
Monday,	10	4 16	6 30	3 42	0 42	E.	1	S. E.	2	S.	3	S. W.
Tuesday,	11	2 36	2 40	8 40	10 26	W.	4	W.	4	W.	4	N. W.
Wednesday,	12	9 18	1 24	0 32	2 28	S. E.	3	S. E.	5	S.	2	S. W.
Thursday,	13	0 27	0 34	3 36	3 28	S. E.	1	S. E.	2	E.	3	N. E.
Friday,	14	4 27	6 56	5 60	4 53	S. E.	2	S.	5	S.	6	S.
Saturday,	15	2 45	0 46	5 52	4 39	S. W.	2	S. W.	2	S. W.	1	S. W.
Sunday,	16	5 34	0 41	6 44	1 36	N. W.	2	N. E.	2	N. E.	2	N. E.
Monday,	17	0 36	1 44	1 53	1 38	N. W.	2	N. W.	2	S. W.	2	N. W.
Tuesday,	18	6 29	8 36	6 47	3 32	N. W.	5	N. W.	4	N. W.	3	N. W.
Wednesday,	19	2 30	1 32	3 47	9 22	N. W.	4	N. W.	5	N. W.	3	N. W.
Thursday,	20	9 20	9 27	10 42	10 28	N. W.	2	N. W.	3	N. W.	2	N. W.
Friday,	21	8 27	9 34	10 42	10 30	W.	1	N. W.	2	N. W.	2	N. W.
Saturday,	22	9 35	9 37	9 42	10 32	N. E.	3	N. E.	4	N. E.	4	N. E.
Sunday,	23	9 32	9 38	9 56	9 34	W.	1	W.	1	S. W.	3	N. W.
Monday,	24	9 37	9 40	8 50	8 34	W.	1	N. W.	3	W.	3	N. W.
Tuesday,	25	8 21	9 34	8 48	5 42	E.	3	E.	3	N. E.	4	S. E.
Wednesday,	26	7 50	8 60	2 63	0 60	S.	4	S.	6	S.	7	S.
Thursday,	27	1 58	1 62	2 58	1 30	S.	7	S.	7	S.	6	W.
Friday,	28	3 28	3 32	4 40	4 38	N. W.	2	N. E.	1	N. E.	2	E.
Saturday,	29	3 40	5 42	1 42	3 60	S. E.	3	S. E.	4	E.	4	S.
Sunday,	30	1 47	0 40	0 39	0 29	S.	2	W.	1	W.	2	W.
Monday,	31	0 30	1 33	8 35	9 31	N. W.	3	N. W.	2	E.	2	N.

HO ALL YE LANDLESS,
Come up to the Islands and re-
ceive a perpetual inheritance for
yourselves and your posterity.
There is rich and beautiful wild
land here which will not float
away, and you can have an abun-
dant without money and without
price. Land speculation is abol-
ished here, by giving each man
enough for his own use, without
price, and treating all sales as frauds
upon heirs, and therefore nullities.
There is land enough in the world
for all the people, and God made
it; who shall deny each of his
creatures a share? It is not done
here.
The B. B. Co. have made
arrangements to run a sailing pack-
et from this harbor, to Mackinac,
Petite Traverse, and Grand Traver-
se every week during the ensu-
ing season. It is their inten-
tion to run from this harbor
direct to all the principal stations
on the fishing grounds at stated
periods. They will also get a
sailing vessel of the large class
to make regular trips up and
down the Lakes, for the transpor-
tation of lumber and various heavy
articles.
Tobacco is the only ar-
ticle of food for which men here
have come to the starving point.
One man went fifteen miles and
paid \$2.31 for a pound of
very poor, after having eaten some
twenty pounds, in the course of
the winter. Another went off
to a distant neighbor and begged
a single plug for draughts for
his child's feet! We advise such

MOSES CHASE,
MANUFACTURER OF COMMON AND IMPROVED
SINGLE, DOUBLE AND TRIPLE COM-
PLEX, RE-ACTING,
GALVANO-ELECTRO,
MAGNETIC FORPEDO MACHINES,
for the Medical Faculty and the Scientific,
Saint James, Beaver Island, Lake Mich.
March 6th, 1851. 4th.

NORTHERN ISLANDER
BOOK AND JOB PRINTING
OFFICE.
COOPER & CHIDESTER,
(At the New Block Building.)
Are now prepared to execute most kinds of
BOOK AND JOB PRINTING,
At the shortest notice, and on the most rea-
sonable terms.
FRANCIS COOPER, DENNIS CHIDESTER.

NOTICE
IS HEREBY GIVEN, that the copartnership
heretofore existing in the name and firm of
Dodge & Bower, is this day dissolved, by
mutual consent. Therefore, all persons having
demands against the late firm are requested to
present their demands for adjustment, and all
indebted are also requested to call and settle
immediately.
THOS. E. DODGE,
NICHOLAS BOWER.
Peasine, Co. of Mackinac, Aug. 22d, 1850.
Whereas, notice having been given of a dis-
solution of the copartnership of Dodge &
Bower, and as said Bower refuses to come to
any settlement as partner, this is to inform all
who are in debt to the said firm that they are
forbid paying said Bower, as all the capital
invested belonged to Thos. E. Dodge. This
is to inform all to call and settle without de-
lay with
THOS. E. DODGE.
Beaver, March 16th, 1851. 4th.

**LIST of Letters remaining in the Post Of-
fice at Beaver Island, March 1st, 1851.**
S. N. Snell. Edward Preston. 6
Samuel Blanchard. Michael McGrath. 1
A. G. Ransom. Peter Tigert. 1
John A. Davis. Minerva Pierce. 2
G. J. Adams. 3 Thomas Sayles. 1
Jackson Squire. L. D. Hickey. 2
James Swing. Henry Van Allen. 4
David Coltrin. Anson B. Young. 8
Simon Powers. Israel Hayden. 7
Joseph Kimball. John O. Bates. 2
James Blakesley. Thomas Whelan. 5
William McLean. Adam Long. 5
John W. Grierison. 2 Charles G. T. Brown. 1
Thomas Fraser. Robert Rich. 1
Belinda Marden. Orlando Mosher. 1
John Hanlan. John Deering. 1
George T. Preston. Willey Fowler. 1
CHARLES R. WRIGHT, P. M.
By P. McKINLEY, Dep.
Beaver Island, March 1st, 1851.

A WIFE WANTED.
LADIES.—I am in want of a good kind and
affectionate companion. One that has got
sagacity enough to learn to play a shrewd game
of Checkers or Cards. Who knows enough
to wait on herself, and too much to wait on
me. One that will avoid above all things in
God's world, speaking often to other men; for
although naturally good natured, I am liable to
be thrown into a perfect temper of rage, by such
unbecoming and outrageous conduct. I shall
however allow her the privilege of occasion-
ally conversing with such ones as I may name,
but she must be very careful to tell me (if not
present) every word that is said by both
parties, else it will bring down my displeasure.
To such a wife I should be
To her virtues quite blind,
To her faults very unkind.
For further particulars of my qualifications
inquire of my guardian.
OLD MILLS.
Beaver Island, February 4th, 1851. 3th.

MARVIN M. ALDRICH,
DEALER in Dry Goods, Family Groce-
ries, Provisions, &c., at the New Spring
Pier south side of the Harbor.
5,000 cords of Steam Boat wood wanted up-
on the pier and yard, this winter, for which a
fair price will be paid.
Fish purchased at the market prices at all
times.
Dec. 13th, 1850. 1th.

FOUND,
Lying on the south shore of Hog Island,
on the 18th of Jan. inst., a Yawl boat, supposed
to have been lost from the steamer Lexington.
D. CHIDESTER.
Jan. 26th, 1851. 3th.

**THE Schooner Dolphin will run as a sail-
ing packet, weekly, between Saint James,
Beaver Island, and Mackinac, leaving St.
James every Monday, carrying the United
States mail, passengers and freight. Passage
to or from Mackinac \$1.00.
SAMUEL GRAHAM, Agent.
Saint James, April 1st, 1851. 5th.**

**THE B. B. Co. will send a sailing pack-
et from Saint James, Beaver Island, to the
principal settlements of Petite and Grand Traver-
se every Thursday, wind and weather
permitting, carrying the United States mail,
passengers and freight. Passage \$1.50.—
Passage from Mackinac to Traverse, by the
Company's packets, \$2.00.
SAMUEL GRAHAM, Agent.
Saint James, April 2d, 1851. 5th.**

**THE B. B. Co. are prepared to convey pas-
sengers, at all times, and with dispatch,
from either St. James or Mackinac to the Fox
Islands, or any of the Islands in the Beaver
group. Charges reasonable.
SAMUEL GRAHAM, Agent.
Saint James, April 1st, 1851. 5th.**

BABYLON.

I climbed the cliff—I crossed the rock—
I trod the deserts old—
I passed the wild Arabian's tents,
The Syrian shepherd's fold;
Behind me far all haunts of men
Stretched into distance gray,
When spread before me, lone and wide,
The plain of Shinar lay;
The boundless plain of far Linjar,
Where long, long ages back,
Abdallah read the silent stars,
And watched their mystic track.
Where art thou, gem of the rich earth?
City of far renown,
The glory of the proud Chaldees,
The green earth's ancient crown!
Where lies the lake that, gleaming wide,
Gave back thy hundred towers?
Where are thy gardens of delight?
Thy cedar shaded bowers?
Where, where—Oh, where rolls rapidly
Thine ever flashing river,
Past marble gate and columned tower,
Guarding thy walls forever.
There is no voice of gladness here,
No breath of song floats by:
I hearken—but the moaning wind
Is all that makes reply.
Solemn and lone the silent marsh
Spreads endlessly around,
And shapeless are the ruined heaps
That strew the broken ground.
Sadly, above huge outlines dim,
Sighs the lone willow bough—
The last, last voice of Babylon—
Its only music now.
Son of Mandane! by whose hand
The doomed city fell—
The swift feet of whose soldiery
Climbed tower and citadel;
Thou foundest revelry and mirth,
Thou foundest dance and song,
Thou foundest many a banquet fair,
And many a joyous throng:
Like the death angel camest thou,
When men were care bereft;
And is this lone, waste wilderness
The total thou hast left?
Oh, glorious were her palaces
And shrines of fretted gold!
Then rose the fane of Merodach,
The house of Belus old:
And busy life was in her streets,
Where countless nations thronged;
Light footsteps glided through her homes,
And mirth to her belonged:
But prophet voices murmured,
Even in her festal halls;
And angel fingers wrote her doom
Upon the palace walls.
At midnight came the Persian,
Mingling amid the crowd;
He heeded not the beautiful,
He stayed not for the proud:
False was her fated river,
Heedless her gods of stone;
He entered at the open gates,
He passed—and she was gone!
Her place on earth abideth not—
Memorial she hath none;
Darkness and ruin thou may'st find,
But never Babylon!

From Blackwood's Magazine.

UTTERLY HOMELESS PEOPLE.

The utterly homeless or desolate people in London are always very numerous, the place being resorted to as a general refuge by the unemployed from all quarters; and the amount of human misery congregated here from year's end to year's end would harrow the very soul in the recital, if it were possible for any pen to portray all its bitterness.

Some of the workhouses, that of St. Marylebone, for example, will contain, at times, two thousand of these poor creatures, besides affording casual out-door relief to twice as many more; and, when you consider the number of workhouses in and about the metropolis, some idea may be formed of the aggregate of unfortunates compelled to seek shelter within their dreary walls, or to accept at the hands of overseers temporary escapes from starvation.

A tour through the wards of a workhouse is a truly melancholy sight. You behold the wreck of toil worn women, who having struggled through laborious lives, augmenting the stock of general and individual wealth, are left, in the evening of their days, to the homeless desolation of the workhouse. Many, no doubt, are those who have earned, by dissipation and improvidence in their youth, this poor asylum of their age; but many more there are who could not, by any human exertion, of forethought or self-denial, escape their lot. When the precarious and uncertain tenure of labor is considered—when we reflect on the tremendous competition for employment among all classes, especially the humbler, the extravagant prices poverty compels them to pay for every necessary of life, and the never ceasing requirements of their families, it is easy for the educated rich to say, be economical, be prudent. Economy is very easy for those who, without self-sacrifice, can afford to lay by, and prudence may be preached to those who have enough for their present wants, and something to spare for the future. Nobody who has not lived among the poor has any idea of the extortions and frauds practiced upon them by all classes of little dealers.

The poor man can afford but a single room, and for this he pays two hundred per cent. more than he who can pay the rent of a house. He gets in his coals in pounds' weight, and for

these, the worst of their kind, he pays a higher price than the Duke of Devonshire. It is the same with his groceries, his meat—everything. The poor man pays more than the price charged to the rich, simply because he is poor.—How melancholy is it to reflect, that it was reserved for enlightened penny knowledge times, and for men calling themselves liberal, to wage an unequal warfare with the destitute children of labor—to bring into fashion a "coarser food" for those whose best days were spent in the service of the rich—to enact penal laws, imprisoning the heart broken wife in one side of a prison, and the worn out husband in the other; while honorables and baronets, with eight hundreds a year salary, and we know not how many guineas a day traveling charges, itinerate from bastille to bastille, gauging water gruel, testing dog's body, and gathering up tags and empty bottles!

How admirably the spectacle of Mr. Commissioner Nicholas, with his two thousand five hundred pounds a year, and his swarm of deputy commissioners on salaries equally extravagant, contrasts with the damning fact, that in many of the bastilles under the control of these persons, upwards of sixty per cent. *per annum* of the children admitted, have perished miserably, and the rate payers have been called upon not only by the commissioners for the where-with to build these bastilles, in the form of a compulsory tax, but for subscriptions to take their inmates out of them, to save their lives. Is not this most horrible? These be your christian fathers! If we must have abuses in the administration of the Poor Law, let us have those abuses that fill the bellies of the poor, not swell the already bloated pockets of the rich. If we must have extravagance, let it not be monopolized by commissioners. If we must have "coarser food," we do not see how the honorable and knightly paupers who administer the law should not have their share of it. A stipendiary aristocracy of pauperism is most revolting to decency, humanity and prudence. The country calls loudly, let us hope no longer in vain, for the disbanding this stipendiary partisan army, inflicted upon us by a profligate ministry, the source of their strength and of our weakness.

It was a cold, cheerless, and desolate night—the partial thaw had left the pavement damp and sloppy, while a thin, sleety snow fell thick and fast; giving a consistence to the slippery mass beneath your feet; at every doorway and recess stood thinly shod females, shivering in their places of shelter, yet afraid to pursue their way: it was a night when one feels painfully for his fellow creatures who may not have where to lay their heads; when the sense of one's own domestic comfort increases the feeling of our unworthiness, and of our deep responsibility to that God who has graciously allowed our lines to fall in pleasant places; when we suffer pain from contrasting our own condition with that of thousands more deserving than ourselves, or when we feel the bitterness of heart which comes over us, when reflecting, that thousands at that moment want what we have not the power to bestow—the poor benefits of a morsel of bread, and a shelter from the storm. Upon such a night we took our way, with the purpose of visiting an institution lately established for the nightly shelter of the homeless poor. In a poor neighborhood, near White cross street, this truly benevolent society has recently opened an asylum, where, at the time of our visit, upwards of three hundred and fifty miserable creatures had found a refuge within the hospitable walls. The relief afforded is of the most limited kind. Abundance of good, dry, warm, clean, straw, disposed in compartments upon the floor, each compartment forming a separate sleeping place, numbered for the convenience of classification. In the centre of each ward blazes an ample fire, diffusing a comfortable temperature; order is preserved by inspectors appointed for the purpose, and as the punishment for misbehavior is summary ejection, it is altogether needless to say that there is very seldom an occasion to resort to this alternative. On arriving at the asylum each person receives a pound of bread, and on leaving in the morning the like quantity; a detailed statement of the causes of his or her destitution, is transcribed for the information of the investigators of the society, who are appointed to make inquiries into the truth or falsehood of the statement of each claimant, to accompany them to their parish, or generally, to aid and assist in replacing them in some way of honest industry. It is hardly necessary to mention, that the separation of the sexes is attended to, or that provision is made for the celebration of divine worship twice on the Sabbath day, at which the inmates belonging to the Established Church are expected to attend; those who do not, are at liberty to go to their respective places of worship. There is no distinction, in this truly Samaritan society, of color, creed, or clime; to be homeless and destitute is enough for those who "claim kindred there, and have their claim allowed;" the list of individuals received comprises Americans, East and West Indians, Irish, Scots, German, and natives of almost every country on the face of the Globe.

Of occupation the number is equally various—laborers forming the great majority; as might be expected from the precarious nature of their employment; hawkers and peddlers, or, as they are properly called "tramps," stand second in point of numbers; servants, a class peculiarly liable to casual distress and by no means well calculated to contend against it, come next; charwomen occupy the fourth

place; seamen—the fifth; literary men and governesses, we believe come next; and after them, but in vastly diminished numbers, artisans of various denominations. The unhappy creatures who are compelled to seek refuge here, seem perfectly sensible of the kindness extended to them, and of its value; it is not merely the shelter and the morsel of bread that constitutes the good, it is that they feel that there is a fellow feeling with the poor in the breast of men; there is advice, interference for their ultimate good, kindness generated by the deservings by the recital of their misfortunes; the benevolent have a record before them of those to whom they can, without fear of imposition, extend their charity or countenance. When we consider what an awful calamity homelessness is, how the sense of utter desolation sinks, like iron, into the soul; how it generates hatred towards the fortunate, contempt of life, and despair; arms the suicide against his own life, and disgrace, by the memory of inhumanity and selfishness, all those who live and look on their fellow man, when,

"Homeless, beside a thousand homes he stood,
And, near a thousand tables, pined and wanted food,"

it is folly to say any more in the praise of such an institution; let those who have done honor to human nature by establishing such, enjoy the consciousness of having earned Heaven, and let those in whose streets, while they lie warm in their beds, the destitute perish for the want of such, dread the just vengeance of God upon their cold blooded inhumanity. We sometimes read of such things, and for the inhabitants of towns where such things occur, we feel a contempt amounting almost to hatred. It is a sin and shame to talk of free born Englishmen, Glorious Constitution, Bill of Rights, and Magna Charta, while people are allowed to perish in our streets.

A WORD TO PARENTS.

I have long been an observer, as I am a sympathizing lover of boys. I like to see them happy, cheerful, gleesome. I am not willing that they be cheated out of the rightful heritage of youth—indeed, I can hardly understand how a high-toned, useful man, can be the reformed fruit of a boy who has not enjoyed a fair share of the glad privileges due a youth. But while I watch, with a very jealous eye, all the rights and customs which entrench upon the proper rights of boys, I am equally apprehensive, lest parents, who are not forethoughtful, and who have not habituated themselves to close observation upon this subject, permit their sons in indulgences which are almost certain to result in their demoralization. If not in their total ruin; and among the habits which I have observed as most surely to ruin, I know of none more prominent than that of parents permitting their sons to be in the streets after nightfall. It is ruinous to their morals in almost all instances; they acquire under cover of night, an unhealthy and unsettled state of mind—bad, and vulgar, immoral, and profane language, obscene practices, criminal sentiments, a lawless and riotous bearing; indeed, it is in the street after nightfall, that boys principally acquire the education of the bad, capacity for becoming rowdy, dissolute criminal men.—But few boys in any city, or town, or village, or who have this ill-advised and totally unnecessary indulgence, ever attain to the desired eminence of useful citizens. Parents should in this particular have a most rigid inflexible rule, that they will never permit a son, under any circumstances whatever, to go into the streets after nightfall, with the view of engaging in out-of-door sports, or of meeting other boys for social or chance occupation. A rigid rule of this kind, invariably adhered to, will soon deaden the desire for such dangerous practices.—Boys should be taught to have pleasure around the family centre-table, in reading, in conversation, and in quiet amusements. Boys, gentlemen's sons, are seen in the streets after nightfall, behaving in a manner entirely destructive of good morals. Fathers and mothers, keep your boys at home at night, and see that you take pains to make your home pleasant, attractive, profitable to them; and above all, with a view to their security from future destruction, let them become, while forming their characters for life, so accustomed to regard the moral sense of an intelligent community, that they cannot, without a sense of shame openly violate the Sabbath day, by indulging in street pastime during its day or evening hours.—*Anonymous.*

HOW TO GET TO SLEEP.

How to get to sleep is, to many persons, a matter of high importance. Nervous persons, who are troubled with wakefulness and excitability, usually have a strong tendency of blood to the brain, with cold extremities. The pressure of blood on the brain keeps it in a stimulated or wakeful state, and the pulsations in the head are often painful. Let such rise and shake the body and extremities with a rough towel, or rub smartly with the hands, to promote circulation, and withdraw the excessive amount of blood from the head, and they will fall asleep in a few moments. A cold bath, or sponge bath, and rubbing, or a good run, or a rapid walk in the open air, or going up and down stairs a few times, just before retiring, will aid in equalizing circulation and promoting sleep. These rules are simple, and easy of application in castle or cabin, and may minister to the comfort of thousands who would freely expend money for an anodyne to promote "Nature's sweet restorer, balmy sleep."

THE "EXTRAORDINARY" NUMBER SEVEN.

On the 7th of the 7th month a holy observance was ordained to the children of Israel, who fasted 7 days and remained 7 days in tents; the 7th year was directed to be a sabbath of rest for all things; and at the end of 7 times 7 years commenced the grand jubilee; every 7th year the land lay fallow; every 7th year there was a grand release from all debts, and bondsmen were set free. From this law might have originated the custom of binding young men to 7 years apprenticeship, and of punishing incorrigible offenders by transportation for 7, twice 7, or three times 7 years. Anciently a child was not named before 7 days, not being accounted fully to have life before that periodical day. The teeth spring out in the 7th month, and are shed in the 7th year, when infancy is changed into childhood. At three 7 years the faculties are developed; manhood commences, and man becomes legally competent to all civil acts; at 4 times 7 a man is in full possession of his strength; at 5 times 7 he is fit for the business of the world; at six times 7 he becomes grave and wise, or never; at seven times 7 he is in his apogee, and from that day decays; at eight times 7 he is in his first climacteric; at nine times 7, or 63, he is in his grand climacteric, or year of danger; ten times 7, or three score years and ten, has by the royal prophet been pronounced the period of human life.—*Ex.*

EDWARD BUCKET'S COURTSHIP.

Old Mr. Posey, the father of Polly Posey, used to live close by our house, and Polly used to come right often, she was a dainty purty gail, and I used to have some mighty queer feelings about her, at last one day my mother says, "Ned, why don't you court Polly?" "Oh," said I, "mammy I do want to, but I don't know what to say to her." "Why, Ned," says she, "jest go, and the first good chance you git, say, fine weather, Miss Polly, and that will be a beginning, and that word brings on another, and if she likes you, you may soon tell it; and when you get in a good way of chat, jest say, Miss Polly, you've got my heart, and if she likes that purty well, so then pop the question." So one Sunday evening I told mother I thought it was a good time to go and see Polly, she said so did she. So I fixed up, put on my best clothes, and combed my hair, and ax'd mother, if she thought I'd do. "Oh yes," says she, "I'd call you the clean thing now." So off I starts, and soon found myself at Mr. Posey's door. "Who's that," says Mrs. Posey, "Edward Bucket," says I. "Walk in Mr. Bucket, how's your mammy and the children?" "All storin, I thank you, how's all your folk?" "All well, sir." That sat Polly. Says I, "what's the news Miss Polly?" "Oh, Mr. Bucket," says she, "nothing, I believe, only I hear you were about to get married." That, thought I, the subject's broach'd already. "Oh no," says I, "Miss Polly, only wants to be." About this time, night comes on, and it began to rain dreadfully; in ran the old man. "How are you, Mr. Bucket?" "Well, I thank you." After a while supper was over, and I begun to think I ought to be saying something on the subject. So I sot in my chair and my heart swell'd; and all was full of life but me; I was thinking of my bizzness; so at last Mrs. Posey said, "Polly, go to the door, and see if the rain don't quit." Polly jump'd up and ran to the door, and looking out, said, "It's so dark, Ma, I can't see nothin but lightnin. I see another cloud just behind." Now thought I, is my time. Polly kept standing in the pizzer, and I sot still, singing in my chair, till at last I called up all my courage, and walked to where Polly was; it was so dark I couldn't see her, and so I spoke that she might answer, so as how I could find her. "Fine weather, Miss Polly," "Oh no, Mr. Bucket, it's too rainy." Well, I don't know but the rain does make it worse, says I, and by this time I got my hand on her shoulder. "One word brings on another," says I. "Sometimes," says she, "Laf. Mr. Bucket, what an ugly night for a wedding." That, thought I, now's my time, so says I, "Miss Polly, mother says you've got my liver." "Oh no, Mr. Bucket, it may be your heart." This stump'd me, and if I could have got my hat, I believe I would of left off then, but kept talking on, full of life, but I couldn't forget the liver—so I told her I would come again before long, and she said she didn't care if I did; so I got my hat and started home, after the usual good night, and all the way home I kept thinking about the liver, but I thought nobody would know it, and I would rub off. But Polly told all the galls of it, till mother got hold on't, and I guess as how I got a gentle scolden—but the people all luffed at me so much about it, that I got right mad with Polly and haint spoke to her since, and every time I see a young feller without experience, after the galls, I think of the fine weather and the liver.

A newly arrived Irish girl was recently ordered by the family with whom she had gone to live, to crack some shell barks. The lady stepped to the head of the stairs, and called, and called—"Peggy!" "Marm!" "Have you those nuts cracked yet?" "No, marm." "Well, make haste—we are waiting for them." Another half hour elapsed, and no nuts appeared. "Peggy! Peggy!" "Marm!" "Come, come! have you not those nuts cracked?" "No, marm! they ain't half cracked; and me tathe are a most out o' me head alridy!"

FIFTY CENTS ON THE DOLLAR.

A gentleman in Great Jones street, who is in the habit of sending his boots out to be blackened, could not find his polished understandings, one day last week. He sent his little son to the darkey's cellar, but he returned saying that it was shut up. The gentleman went himself in his slippers, and after rapping some time, he heard a noise inside. Presently a window was partially opened and Cuffee's head poked through.

"I want my boots," said the gentleman. "Sorry to 'form you, massa, dat you can't have 'em," replied Cuff. "Fac is, I is busted, failed, broke, cleaned out, jammed up, split, I is."

"But, Cuff," said the gentleman, "I can't help that. I must have my boots." Cuff finding his customer rather riled up, poked out of the window one of the boots and said—

"Massa, I isn't tellen' no lie. I is clean burst and no mistake. I's taken a inventory of my a'tects, and as I b'lieves on de honor of a gentleman, dat I shall be able to pay fifty cents on de dollar. I is willen' to gib you yours now. Dar it am. Take de boot."

So saying, he slammed the window, leaving our friend to go home in his slippers, with one boot in his hand—his fifty per cent. on the dollar.

AN INDIAN'S RECEIPT.

Joe Seobasin, a Penobscot Indian, not long since, was sued for the sum of \$5, by a white man, before Squire Johnson. On the day of trial, Joe made his appearance and rendered the requisite amount, for debt and cost, and demanded a receipt in full.

"Why, Joe, it is not usual; it is unnecessary," said the Squire.

"Oh yes, me want 'un receipt, sartin."

"I tell you, Joe, that a receipt will do you no good."

"Sartin, Squire, I want 'um."

"What do you want it for, Joe?"

"Oh, s'pose me die and go to heaven—then they say, 'well Joe Seobasin, you owe any man now?' Then me say not. 'Very well, did you pay 'um Ben Sanders?' 'Oh yes, me pay 'um.' 'Well, then, show 'um receipt.' Then me have to go way off down—and run all over it—to hunt up Squire Johnson."

"How do you sell peaches?" asked a young gentleman, of one of the boys who deals in the article. "Two for a cent," was the boy's polite answer. "Two for a cent, sir?" exclaimed the gentleman, with apparent astonishment—for the peaches were very large. "Two for a cent!" and he began fumbling in his pocket; "two for a cent!" and he kept up the search with his fingers—

"two of them great peaches for one cent!" he repeated very deliberately. It was evident now that his fingers did not find what they were searching for. "Two for a cent!" he said once more, in a somewhat lower tone, and turning round to leave the basket. "Two for a cent—well, by thunder!—that is cheap enough, if I only had a cent!"

A negro was brought up before the Mayor of Philadelphia for stealing chickens.—They conclusively proved. "Well, Toby," said his Honor, "what have you got to say for yourself?"

"Nuffin, but dis, Boss: I was as crazy as a bed bug when I stole dat pullet, cos I mite hab stole de big rooster an' nebber done it.—Dat shows 'clusively to my mind that I was laboring under de delirium tremens."

MRS. PARTINGTON'S LAST.

"An act to take the senses of the people! Well, I vow," said Mrs. Partington, "if things ain't coming to a pretty pass; these Legislatures want to take everything from a body; I think they might have left the senses alone, there's precious little of 'em to spare any how," so saying, the old lady dropped her spectacles and relapsed into a profound melancholy.

THE QUEEN OF TERRORS.

Mrs. J., of —, Maine, had a wife of "strong intellectual force," a terrible termagant. When he was on his death bed the village parson came to offer spiritual consolation. "Neighbor," said he, "your earthly career will soon be closed."

"I feel it—I feel it," said the dying man. "You have led," he continued, "an honest upright life, and are, I trust, ready to meet with calmness the King of Terrors."

The old man raised himself with difficulty, and in a feeble voice murmured, "I ought to be able, if the power is ever given to mortal man; have I not lived, for the last long thirty years, with the Queen?"

BROTHERLY LOVE.

"Jack, Jack!" cried a sailor, on board a ship at sea, to one of his companions. "Halloo!" replies Jack; "what is it?" "Your brother's overboard!"

"Overboard?"

"Yes!"

"Blast the luck! he's got my sea boots and monkey jacket on!"

"You want a flogging, that's what you want," said a parent to his unruly son. "I know it, dad, but I'll try and get along without it," said the brat.

NORTHERN ISLANDER.

VOL. I.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, MAY 1, 1851.

NO. 6.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

EBEN HARRIS,
THE FISHERMAN OF THE UPPER LAKES.
[WRITTEN FOR THE ISLANDER.]
(Continued from our last.)
CHAPTER XV.

SECOND SEARCH AT CARP RIVER.

Jackson returned to Carp River while the sun was not more than two hours high, and was greatly disappointed at finding no one there. The tracks however assured him that Eb. had been there, and certain unmistakable marks on the sand made him equally certain that the object of his search had also been there. But where were they now? Jackson looked the cabin, the beach, the woods, everywhere near at hand, in vain. Not the first indication of their whereabouts could he get. The excitement of the chase and the search were over. He had laboured hard all day, in the broiling sun. The hope, the almost assurance of success which had buoyed him up, was departed. He counted the loss, and then added to it the expense incurred in the search.—His goods were but partly paid for, and the means he had left would not pay the debt incurred and leave him able to carry on business.

Poverty stared him in the face. His snug home and flourishing business seemed to fade from his imagination as though sliding into nonentity. The recollection of a slender wife and increasing family, and that crushing weight, the thought of sheriffs, poor houses and prisons, came rushing upon him at once.

With all the native harshness of his nature, could Eb. Harris have read his heart now, he would have returned his merchandise to him.

CHAPTER XVI.

A BY-SCENE—RETURN TO MANITOU.

There was one man in Jackson's boat's crew actuated by different feelings. Thomas Jones was fifty-six years old, white bearded, but not bald; had a hard withered face, looking more like old parchment than the human countenance; had been everywhere from Lake Superior to the Gulf, and pretended to a knowledge of all kinds of business; but, nevertheless, could get none requiring more skill than that of an indifferent axman.

Tom had amused the company by telling yarns during the trip, and pretending to manage the boat, at which he proved himself exceedingly unskillful. On first landing he had strayed off negligently into the woods, and while

listlessly whiling away the time that others spent in the search, his eye fell upon a fresh cut stump of a small tree. The next moment he perceived that the piece taken out was a small short crotch. His suspicion was aroused, and did not rest till he had traced out the track upon the dry leaves to the very tree where Eb. had stored his goods, and with the ready eye of the backwoodsman perceived by the fresh appearance of the dry leaves, and the slightest perceptible marring of the bark of the tree, to what use the crotch had been put.—He did not stop till he had tracked Eb. to the top of a fallen tree where the crotch was hid, and brought it back, and by the help of it gloated his cold leaden eyes with a sight of the merchandise, which he was already resolved that neither Jackson or Harris should ever possess again.

As they sat around their fire in Eb's cabin, Jackson in moody melancholy, Jones was endeavouring to persuade them that Harris had finally left with the goods for Manistee. This he argued with apparent force was the most probable, as Eb. had married his wife there, and was well acquainted with the traders and Indians.

To make this conclusion certain, Tom asserted that he had seen a boat in that direction about the time they gave chase to the Indians' canoe, and added assertion on assertion, till, if his word was to be credited, he had recognized Eb. and his squaw, the goods piled in the boat in plain sight, and at no great distance off. And the only reason he could give for having kept his discovery to himself was, that the company had discredited some of his tough yarns, "so he thought he wouldn't say anything, but let them find out by their larnen."

Jones' word probably might have passed current for just what, under other circumstances, it was worth; but the great probability of the suggestion, and the ill-natured reason which he gave for having concealed his knowledge of the fact, gained him a kind of credence which finally settled down on Jackson's mind as a certainty. But he was in no small degree exasperated against Jones for having thus suffered the prey to escape him, and much to Jones' satisfaction, declared that he would never again take with him such a traitorous humbug—Jones however acted well his part, and kept up the delusion by affecting both anger and mortification. They started to Manistee early the next morning. Jackson to hurry off to Manistee, and Jones to contrive ways and means for carrying off the merchandise.

CHAPTER XVII.

DISCOVERY OF EB.

Early the next morning Jackson roused his men to start for Manistee Indian Reserve, at the mouth of a river of that name, some sixty-five miles south of

Manitou. On going down to the beach the boat was missing. An inferior one was taken in stead; all concluding that Jones had heedlessly left it without fastening, and that it had drifted off in the irregular tide which continually ebbs and flows in all the upper lakes.

Jackson and his party had gone but a short distance before the wind freshened, and with an indifferent boat, and an inexperienced crew, he dared not go forward. The wind was north-west, and he could not go back. He therefore dropped away before it, and in an hour landed in the bay three miles east of Sleeping Bear point.

He had not been long camped here before two persons came suddenly in sight from a projecting point of timber, but a few steps off, and at the first glance he recognised Eb. and his squaw, on foot, and destitute, making the best of his way to his own point of destination, Manistee Reserve. Escape, Eb. could not, and affecting total ignorance of their business, he yielded himself prisoner, with reluctance; not as though in fear, but annoyed.

(To be continued.)

From Mr. and Mrs. Hall's Ireland. PROCESS SERVING.

Jim was once employed to serve a writ upon a Roman Catholic clergyman, and he did it on a saint's day, at the door of his chapel, when the place was thronged with his people. The manner was this:—He persuaded an excise officer that he knew where a private still was at work, and induced him to obtain the assistance of a party of military. As they approached the chapel, Jim directed the troops to remain a little in the background, while he advanced to reconnoitre, placing them just where the glitter of their bayonets could be seen from the rising ground. He then went forward boldly and put his paper into the priest's hand; and perceiving a hostile movement among the crowd, he pointed to the military, to whom he speedily returned, and whom he subsequently led "a fool's march" in search of the whiskey still that had, of course, vanished.

Another of his doings he told us at greater length. A country gentleman had eluded all Jim's efforts to "serve" him. "I've known," quoth Jim, "a matter of fifteen simple writs against him at one time, besides greater law in the courts; there was more paper, wax, and red tape wasted on him than on any other man of his age. And yet," added Jim—and an expression of the most triumphant cunning animated his bitter eyes—"I nabbed him at last; and I'm prouder of it than of anything I ever did. He was called 'the foxy-fighter.' There were ever so many of us on the watch, trying to give our bits of paper into his hand; but he was too 'cute for them. One thought he had found the right way, for he

climbed to the top of a great old-fashioned chimney that belonged to his bed room, and stole softly down it, and the nearer he got to the ground, the plainer he could hear the foxy-fighter discoursing his housekeeper; and at one time he got a little frightened, thinking of the treatment he might get; but he had friends among the servants, who, though they would not let him in, would not see him murdered. So down he went; and when he put his foot on, as he thought, the bottom, what should he find but an iron grating across—so there he was stopped. "A thief in the chimney," roars the fighter, and in less than no time he was surrounded with fire and smoke; and between the burning and the smoking it was many a long day before that man was able to go up or down a chimney again. I was often on the watch for foxy; and at the back of his house there was a little square yard, and over one corner of it hung the bough of a large tree. I wondered where he could go for a little air, and I found he took great delight in the gray of the morning in tending a few ducks and geese that gabbled about a pond in the midst of the little yard; he had no dread over him by reason of the high wall, as he could take in the whole wall at a glance, and sure enough he had an eye like a process.

Well, I turned it over in my own mind, and got a nice large goose egg, and round one end of it I wraps the copy of the writ, and letting myself down from the wall a little before the break o' day, I placed the egg just on a tuft of grass, and seated myself in the branch of the old tree watching; and presently out comes the old fox, after first looking through a peep hole he had in the door. "Ah! ah!" he says, and the ducks and geese came running out; and presently he spies the egg. "That's the grey goose," he says again, "that always has such consideration for my breakfast," and seeing the bit o' paper about the egg, in course he peeps into it; and "what's this?" says he, turning pale and looking about him. "It's the copy," says I, roaring from the tree, "and here's the original;" and while he runs in for his pistols, didn't I show him the heels o' my brogues!"

On another occasion Jim, finding insurmountable difficulties in the way of a desired interview with a gentleman who was always upon "the watch," arranged a very scandalous mode of accomplishing his purposes. He bought a brace of remarkably fine trout and a fishing rod; and, for the first time in his life, practised the "gentle craft" of the angler; throwing his fly across the river at a point where he well knew the gentleman might see him from his parlour window. Presently down came a message to Jim to the effect that he was trespassing, the water being pre-

served. This was exactly what Jim anticipated; so he sent his best respects to his honour to say that he cared only for the sport, and not for the fish, and hoped he'd be pleased to accept the trout he had already caught.—The bait took; the gentleman was pleased to find that fish so large were in his river, and returned his compliments that "lunch would be ready at three." When the fellow had partaken heartily of the hospitality he proceeded to business, and horrified his host by the production of a writ!

Jim was placed under precisely similar circumstances with a gentleman less wily, because more confident, who lived in a wild and remote district, from which escape was out of the question, and well the party knew that no process-server would dare venture into it. But Jim was too cunning for him. He ascertained that the gentleman's "custom in the afternoon" was to drink his punch in a rural alcove. Suddenly, Jim presented himself before the astonished sight of his victim, while enjoying the *dolce far niente*, and, making his bow, begged his honour's pardon for the intrusion. His honour knew Jim well, and coolly asked him at what rate he valued his life. "Faith, sir," said Jim, "at very little if I meant your honour any harm, but at a great dale this present writing, for it's to do you a service I came here, else I think I'd just as soon put my ugly body betwixt the horns of a mad bull." After some further questioning, Jim told his story. He came to warn his honour that one of his own servants was a "rap," and meant to betray him; that he (the said Jim) had been tempted by an offer of ten guineas to serve a writ; that he had taken the bribe; but would "as soon cut his own tongue out as serve it upon his honour."

The gentleman's suspicions were disarmed; he gave the fellow plenty of whiskey, and, putting a guinea in his hand, thanked him and bade him good by.—Jim had hardly gone a hundred yards, however, before back he came, laid the guinea upon the table, and declared he couldn't and wouldn't rob so good a gentleman, and again departed minus the gold. Upon this, he was summoned to return, and questioned; when, with all the appearance of generosity and rectitude, he declared that, if he took the money his honour would think him a "cheat," who came pretending to have the power of serving a process on him when, in reality, he had nothing of the kind to serve. The scene lasted for some minutes, the gentleman assuring Jim he was satisfied and obliged, and entreating him to pocket the gift, and Jim declared he could not do it and be suspected of cheating him. At length the discussion was brought to an issue by Jim, violently excited, exclaiming the only way to settle the matter was to convince the

worthy gentleman of his probity by showing that he was not pretending to have a writ when he had one; so, drawing it from his pocket, he showed both copy and original to the worthy man.—“You see, sir,” said he, “that I was not a cheating blackguard; and now, if you are content, I’ll accept the guinea.” It was of course given; Jim departed in peace, taking especial care that the “copy” was left behind, went directly to his employer and swore the service.

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,

THURSDAY, MAY 1, 1851.

The late persecution has made a considerable delay in the issue of this No. of the Islander. We know all our readers will excuse us, but it irks us that we are thus interrupted.

ANOTHER OUTRAGE—HUNTING MORMONS LIKE WILD BEASTS—EMPLOYING INDIANS FOR A POSSE.

The O’Malley clique have commenced a new persecution of the saints at this place, with the aid of Mr. Granger, Sheriff of Mackinac county, but we believe without any aid or encouragement from any respectable part of the community. The process of persecution is a descent upon Beaver by the Sheriff with criminal warrants against thirty-eight persons, backed by a posse of thirty *intoxicated Indians*, and eight or ten drunken Irishmen, armed with guns.

Such an assault has a public officer made upon the peaceable inhabitants of this place, without one act of resistance, and before the slightest attempt was made to execute his process. Among the very grave charges upon which men are thus hunted like wild beasts by savages and drunken Irish, we are informed that Mr. Samuel Graham is charged with the very grave offence of standing by while somebody had some unpleasant words, and *not interfering*.

Mr. Charles M. O’Malley is the Justice to issue warrants on such charges, and Mr. Sheriff Granger is the man to take every third man in community on such pretences, and carry them fifty miles from home to be tried by an Irish bog trotter, who has declared beforehand that he will regard no testimony in their behalf.

Some of the prisoners, when taken into custody, were put in charge of the vilest drunken scoundrels that can be found on the wild borders, who were suffered to beat, abuse and threaten them at pleasure. They even went so far as to gather a rabble around Mr. Joshua L. Miller, who asserted with many assurances that the party who had been sent to arrest his father, Gen. Geo. Miller, when he was at work in the woods, had murdered him, and exhibited some portion of his clothing which they had prepared for the purpose, as evidence of the truth of the assertion.

From time to time the Indians were despatched off in large parties, drunk, and well supplied with arms and ammunition, and led by such worthless wretches as

Jim Lambert, to hunt over the adjacent islands, on which it was supposed that some of their victims might be found; and Mr. Sheriff Granger, hearing the savages boast how many white men’s scalps they had taken, and that they would now have Mr. Strang’s also, sent them on their errands of blood.

Such a perversion of ministerial administration; such a prostitution of the powers of office to the purposes of crime, was never heard of in a civilized country.—Let the citizens of the United States take the matter home to themselves. Let them imagine a tribe of wild savages, first made drunk, then provided with arms and ammunition, and then let loose upon the peaceable inhabitants of a town, with authority to make prisoners of all the town officers and principal public men, have them whooping about your houses and swearing death against the men they are ostensibly sent to arrest, and you have but a faint picture of the scene that Mr. Sheriff Granger has created for his malignant pleasure upon Beaver Island.

Whether this new outrage will meet with any rebuke from the public press, or the constituted authorities, we have yet to see.—Certainly we have seen nothing in the past to assure us that it will. Last fall the most vicious statements were made in many political papers, charging us with gross frauds in the election of the Hon. J. P. Irvine to the Legislature, and of the county officers.—A Legislative investigation was had, in which we had no opportunity to offer one word of testimony, and yet the Legislature treated the complaint against us as merely ridiculous. Not one of all the papers that made and reiterated the accusations has retracted them.

We have a right to presume that in this case rumour, not on the wings of the wind, but in the columns of the newspapers, will accuse us of a thousand crimes, and when a legal investigation vindicates us of all, not one word of rebuke will be heard for the false accusation—none for hunting us like so many wild beasts.

If the Mormons were really guilty of high crimes, this mode of proceeding against them is a violation of all law and of the principles of civilized government. It is the duty of the Sheriff, his officers, and the *posse comitatus*, to protect as well as to arrest the accused, and herein is the obligation of *non-resistance*. But in this case the Sheriff, instead of calling on the power of the county to arrest resisting culprits, calls on a tribe of Indians to murder those who do not resist an arrest, and have never shown the slightest disposition to do so.

And what is the crime for which the lives of a whole community are thus put in jeopardy? Nothing but going with a Constable to assist in arresting a criminal with arms in his hands.—Mr. Constable Field went with a few of his neighbours to arrest E. J. Moore on a criminal process.—Moore, with his friends, after firing several guns upon the Constable’s party without effect, escaped to the woods, and fled to

Mackinac, where he obtained warrants against them for that act, and that is the head and front of their offending. That is the crime for which Mormons are hunted like wolves.

We appeal to the sympathies of humanity—to the common feelings of the human heart against such wickedness. But we do not appeal as men begging for favours. We only ask some approximation to justice. And if we are not to have it, we only wish to be told so. We are able to take care of ourselves, by the help of God. If it is a settled principle that officers exist in this region not to protect but to murder us, we wish to be told so distinctly, and we will look to the rest.

THE CONTESTED ELECTION.

At the election of members of the Michigan Legislature last fall, Dr. J. D. Irvine was elected for Mackinac county. The O’Malley clique, however, not at all satisfied with this result, induced Mr. Edward Guilbault, the opposing candidate, to contest the election. As the first step in the contest Michael Douseman, one of the Board of County Canvassers, and who, from being the wealthiest man in the county, assumes to be Chairman, refused to sign the certificate of election. Mr. Childer, the Canvasser from this place, signed it, and the county Clerk added his name and seal to the certificate, in due form.

Upon this, Douseman, assisted by Tully O’Malley, a kind of universal *ex-officio*, made out a new canvass, leaving out the entire vote of the township of Peaine; and certifying the election of Guilbault.

O’Malley and Guilbault came up here to trump up some kind of evidence on which to justify the rejection of the Peaine vote, and we presume got an affidavit of Mr. Praiseworthy Bower, and one or two Paddies, but to what effect we have never learned.—Armed with these, Mr. Guilbault went through the forests, on foot, from Mackinac to Lansing, to contest Mr. Irvine’s seat.

The scene at Lansing was ludicrous. Mr. Guilbault failing to produce any evidence against the election of Irvine, claimed to have his seat also, under that provision of the new Constitution (not yet adopted at the time of his election) that the Upper Peninsula shall hereafter be entitled to three members! Failing to be elected in his own county, he claimed that he was nevertheless elected for the several counties comprising the Upper Peninsula.

Poor Guilbault! It was too bad to thus make him the football of the entire State, just for the loan of his negative virtues, against the Mormons. How the vanity of Douseman and the O’Malleys was ever convinced that they were too infamous to accomplish their malice in their own persons, is more than we can tell. But by some means they did determine to rely on the better character of poor Guilbault, a man who, though rather troubled with fidgets and vapours, is nevertheless free from all the grosser traits of their characters.

To say nothing of the loss of a winter’s time, and the money expended, it was quite too much for such a man to be brought up here in December, frightened with the false tale that the Mormons were under arms, so that he dare not pass their houses, taken back to Mackinac in a fish boat in a furious December storm, and then trotted off on foot, through the winter’s snows, to Lansing, just to give the grave members a laugh at his request, that inasmuch as he was not elected for Mackinac county, he might represent that and all the adjoining counties.

The Detroit Tribune is out on the people of this place in a lying and blackguard article, for the crime of *refusing* to vote the Whig ticket at the last fall election. He is quite mistaken in the premises. Some of the Mormons in this place were anxious to vote the Whig State ticket, but could not learn who was in nomination. Usually refraining from political matters, and having no political associations formed since they came into the State, the Whig leaders had not spirit enough to so much as send them a ticket.

The manner in which they have been abused and belied by the Tribune and Advertiser has well nigh cured them of the predilection. A party which builds itself up by belying everybody who do not support its nominations, is unfit to be supported. But here is the article:—

THE MORMONS ON BEAVER ISLAND.

Beaver Island, which is the largest of a collection of group of that name, lies in Lake Michigan, about twenty-five miles above the Straits of Mackinac. It contains about twenty-eight thousand acres of land, (a large portion of which is still in the hands of Government,) and forms one organized township.—There is, upon this island, a population of about five hundred, the larger proportion of which are Mormons. Those not professing this belief, are styled Gentiles.

A bitter fight has sprung up between the Mormons and Gentiles, and the same state of hostility that marked the course of this sect in Illinois and Missouri, toward other sects, and *vice versa*, exist at this place.

It is doubtless true that the Mormons, as a sect, have suffered wrongs and persecution at the hands of individuals and whole communities, through the influence to some extent, of prejudice, and, to a certain degree, through their own misconduct. This persecution has not been blessed with benign results upon the temper and character of the sect generally; but has resulted in making its leaders, and some of its members, vindictive, tyrannical and dishonest.

The leaders of the Mormon colony on Beaver Island, are unprincipled and worthless men, and the chief, or “King,” as he is styled—a man by the name of Strang—is an open profligate and blackguard.

Early in the last summer, a rumour was current through the island, that the Indians, half-breeds, fishermen, and other inhabitants from the surrounding islands, were to make a descent upon the Mormons, and drive them off. The Mormons, consequently, organized themselves, fortified their “Tabernacle,” or church, planted ordnance in front of it, and blazed away a bold defiance at the world in general. No attack took place; but the rumour was sufficient to furnish Strang with an available argument in favour of a “strong Government,” which argument he immediately applied, and procured himself to be proclaimed “King” for his natural life, and G. J. Adams, (an theatrical performer,) Viceroy, in case of his death, until the succession should be filled. The sequel has shown that—

“Upon his head, they placed a fruitless crown, And put a barren sceptre in his grasp;” for his short reign has been marked with turmoil and trouble. His Viceroy, Adams, has left him in disgust, and, taking with him a large number of subjects, has retired to the island of Mackinac, where he is engaged in playing sham “Kings” and “Viceroys,” in the loft over J. P. King’s store, to a very select audience. Some of those who followed Adams to Mackinac, have since returned to Beaver Island, and found their houses, furniture, and goods, in the hands of others, who professed to hold by virtue of an “order of confiscation” issued by King Strang, who, moreover, informed them that “the island

was not large enough to hold them.” These persons have again left, as all faithful subjects were forbid from harbouring them. Mrs. Adams, the wife of the Viceroy, remains upon the island; and it is supposed that it was in consequence of certain infamous propositions made toward her by Strang, that his Majesty was arrested, and thrown into jail at Mackinac, on a charge of bigamy; from whence he was liberated, in order to enable him to return to his “Kingdom,” and exercise “the glorious privilege of a freeman,” by making his subjects vote the Loco Foco ticket, under pain of death, and without distinction of age, sex, or race.

The entire township organization of the island is in the hands of the Mormons, though Mr. Bowers, the Township Clerk, who refused to sign the election returns, in consequence of the gross frauds, is little more than one in name.

The sect are forbidden by “King Strang” from buying Government land. They are, however, encouraged to pillage Government timber, which they do with great industry.—When this laudable enterprise is accomplished, they will probably pull up stakes, and go elsewhere, as they can make nothing there by farming.—Det. Trib. Dec. 11

Has the Tribune ever found occasion to belabour his wealthy neighbours for pillaging government timber, who have cut over thousands of acres for lumber without purchasing or improving an acre? We have never seen it. We believe other men are not called pilferers for cutting timber on government land, without permission. We had permission from the United States District Attorney at Detroit, a Whig public officer, to remove timber from here, when nearly all the lumber vessels on the lakes were in the hands of United States Marshals for *pillaging* timber from government lands. And that founded on the very just reason that the timber cut here, was cut in the regular course of improvement for farming purposes.

The assertion that we can make nothing by farming is a lie, which we care little about. If the Tribune can make all the land pirates credit it, they may be less disposed to rob us of it than in Missouri and Illinois. Be that as it may, the Tribune need not flatter himself that we shall leave here. And as for the charge of industry in cutting timber and blazing away at our enemies when they come to rob us, we plead guilty on both, and intend to keep doing so. We will even acknowledge further, that this people are so united in their confidence in Mr. Strang that he seldom makes a proposition but it is unanimously concurred in. We think another man cannot be found on earth so honest that all his acquaintances will acknowledge him the standard of right, and so just that no one will open his house to one he has condemned.

The weather during the past winter has been quite varied in the same latitude in the United States. In New England and New York there has been good sleighing all winter, while in Wisconsin, in the same latitude there has been little or no snow. In looking over our exchanges we observe that there has been colder weather 250 miles south of here, than at this place. The winter has been very mild here. There was no sleighing till past the middle of Dec., which continued till the tenth of March. The lowest range of thermometer was two deg. below zero, and that at but one observation. The weather since the disappearance of the snow has been fine. Gardening and putting in field crops is being extensively attended to.

TOWNSHIP MEETING.

The township meeting for the township of Peaine came off the 7th ult., and presented an example of unanimity we believe without a precedent in the annals of the State. But seventy-one votes were cast, which is a good vote for a non-contested canvass. A majority of the elected received every vote, and the lowest had sixty-seven; but four short of the whole vote. The meeting was conducted in as good order as any religious meeting. The Senate of the United States never presented better order. Liberal sums of money were voted for highways, schools, &c., and wise township regulations concerning animals running at large, and for preserving the fisheries adopted.

Mr. Sheriff Granger, when he made his descent upon Hog Island, in pursuit of the Prophet, took away the boat and provisions of the company, and left Mr. David Bates there to perish of starvation. He survived twelve days, subsisting on the heads of the fish that had been dressed for the dinner of the previous day, and some raw hide our looks. He was finally taken off by a party of friends, out on a reconnoitre, and is safe.

We are informed that the Prop. Allegheny was run into by the Ohio, about a week since, off Saginaw Bay. The Allegheny was crossing the Ohio's course when the accident occurred. Both received considerable damage.

The May No. of the Lady's Book is on our table, stored with its usual rich productions of popular writers, and embellished with splendid engravings. We have not received the Dec. or Jan. Nos., and but a few days since received the Feb. and March Nos. The April No. has not yet come to hand. It gives us satisfaction to lay before our readers a notice of such a valuable work. It should be upon every lady's Book Table.

By the politeness of Capt. Bryant, of the Prop. St. Joseph, we received New York papers to April 19th.

It is proper to say that Mr. Sheriff Granger has made an explanation, which is an excuse for the course taken by him, to wit: his predecessor had represented the people of this place as being very dangerous, for when he was up here last fall he saw several joints of stove pipe, and was so much excited that he believed that they were cannons. Mr. Granger is not afraid of being hurt personally by the people called Mormons.

CONSISTENCY.

There are a lot of hypochondriacs in and about this place who make great pretensions to goodness and refined sensibility, trusting in the vituperation and abuse they bestow on others for the promotion of their own selfish ends. Among this class may be found those who are continually ranting against the Mormons on Beaver Island. The "Islander" also comes in for its full share. These saintly faced apes declare they will not have it in their houses, nor even take it into their hands; but at the same time they will hang about the post office, saloons, hotels and stores, and if a subscriber chances to be reading a number, they will stew at and quiz him until they get him to

read it aloud, while they devour its contents with as much greediness as a buzzard does carrion.

JAKE.

Mackinac, April, 1851.

GREAT STORM IN NEW YORK.

The City Flooded.—On the 18th of March last a severe storm passed over New York, doing great damage to the shipping and landings in the vicinity of the city. The tide rose to a fearful height in the North and East Rivers, covering the docks, and fears were entertained that some of the Collins Steamers had received serious damage.

On Washington, West, and other streets, many families have been driven from their homes, and some compelled to take refuge in the station houses. One family was rescued from a cellar, in which they nearly lost their lives. The goods along the shore were submerged by the heavy tide, which made a complete breach over them and several of the docks.

Beds, bedding and other articles may be seen floating about the docks, and, altogether, the scene is one which has never been witnessed here by the eye of man.

On the Jersey coast much damage is feared, as the storm must have been severe in that quarter.

DIGNITY.

This sketch is as full of truth as an egg is of meat. The best evidence of a vulgar man is to be found in the quantity of dignity that he wraps himself up in. In the opinion of such men, the only way to set a proper value on yourself is to treat with contempt every body else. Such men are generally rich and very ignorant. The "biggest feeling" man we ever knew was a swelling blockhead, who imagined that the tragedy of Hamlet was written by Damon and Pythias, and who couldn't tell, without consulting his *cale meum*, whether Shakespeare was the author of Shakespeare.—As a general thing your dignified men are great asses. They keep at a distance, that their neighbours may not discover what counterfeits they are. Across the street, a galvanic watch appears to be bullion. Men are like ships—the more they contain, the lower they carry their heads.

The following love epistle was handed to us for insertion by a friend in Mackinac. Comment is unnecessary—it speaks for itself:—

Mackinac, March 4th, 1851.

MY DEAR E.—Along with a heavy heart I venture to lay before you the promptings of a troubled spirit. There are moments when solitude and a seclusion from the bustle and gaiety of the cheerful and happy are preferable to the most fascinating assemblage. I perceive that there is a kind of pleasure in an interrupted communion with one's own thoughts when the spirits are borne down with disappointment and sorrow, and instead of seeking means to dissipate grief, one loves to dwell on the object that is the cause of it. When your answer to my proposition fell on my ears with the melancholy words, "I hope you will try to banish the idea from your mind," it perfectly grieved me, and it was with the greatest effort that I could recover myself from the shock. But heart melting as the answer was to me, I was forced to admit that more than *romantic love, truth, constancy and fidelity* which actuated you, and much as before I esteemed you. Never did I—H—appear to me so *invaluable, so captivating, so noble* as on that occasion. Oh! what man that would not give *worlds* to gain the affections of such a woman! of such an angel! Who so true to the dead, could prove false to the living?

My dear E.—when I was first introduced to you at Adam's, (pardon me for mentioning the wretch.) little did I think that in you were centred those qualities that adorn our mothers' sex, but are an honour to human nature. For I confess to you that what I have heard of the society of Beaver Island, I did not form a very excited opinion of the moral character of the ladies of the place, although I was aware there were many honourable exceptions. But when I perceive from my own experience with what effort and resolution you tore yourself from those people, and the moral contagion in which they are immersed, so dangerous, to the innocent and innocents, and that too against the urgent solicitations, entreaties and enticements of a fond and *confiding* brother, the conviction of your transcendent worth, purity, chastity and *peaceful virtuous* forced itself upon me. From that moment you became the absorbing subject of my thoughts, until I formed a deep, indelible, pure, holy love and attachment for you. Yes, E.—I love you with all the *ferveur, ardour, warmth* and devotion of which man's heart is capable—a love that is not tainted with the utmost selfish or worldly consideration.

I love you, E.—for yourself alone. I love you for those estimable virtues that can only give beauty, loveliness, attractions, dignity and charms to your sex, and would give empires, were they at my disposal, to possess you. I know your character and your worth, and know how to appreciate them—the height of my ambition would be to make you happy. I know that in you meet those solid and shining virtues that neither the frowns of capricious fortune, the ingratitude or deception of false friends or the corruption of a wicked world can either weaken or affect. The rude storm of

adversity may beset your path, clouds may gather thick around you, but your queenly virtues like a bright meteor in the heavens will receive additional splendour from the surrounding gloom. E—, you are the only woman whom I ever addressed in the language of passion; you are the only one to whom I ever offered my hand, my affection, my love, my heart, my ALL. If you knew the heart that loves you, whose every pulse beats to you, you would not treat me thus coldly.

"I dreamed in morning slumbers
That in the heavens afar,
Glowing with beauty bright and clear,
There was a queenly star,
That from its vaulted canopy
Looked kindly smiling down on me.
That virgin star, to view it,
My frame and spirits fired
With passions mad'ning ecstasy,
And all my soul aspired
To gain that gem in night's calm hour,
When lo! it changed—it was not there.
Oh that that peerless gem of light
Would cheer again my spirit's might."

E—, you may have the homage of those who are far more worthy of your hand than myself, but never can you have the tribute of a more sincere heart—one who can appreciate your wants than the one offered. I would not be so cruel as to ask you to forget the object of your love, for he must have been a noble soul to have made such a lasting impression on your faithful heart. I would not expect you to love me with that ardour that you loved him whom death so rudely snatched from you—for perhaps it is impossible that you would ever love another with the intensity that you loved him. If you would not like to live at Mackinac, as I own I do not like over well myself, I would go with you to Ohio, G. T., or somewhere else more congenial to our spirits, where we might spend our days in mutual love together.

When first I made up my mind to make known my passion to you, I did not have the remotest doubt of success, although that opinion was not based on any idea of my own superiority; but now I feel that I am justly punished for my presumption. I know that I have urged an answer with too much haste and impatience, which is a proof how ignorant I am in the art of courtship; but had I known your *reason*, I would have acted differently, as I would not have pained you for the world. But you told me not to consider that as a final answer, that you thought as much of me as any one being. I would those consoling words could only shield my bosom from the fatal arrows of despair. Now my dear E—, all that I wish is that I may yet hope—I care not how long you may keep me in expectation, but bid me hope. I am happy, and although I should cease to hope, I never can cease to love you. If you care anything about me, can I not have your society alone during your short stay at Mackinac? All my thoughts are with you. I am your admiring and affectionate lover.
TULLY O'MALLEY.

MARINE LIST.

ARRIVALS.

- April 7, Sch. Dolphin, from Mackinac.
- " 9, Prop. Allegheny, Capt. Marsden, from Cleveland.
- " 11, Prop. Republic, Capt. Smith, from Chicago.
- " " Sch. Dolphin, from Mackinac.
- " 12, Prop. Monticello, Capt. Wilson, from Chicago.
- " 14, Stea. Michigan, Capt. Stuart, from Detroit.
- " 18, Stea. Champion, from Chicago.
- " " Sch. Dolphin, from Mackinac.
- " " Prop. Lady of the Lake, Capt. Roseman, from Ogdensburg.
- " 19, Prop. Ogontz, from Buffalo.
- " 22, Stea. Michigan, from Chicago.
- " 23, " Lexington, from Mackinac.
- " " Prop. St. Joseph, from Buffalo.
- " " Ohio, from Buffalo.
- " 24, Stea. Lexington, from the wreck of the Stea. A. D. Patchin.
- " 25, Prop. Delaware, from Buffalo.
- " " Brig. Olive Richmond, from Chicago.
- " 26, Prop. Lady of the Lake, from " "
- " " Sch. Champion, " "
- " " " Kish-kon-co, from L. Traverse.
- " 28, " Dolphin, from the head of Beaver.
- " " Prop. Ogontz, from Chicago.

DEPARTURES.

- April 4, Sch. Dolphin, for Mackinac.
- " 6, " " " "
- " 9, Prop. Allegheny, for Chicago.
- " 10, Sch. Dolphin, for Mackinac.
- " 11, Prop. Republic, for Buffalo.
- " 12, " Monticello, " "
- " 14, Stea. Michigan, for Chicago.
- " 18, " Champion, for Buffalo.
- " " Prop. Lady of the Lake, for Chicago.
- " 19, " Ogontz, for Chicago.
- " 20, Stea. Lexington, for Mackinac.
- " 22, " Michigan, for Buffalo.
- " " Sch. Dolphin, for Mackinac.
- " 23, Prop. St. Joseph, for Chicago.
- " " " Ohio, " "
- " " Stea. Lexington, for the Patchin.
- " 25, Sch. Dolphin, for the head of Beaver.
- " 27, Prop. Lady of the Lake, for Buffalo.
- " " Delaware, for Chicago.
- " 28, Stea. Lexington, for Buffalo.
- " " Sch. Champion, for Oswego.
- " " Brig. Olive Richmond, for Buffalo.
- " " Sch. Kish-kon-co, for Mackinac.
- " " Prop. Ogontz, for Buffalo.
- " 29, Sch. Dolphin, for Mackinac.

WEATHER TABLE, FOR THE WEEK ENDING APRIL 14, 1851.

	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Course	& velocity	of the	wind.
	S. R.	9 A.M.	3 P.M.	9 P.M.	S. R.	9 A.M.	3 P.M.	9 P.M.	SUNRISE.	9 A.M.	3 P.M.	9 P.M.
Tuesday,	8	0 39	0 34	0 34	1	30	1	30	W. 4	W. 6	S. W. 5	N. W. 5
Wednesday,	9	5 32	0 38	0 33	2	31	3	31	S. W. 1	S. E. 2	N. E. 3	N. 2
Thursday,	10	6 30	4 34	3 40	8	28	W. 6	N. W. 6	N. W. 3	N. W. 3	N. W. 5	N. W. 5
Friday,	11	4 27	6 31	8 34	9	26	N. 2	E. 2	E. 2	E. 2	E. 1	E. 1
Saturday,	12	3 32	1 38	0 38	1	38	S. E. 4	S. E. 3	N. E. 3	N. E. 3	N. E. 4	N. E. 4
Sunday,	13	1 38	1 41	1 40	3	37	E. 3	E. 4	N. E. 5	N. E. 5	N. E. 1	N. E. 1
Monday,	14	3 40	7 44	9 49	9	36	N. E. 2	N. E. 3	N. W. 2	N. W. 3	N. W. 3	N. W. 3

TOWNSHIP ORDINANCES.

Be it ordained by the qualified electors of the Township of Peaine, in Township meeting assembled—That cattle, sheep, swine, horses, asses, mules, goats and any other domestic animals, be, and are hereby prohibited going at large in the highways of said Township, and for the violation of this ordinance, the following penalties shall be incurred and recovered according to law, to wit:

For every day that any of said animals shall go at large contrary to this ordinance, from the first day of April, to the last day of October in each year,

For every Stallion horse or ass two years old and upwards, going at large contrary to this ordinance ten dollars,

For every other horse or ass and for every mule going at large contrary to this ordinance, five dollars,

For every ox going at large contrary to this ordinance five dollars,

For every other of neat cattle going at large contrary to this ordinance three dollars,

For every horse or ass three months old and upwards going at large contrary to this ordinance five dollars,

For every other swine going at large contrary to this ordinance three dollars,

For every buck sheep or goat going at large contrary to this ordinance five dollars,

For every other sheep or goat going at large contrary to this ordinance one dollar.

From the first day of November in each year till the last day of March following, one half the several above mentioned amounts shall be incurred and collected for all cattle going at large contrary to this ordinance.

The penalties above mentioned for the violation of this ordinance shall be incurred by and recovered of the owners of said animals, or any person having them in custody so turning them at large, contrary to this ordinance: also

Be it ordained, that the Supervisor of said Township, cause to be erected at the expense of said Township, a good sufficient and substantial fence for the impounding of cattle, sheep, swine, horses, asses, and goats which may be found going at large, contrary to law or any by law of said Township.

That said fence be located in the vicinity of Beaver Harbour, on such lot as the Supervisor shall select.

That the Supervisor secure the title of the lot when he locates said fence, to said Township, on such terms as he shall deem just: and,

Whereas, the fisheries of Peaine Township have been seriously injured by the carelessness of Fishermen, (particularly Fishermen coming from abroad, to fish for the season only,) in the manner and time of setting gill nets, and leaving dead fish and offal upon the beach and in the waters of the Lake,

It is therefore Ordained in conformity with the provisions of chapter 16, sec. iv, of the Revised Statutes of the State of Michigan,

That the boundaries of each Fisherman shall be ascertained, designated and established by the Supervisor of said Township, and a record of the same kept on file with the Supervisor and Township Clerk.

Any person not an actual resident or citizen of the Islands which compose the Township of Peaine, who shall fish upon any of the fisheries within the boundaries of said Township, without the permit of the Supervisor of said Township, shall for each offence forfeit and pay the sum of ten dollars.

Any person who shall trespass upon the fisheries of others whose boundaries have been established by the Supervisor, shall for every offence forfeit and pay the sum of five dollars.

Any person who shall leave fish, the offal of fish, or any other matter injurious to the fisheries, upon the beach or in the waters of the Lake, or so near as to *harm* or affect the water, or shall otherwise injure the fisheries, shall for each offence forfeit and pay the sum of five dollars.

The Supervisor may grant permits to non-residents upon the following conditions:

If the applicant shall pay into the hands of the Township Treasurer the sum of ten dollars, to be held in security for the right use of such location as may be designated in the permit, and upon the return of said permit to the Township Treasurer, endorsed by the Supervisor, the Treasurer shall refund for dollars to the said applicant, retaining the balance for the use of the Township.

Adopted unanimously at the annual Township meeting held at the store of M. M. Aldrich, on the seventh day of April, A. D. one thousand eight hundred and fifty one.

D. CHIDESTER, Supervisor,
M. M. ALDRICH, J. P.,
A. G. HOPPER, J. P.

WM. CHAMBERS, Dep. Clerk.

From Dr. Seabury's intrepid investigations, the highest waves of the Atlantic average, in altitude, 43 feet; mean distance between each wave, 559 feet; width, from crest to crest, 600 feet; interval of time between each wave, sixteen seconds; velocity of each wave per hour, 203 miles.

1851. BOARDING HOUSE, 1851.

BY HENRY W. GRANGER,
Mackinac, Michigan, at the right of the Docks, on Water street.

Board, 75 cts. per day.
" 4.00 " week,
or, 3.50 per week by the season.

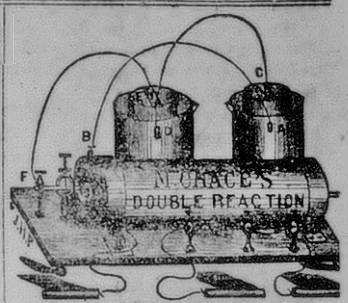
Mackinac, April 24th, 1851. 6th.

JOHNSON & McCULLOCH,

DEALERS IN Dry Goods, Family Groceries, Provisions, Hardware, Crockery, &c., west side of the Harbor.

WANTED, 10,000 cords of wood to supply the spring pier which they are engaged in erecting. Also any quantity of Fish, Staves, shingles, and square timber.

Dec. 13th, 1850. 1th.



MOSES CHASE,
MANUFACTURER OF COMMON AND IMPROVED SINGLE, DOUBLE AND TRIPLE COMPLEX, RE-ACTING,

GALVANIC ELECTRO, MAGNETIC TORPEDO MACHINES, For the Medical Faculty and the Scientific, Saint James, Beaver Island, Lake Mich. March 6th, 1851. 4th.

NORTHERN ISLANDER BOOK AND JOB PRINTING OFFICE.

COOPER & CHIDESTER, (At the New Block Building.)

Are now prepared to execute most kinds of BOOK AND JOB PRINTING, At the shortest notice, and on the most reasonable terms.

FRANCIS COOPER, DENNIS CHIDESTER.

NOTICE

IS HEREBY given, that the copartnership heretofore existing in the name and firm of Dodge & Bower, is this day dissolved, by mutual consent. Therefore, all persons having demands against the late firm are requested to present their demands for adjustment, and all indebted are also requested to call and settle immediately.

THOS. E. DODGE, NICHOLAS BOWER.

Peaine, Co. of Mackinac, Aug. 23d, 1850.

WHEREAS, notice having been given of a dissolution of the copartnership of Dodge & Bower, and as said Bower refuses to come to any settlement as partner, this is to inform all who are in debt to the said firm that they are forbid paying said Bower, as all the capital invested belonged to Thos. E. Dodge. This is to inform all to call and settle without delay with

THOS. E. DODGE, Beaver, March 16th, 1851. 4th.

LIST of Letters remaining in the Post Office at Beaver Island, March 1st, 1851.

S. N. Snell.	Edward Preston.
Samuel Blanchard.	Michael McGrath.
A. G. Ransom.	Peter Tigert.
John A. Davis.	Minerva Pierce.
G. J. Adams.	Thomas Sayles.
Jackson Squire.	L. D. Hickey.
James Swing.	Henry VanAllen.
David Coltrin.	Anson B. Young.
Simon Powers.	Israel Hayden.
Joseph Kimintichagan.	John O. Battee.
James Blakesly.	Thomas Whelan.
William McLean.	Adam Long.
John W. Grierson.	2d Charles G. T. Brown.
Thomas Fraser.	Robert Rich.
Belinda Marden.	Orlando Mosher.
John Hanlan.	John Dearing.
George T. Preston.	Willey Fowler.

CHARLES R. WRIGHT, P. M. By P. McKinley, Dep. Beaver Island, March 1st, 1851.

MARVIN M. ALDRICH, DEALER IN Dry Goods, Family Groceries, Provisions, &c., at the New Spring Pier south side of the Harbor.

5,000 cords of Steam Boat wood wanted upon the pier and yard, this winter, for which a fair price will be paid.

Fish purchased at the market prices at all times.

Dec. 13th, 1850. 1th.

FOUND,

Lying on the south shore of Hog Island, on the 18th of Jan. inst., a Yawl boat, supposed to have been lost from the steamer Lexington. D. CHIDESTER.

Jan. 26th, 1851. 3r.

THE Schooner Dolphin will run as a sailing packet, weekly, between Saint James, Beaver Island, and Mackinac, leaving St. James every Monday, carrying the United States mail, passengers and freight. Passage to or from Mackinac \$1.00.

SAMUEL GRAHAM, Agent. St. James, April 1st, 1851. 5th.

THE B. B. Co. will send a sailing packet from Saint James, Beaver Island, to the principal settlements of Petite and Grand Traverse Bays every Thursday, wind and weather permitting, carrying the United States mail, passengers and freight. Passage \$1.50. Passage from Mackinac to Traverse, by the Company's packets, \$2.00.

SAMUEL GRAHAM, Agent. Saint James, April 2d, 1851. 5th.

THE B. B. Co. are prepared to convey passengers, at all times, and with dispatch, from either St. James or Mackinac to the Fox Islands, or any of the Islands in the Beaver group. Charges reasonable.

SAMUEL GRAHAM, Agent. Saint James, April 1st, 1851. 5th.

Wanted by the B. B. Co., 100,000 merchantable Staves and Heading, for which the highest market price will be paid in goods, consisting of all the necessities for family use, or cash if preferred.

Feb. 6th, 1851. 3th.

THE FARMER'S SONG.

The camp has had its day of song,
The sword, the bayonet, the plume,
Have crowded out of rhyme too long
The plough, the anvil, and the loom!
O, not upon our tented fields
Are Freedom's heroes bred alone;
The training of the workshop yields
More heroes true than war has known!
Who drives the bolt, who shapes the steel,
May, with a heart as valiant smite,
As he who sees the foeman reel
In blood before his blow of might!
The skill that conquers space and time,
That graces life, and lightens toil,
May spring from courage more sublime
Than that which makes a realm its spoil.
Let labour, then, look up and see,
His path no pith of honour lacks;
The soldier's rifle yet shall be
Less honored than the woodman's axe!
Let Art his own appointment prize,
Nor deem that gold or outward height,
Can compensate the worth that lies
In tastes that breed their own delight.
And may the time draw nearer still
When all this sacred truth shall heed,
That from the thought and from the will
Must all that raises man proceed!
Though pride should hold our calling law,
For us shall duty make it good;
And we from truth to truth shall go,
Till life and death are understood.

THE TRUE GOD.

The God of Abraham, the God of Isaac, and the God of Jacob is our God; this is his name forever, and this is his memorial unto all generations. He created the heavens and the earth, and all things that are in them are the workmanship of his hands. He created man in his own image, that he might have dominion over the earth, and over the beasts of the field, and over the fowls of the air, and over the fishes of the sea.

Man, being in the likeness of God's person, they all recognize him as their Lord, and fear him as a God. And, notwithstanding his degeneracy, he has retained so much of the divine likeness, that beasts, birds, and fishes, fear him, and his power is over them as a mighty one: It is diminished as he has departed from the likeness and perfection of his creator: and that spirit of rebellion, which man has received so redundantly, he has communicated to them also, that they rebel against him, as he rebels against God. Yet the fear of man is on them continually; and his dominion is over them throughout the earth.

God conversed with Adam as a familiar friend; and walked with Enoch, who was faithful unto him in the midst of a corrupt race: he communed with Noah, the father of a new world; and covenanted, by his own oath, with Abraham, the faithful.

He commanded a fiery law, with a voice of thunder, in Sinai: the earth quaked at the tread of his foot: the rustling of his garment was as low thunder; and his voice as a mighty thunderbolt: the beaming of his face was as the sun in the morning; and the flash of his eye as the fierce lightning. The nations trembled at his presence; and the tribes said, Not unto us; not unto us, Oh Lord God, but unto Moses, be thy voice known.

For they heard the voice of God, as the voice of a trumpet; and as loud thunder: and they saw the lightning; and the mountain smoking; and they felt the earth tremble; and they fled far away, crying, Not unto us; not unto us; but unto Moses, declare thy law, Oh God, and we will obey his voice and live; for, who shall abide in thy presence?

His word was made known to the prophets, and his sacraments were established in Israel. Kings ruled in his glorious name; and the nations who forgot him were destroyed.

He hath appointed everlasting life in the Lord Jesus; and given the keys of death and of hell unto him who, alone among mortals, hath kept his glorious word in all things. He hath chosen him the first born among many brethren; for he is the first begotten of the dead, and hath the keys of the resurrection, and of life forevermore.

He maketh his apostles the witnesses of his law, unto the nations; and of his gospel unto every kindred, and tongue, and people. His word is among men; and the revelation of his power in the midst of the earth.

The Lord our God is glorious in his perfections; there is none like him. The gods of the heathen have no voice: neither do they see, nor understand. The god of Babylon the great, the mother of churches, before whom all her daughters bow down, is naught; he is as wind, and vanity; he can neither be seen, nor heard, nor felt; he hath no dwelling place: where shall any abide with him? Passionless, is he; and can neither love the good, nor hate the evil: who shall adore him, or fear him?

Without members and parts; he cannot hear, see, feel, smell, or taste. Neither can he speak, nor come unto those that worship him, nor smite the disobedient and rebellious.—Handless, footless, mouthless, eyeless, and earless; a shapeless chaos, conceived in the imagination of the vain: ye shall not fear him, nor bow down unto him, nor adore him.

The Lord our God hath an incommunicable name; never polluted by the breath of the ungodly: which none can know, but he who ministereth in his holy sanctuary; by which he revealed himself unto Moses; and in which he establisheth this law, for an everlasting covenant.

God alone hath immortality. Adam, the first of men, the Ancient of days, the great Prince; Abraham, to whom God gave an everlasting possession; David, whose throne was established as the days of heaven, forever; all died. Enoch, who walked with God, and was not found, because God took him; and Elijah, who ascended to the throne of God, in his own fiery chariot; shall return to the earth to sleep with their fathers. The change which is sealed upon all the sons of Adam, shall come upon the faithful, who stand on this earth, when the Lord Jesus shall be revealed from heaven, in flaming fire, taking vengeance on them that know not God, and obey not the gospel. And he, the prince of the kings of the earth; who, in days to come, shall speak with the voice of a trumpet, and the dead shall hear his voice and live; died once, that he might live forevermore. He praised God, who alone hath immortality, that he would not leave him in the place of the dead: he preached the gospel to the spirits in prison, and obtained the key of life everlasting; but God alone liveth forever: the eternal ages are unto him as moments to us: infinities, as units to the mathematician. Our God alone hath immortality. Thou shalt love him with all thy heart, and with all thy mind, and with all thy strength.

God alone hath omniscience. He clothe himself in light as a robe: his ministers, who at midday, are as a flaming fire in the dark night, are blind before him; he apprehendeth the motion of the atom which floateth in the invisible element, and discerneth the speck in the centre of the star, which the light of the sun hath not reached since the day that the sons of God shouted for joy that the earth was created, as a mountain in the eye of mortals.—He never sleepeth; his eye doth not; and there is no darkness before him. Our God alone hath omnipotence. Thou shalt love him with all thy heart, and with all thy mind, and with all thy strength.

God alone hath omnipotence. He looketh upon the nations, and they melt in the fury of his countenance; he frowneth, and the mountains dissolve to smoke; the valleys are consumed in the breath of his nostrils. He spoke, and worlds were created: he thought, and they were lost in space. Earthquakes are but the whisperings of his voice; the rustling of his attire causeth lightning, and thunder; and with the shadow of his garment he bloteth out the sun. The Prince of the kings of the earth; by whom the world was created; and who liveth and reigneth forever; receiveth power from him, and rendereth it unto him. Who shall stand before him? Our God alone hath omnipotence. Thou shalt love him with all thy heart, and with all thy mind, and with all thy strength.

God alone is omnipresent. His presence filleth the immensity of space as a point. In the midst of the bottomless pit, is he: the pavilion of his feet, is the face of the earth: the stars, are his home: his breath, is fragrant odour to the blessed, in the highest heaven; and it enliveneth the crumbling frame of the dead. The rays of the sun, have not found his bourn; nor the light of the stars, the place he inhabiteth not. His rest outstretcheth the lightning; it leaveth the morning ray behind it; and his speed is more rapid than the thought of angels. Our God alone is omnipresent. Thou shalt love him with all thy heart, and with all thy mind, and with all thy strength.

God alone is one. There are choirs of angels; hosts of spirits; and multitudes of men: but God hath no fellow. A great king, is to him as the unseen spawn before the monsters of the deep; Methuselah, as the ephemera of a day: the most glorious spirit, is bodiless, and a breath. And the Lord Jesus, who created the earth, and redeemed it; whose kingdom filleth the earth, and the heavens; possesseth but a speck, amid the stars he made. He alone is one. Thou shalt love him with all thy heart, and with all thy mind, and with all thy strength. Thou shalt adore him, and serve him, and obey him; and beside him, thou shalt have no other God; for he alone hath immortality, and omniscience, and omnipotence, and omnipresence. He alone is one; and they who obey his law, shall be like him.

THE FARMER—A BEAUTIFUL PICTURE.

The man who stands upon his own soil, who feels that by the laws of the land in which he lives—the laws of civilized nations—he is the rightful owner of the land he tills, is by the constitution of nature under a wholesome influence, not easily imbibed from any other source. He feels—other things being equal—more strongly than another, the character of a man as the lord of the inanimate world. Of this great and wonderful sphere, which fashioned by the hand of God, and upheld by his power, is rolled thro' the heavens, a portion is—his from the centre to the sky. It is the space in which the generation before him moved in its round of duties; and feels himself connected by a visible link with those who will follow him, and to whom he is to transmit a home. Perhaps his farm has come down to him from his fathers. They have gone to their home; but he can trace their footsteps over the scenes of his daily labours. The roof that shelters him was reared by those to whom he owes being. Some interesting domestic tradition is connected with every enclosure. The favourite fruit trees were planted by his father's hand. He sported in his boyhood beside the brook which still winds through the

meadows. Through the field lies the path to the village school of earlier days. He still hears from his window the voice of the Sabbath bell, which called his father to the house of God, and near at hand is the spot where his parents laid down to rest, and where, when his time is come, he shall be laid down by his children. These are the feelings of the owner of the soil. Words cannot paint them—gold cannot buy them; they flow out of the deepest fountains of the heart; they are life-springs of a fresh, healthy and generous national character.—Edward Everett.

LAMARTINE AT HOME.

The correspondent of the Presbyterian, who writes from Syria, in his last letter has an episode, which relates to the French poet and statesman. It seems that Dr. C., one of the founders of the Protestant College at Malta, accompanied M. and Madame de Lamartine to their property near Macon, and spent some days with them there. The return of de Lamartine to his estate, Dr. C. said was the most affecting scene that he had ever witnessed.

The peasantry had prepared a great fete for his arrival, of the following description. The house was completely covered with garlands and devices; and when, at the appointed hour, M. and Madame de Lamartine arrived, the little girls in their Sunday clothes, first presented themselves, offering them a basket of the finest fruit that can be found anywhere; one of them delivered a charming little address, then they gave place to the boys, carrying likewise a basket of fruit, and what was more original, a basket filled with fresh butter, sculptured, so to speak, and representing M. and Madame de Lamartine seated in a chariot drawn by sheep. Other children brought a lamb, a little sucking pig, entirely covered with silk ribbons and flowers, a superb calf, and in a large cage, a hare. These peasants, who cultivate nothing but the vine, had purchased these gifts with their own money.

A peasant, mounted on a cart, made an excellent address, thanking God for bringing M. and Madame Lamartine back into the midst of them. Lamartine replied in a speech against socialism. The French peasantry, said he, are calumniated, when they are accused of want of attachment to their landlords: he desires no other proof of this than that which was before his eyes; it is the part of the landlord to do his duty. The day was closed by a grand dinner, given to those honest people by M. and Madame de Lamartine.

In the evening, the peasants came and asked a favour: it was to permit the cure, next morning, to celebrate, in the chapel adjoining the mansion, a thanksgiving service for the happy return of their Landlord and Lady. In connection with this circumstance, Lamartine learned that on the morning after his departure for the east, a mass was collected, at the request of the peasants, for the purpose of praying God to preserve them during their journey. After this statement, I need not say that both Lamartine and his Lady do much for the benefit of those who are around them. Madame Lamartine takes an active interest in the schools, and has a fellow-feeling with her husband for improving, as much as possible, the condition of the peasantry.

VERIFICATION OF A DREAM.

Just two weeks since, last Saturday night, says the Boston Transcript of the 12th inst., a young lady residing in Hanover street of that city, retired to bed at her usual hour, and in her usual cheerful happy frame of mind. After having fallen asleep, she had a frightful dream or vision. She dreamed that her brother, who was in the western part of New York, was killed, and his body horribly mangled in death. This dream seemed so vivid and real, and impressed her mind so forcibly, that she awoke, and even rose from her bed, and walked her room weeping in great anguish. Another lady, who was sleeping in an adjoining room, was awakened by her wailings, and on going into the room to ascertain the cause, found her sitting in a chair weeping. The lady endeavored to soothe her fears, and finally persuaded her to retire once more to bed, and try to forget the dream. The next morning the young lady received a telegraphic despatch, announcing that her brother, Mr. Wise, a brakeman on the Western Railroad, had fallen from the cars on one of the freight trains near East Chatham, New York, was run over and instantly killed.

A WONDERFUL CHILD.

"You see, grandma," said a hot-bed specimen of juvenile precocity, "that when I suck this egg, or more properly speaking, when I extract the nutritive matter by a sudden and peculiar action of the muscles of the throat, I first make an incision in the apex, and then a corresponding aperture in the base." "La suz alive! why heaw things du change?" exclaimed the old lady, in such surprise that her old spectacles dropped off at the flash of her almost sightless eyes; "when I'ze-a gal, all we done was to make a hole in each end, and daoun it went. My stars! this 'ere child haint got long to live, I know, sartin."

"Tommy," said a toping father, a little "tight," to his son—"Tommy, my boy, mind your daddy, and ever walk in his—hic—footsteps." "That might do, perhaps," replied the juvenile, "if I wanted to go into the cork-screw or Virginia fence business." The paternal guardian raised his cane, but Tommy dodged it.

WEATHER TABLE, FOR THE WEEK ENDING APRIL 7, 1851.

	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Course	& velocity	of the	wind.
Tuesday,	1	9 31	9	36	8	41	1	40	E.	3	9 A. M.	4	N. E.	5
Wednesday,	2	0 37	0	43	0	40	0	36	E.	4	S.	2	S.	4
Thursday,	3	1 31	0	32	7	34	7	27	W.	3	W.	5	N. W.	4
Friday,	4	1 28	1	36	2	33	6	26	N. W.	2	N. W.	2	N.	3
Saturday,	5	6 31	6	37	0	38	0	34	E.	3	E.	5	E.	4
Sunday,	6	1 33	6	42	6	49	9	34	N. W.	3	N. W.	2	W.	3
Monday,	7	6 33	3	44	2	53	0	38	S. E.	2	S. E.	3	N. E.	5

GETTING USED TO IT.

Somewhere about here, writes a Southern correspondent, lives a small farmer, of such social habits that his coming home intoxicated was once no usual thing. His wife urged him in vain to sign the pledge. "Why you see," he would say, "I'll sign it after a while, but I don't like to break right off at once; it ain't wholesome. The best way always is to get used to a thing by degrees, you know." "Very well, old man," his helpmate would rejoin, "see now if you don't fall into a hole one of these days, while you can't take care of yourself, and nobody near to take you out."—Sure enough, as if to verify the prophecy, a couple of days after he tumbled into a well, and after a deal of useless scrambling, shouted for the light of her eyes to come and help him out. "Didn't I tell you so?" said the good soul, showing her caprill over the edge of the parapet, "you've got into a hole at last, and it's only lucky I'm in hearing, or you might have drowned, you old dog! Well," she continued, after a pause, letting down the bucket, "Take hold." And up he came, higher at each turn of the windlass, until the old lady's grasp slipping from the handle, down he went to the bottom again. This occurring more than once, made the temporary occupant of the well suspicious. "Look here," he screamed in fury at the last splash, "you're doing that on purpose—I know you are!" "Well, now I am," responded his old 'oman tranquilly, while winding him up once more. "Don't you remember telling me it's best to get used to a thing by degrees? I'm 'fraid if I was to bring you right up on a sudden, you wouldn't find it wholesome!" The old fellow could not help chuckling at the application of his principle, and protested he would sign the pledge on the instant, if she would lift him fairly out. This she did, and packed him off to "swear in," wet as he was. "For you see," she added, very emphatically, "if you ever fall into the well again, I'll leave you there—I will!"

A HOOSIER IN BOSTON.

The editor of the Cincinnati Inquirer, writing from Boston, tells the following story:—Western folks feel in this city as though in a straight waistcoat, for their personal liberty is so hedged in that freedom of action is gone.—Those addicted to smoking, especially, feel twice the desire to promenade the streets, cigar in mouth, from the fact that the enemies of the fragrant weed have forbid its use in the streets of Boston. I heard an excellent anecdote of the adventures of a live Hoosier in this city, which illustrates the municipal regulations of this mummy dissecting city, better than a book. After a good dinner at his hotel, he ignited a cigar, and started out for a stroll. After a few steps a policeman tapped him on the shoulder, and informed him that the penalty was two dollars for the offence of smoking. He promptly pulled out a five dollar bill, and received a three in change. Proceeding on his walk, in a few minutes he next met a beggar girl, who asked him for something to eat. Recollecting that he had the remains of a hunk of gingerbread, the peculiar diet of Hoosierland, in his pocket, he generously proffered it to the mendicant. Again was he tapped on the shoulder by the policeman, and told it was against the laws of Boston to give away offal, as it all belonged to the city, and requested two more dollars for his grave offence. The three dollar bill was drawn out, and when the policeman tendered one in change it was refused by the Hoosier, with the cool remark, "No, keep it; I shall want to whistle in a few minutes."

A lawyer, the other day, went into one of our barber shops to procure a wig. In taking the dimensions of the lawyer's head, the boy exclaimed:—"Why, how long your head is, sir?"

"Yes," replied our worthy friend, "we lawyers must have long heads."

The boy proceeded in his vocation, but at length he exclaimed—Lord, sir, your head is as thick as it is long! The lawyer mizzled.—Etc.

CHIPS FROM THE ALBANY DUTCH-MAN.

Good men may change—bad men don't—Time will tarnish the best steel—but who ever saw gold rust? A scamp may join the church forty times, but you will never learn him to forego the luxury of cheating. The only habits a rogue changes when he experiences religion are those made by his tailor.

The best crop a man can raise, after all, is a crop of children; provided he only educates them properly. We know a friend of ours who derives an income of sixteen hundred dollars from four boys, which is a better yield than any farm in the country turns out. As a matter of money, therefore, matrimony is among the most productive pursuits that men and women can engage in.

BREACH OF PROMISE CASE.

A charming, business like young milliner who had been in the habit of tripping into a bank for her small change, made her visit the other day, and said—

"Good morning, Mr. Cashier. I have come for five dollars worth of your small change again."

"I am sorry to say, Miss—, that we cannot accommodate you," was the reply.

"But here is your promise to pay on demand."

"I cannot help that."

"Then you break your promise?"

"Certainly."

"And with impunity?"

"To be sure, our charter allows it."

"Allows you to make as many promises as you please, and break them when you please?"

"It may be so construed."

"Ah, dear me, how I wish I was a bank and had a charter."

"Why so?"

"Because I have made a promise—not a promise to pay a five dollar note, which I would blush to break—but a promise of my very self to a person that I do not love."

"Why don't you break it then?"

"Ah, Mr. Cashier, there's the rub. Unlike your bank, I have no charter, and should be sued for breach of promise, and heavily fined."

A GIANT.

The New York correspondent of the Philadelphia Inquirer says, that he lately saw three hundred thousand dollars in gold eagles and Washingtons, in the hands of one man. They say that man is a printer, but certainly his hands must be larger than those of all the printers in our office. Our private opinion is that the gentleman must be very—strong in his arms.

"Is there anything really the matter with you?" said a physician to a person who had sent for him.

"I don't know how it is," was the reply. "I eat well, sleep well, and have a good appetite."

"Very well," said the doctor, "I'll give you something to take away all that."

A KNOWING BOY.

A minister at church approached a roguish looking little urchin, about ten years old, and laying his hand upon his shoulder, thus addressed him:

"My son, I believe the devil has got hold of you."

"I believe he has, too," was the significant reply of the urchin.

NORTHERN ISLANDER.

VOL. I.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, MAY 8, 1851.

NO. 7.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

A NOVEL TEST.

BY A COUNTRY EDITOR.

"Every man," says Burke, "has his price." There is a great deal more involved in this than is generally supposed; and hundreds who indignantly reject it as a libel on human nature, show, almost daily, that they have their price. The sentiment just quoted is most commonly understood to mean, that there is a certain money consideration, by which every man may be tempted into a violation of honour and honesty. But this is only its most palpable and grossest signification; and, thus interpreted, it will not bear a universal application. Hundreds and thousands, who are constantly giving evidence, in one form or another, that they have their price, would reject, with indignation, any attempt to bribe them from integrity, no matter how large the consideration offered.

What then does it mean? is asked. Simply, that every man, by nature, has an evil will; and that there is some form of temptation which, as an easily besetting sin, will draw him aside from a just regard to his neighbour's rights, unless he be fortified by a true religious principle formed in his mind after he has attained the age of rationality and freedom. And it is not speaking too boldly to say, that no man reaches the age of rational freedom, without, in something, small or great, being drawn into acts that were not just to others. In proof thereof, let every man examine his own heart and review his own life. Beyond this, no evidence is asked to substantiate the position that every man has his price. One will yield a point of principle, in order to secure some trifling advantage. Another will speak ill of his neighbour, from the fact that it makes him feel pleasant to do so—the pleasurable feeling is his price. Another, whose love of reputation, or desire to have the credit of being a truly honest man, in order to forward his interests, leads him to strict rectitude before the world, will withhold a sixpence or ghillins of the full amount really due to a porter, coal-heaver, wood-sawyer, or other poor persons from whom he has received a service, and experience a feeling of satisfaction at having saved the paltry sum. Is there a question of the fact, that men have their price? None. Hundreds and thousands thus sell themselves daily and hourly, who would reject, as an insult, beyond atonement, an offer of money to

make a false accusation against another, or betray a friend, or his country.

Let every one examine his own heart, and his own conduct, and see if, in certain acts of his life, so secret as almost to pass without reflecting upon them, he is not, for a consideration felt to be desirable, parting with honor and integrity? The examination is worth making.

But we are saying too much by way of introduction to a little affair, that occurred in a certain town that shall be nameless, and, perhaps, rendering obscure, by many words, what we wished to make clear.

Mr. Justice Gregory was a city magistrate, in the town of Y—, and had the reputation of being an honest man. He was soken of as "Honest Squire Gregory" by every one; and, knowing the reputation in which he was held, he felt not a little pride thereat. And few men were more strictly honest than Squire Gregory. In his dealings, he was careful to regard other's rights as well as his own, and more frequently called and paid such bill as happened to be against him, than waited for them to be sent in.

"I don't know how others view the matter," he used to say; "but, for my part, when I have enjoyed the property obtained from another, it seems to me that the least I can do is to pay for it."

"If money is not worth calling or sending for, it is not worth having," was the usual reply to this. "I wish I could get my own by simply calling for it. You may be sure I would think it no hardship."

"Perhaps not," returns Squire Gregory; "but that doesn't remove the simple obligation under which every man lies, to pay what he owes the moment he has the ability to do so. The waiting-to-be-called-on system, is grounded, say what you will of it, in a secret reluctance to pay what is justly due. Now, I don't call that a clearly honest feeling. I know what it is—I've felt it hundreds of times; and have to fight against it now. We all have our weaknesses."

It happened, one day, that Squire Gregory and his character for honesty, formed the subject of conversation among several persons, one of whom was the editor of a newspaper published in the town.

"Squire Gregory," remarked the latter, after listening for some time to what was said; "is no doubt, one of the most honest men living. Still, I do not believe him to be strictly so."

"While I believe," said one of the company, "that Squire Gregory could not be tempted, in the value of a sixpence, to wrong another by withholding what was justly his due, or by over-reaching in a bargain."

"Understand, gentlemen," said the editor to this, "that I think as highly of Squire Gregory as any man in town. But I am sat-

isfied, that I can put him to a test, as well as every man present, that will show a palpable disregard to the plainest and most common sense views of honesty. The fact is, and its no use trying to deny it, we all, as Burke says, have our price. That is, there is appertaining to us all some weakness, or easily besetting sin, that leads us, almost unawares, into acts by which our neighbours suffer wrong either in person, property, or reputation. Or, if not led into direct acts, we are betrayed into omissions of duty by which others are equally wronged."

"Then we are evil of necessity," says one.

"No, not of necessity, but by nature."

"What is the difference?"

"Necessity would make the state a fixed one; but inherited evil propensities may be overcome; and it is the duty of every man to search into his heart and life, and to see in what he is tempted of this nature to do wrong to others. When he has discovered the lurking devil in his breast, let him cast him out, as he can if he will."

"Humph! That's your theory! And so you don't think our Squire Gregory honest in every-thing?"

"I do not."

"Well, all I have to say is, if he is not a strictly honest man, I don't believe there is one in the world."

"I don't know how that may be," replied the editor. "I only know that we are all born with propensities to seek our own good at the cost of even the rights of our fellow men; and that no man rises superior to this evil state, without many and sore struggles with the evil will that is ever prompting him to unjust actions. Even the best are not wholly good."

"No; of course not."

"Nor do I believe Squire Gregory to be perfectly honest in all his dealings with the world," added the editor.

"Then you think him wilfully dishonest in some things?"

"No. I do not say that. But I am well satisfied that I could probe him in such a way as to show that, by a neglect, almost wilful, he has wronged for years and still wrongs his fellow man. That he has enjoyed, in fact, the goods of another without paying for them."

"That's rather a grave charge."

"I know it is."

"Will you make it to his face?"

"Certainly."

"Then suppose we all adjourn to the office of the squire, and have the point settled."

"No objection in the world," said the editor.

So the party went to Squire Gregory's office. As they entered, one of them said:—

"Good morning, squire! We come to try a case in your office."

"Ah! Who's the defendant?"

"Yourself."

"Me!"

"Yes. Our friend B—, here,

says that you are not a strictly honest man, and we've brought him to prefer the charge to your face. So consider yourself on trial."

The blood mounted to the very forehead of Squire Gregory, at such an unlooked for and scandalous allegation.

"Not honest! What does he mean?" said the squire, in a disturbed manner.

"Just what he says," returned the editor, smiling.

"Oh! you're trying to play off a pleasant joke," said the squire, brightening.

"No—not by any means," was replied. "B— is perfectly serious. In fact, he won't admit that any man is, by nature, strictly honest. And avows that even the best sometimes permit themselves to be led away by some easily besetting sin, into acts of wrong to others."

"Perhaps he is right there," said the squire. "But I should very much like him to put his hand on any act of mine, by which another has suffered wrong. Let him point to the fact, and I pledge myself to make restitution and reparation instantly."

"There friend B—; there's a chance for you," said one and another.

"And you are willing to be put to the test," said the editor, addressing Squire Gregory.

"Oh, certainly! Speak out. Lay your hand upon the act, and I will acknowledge it."

Still, though the squire said this promptly, his countenance wore a serious and retrospective aspect. He was, plainly enough, running over the past, to see wherein he had been derelict.

B— smiled, half humorously, and then said:—

"Squire Gregory, I think I have seen at your house the Saturday Post?"

"You have."

"And the North American Review?"

"Yes."

"And Godey's Lady's Book?"

"I take all three, and have done so for these six years."

"And, I suppose, wouldn't be without them."

"No. The Review is a work I read with much interest; and, as for the Lady's Book and Post, my family would be lost without them."

"So I should suppose. Now, squire, pardon me for one more question."

"Ask as many as you please."

"Have you regularly paid your subscription to these three works?"

"Ye-ye-yes! No-n-no, not exactly," stammered out the squire.

"B-b-but, it is not my fault."

"And you are sure of that?" was the editor's calm interrogation.

"I have not been called upon by the collector of either publication for two or three years. The money has always been ready, and would have been paid down had the bills been presented."

"A thousand miles, squire, is

a good ways to send a collector for a bill of two or three dollars," said the editor.

"True. But mine is not the only account due, of course."

"No, of course not, much to the grief of the publishers. But suppose there are half a dozen bills to collect in our town, would it pay to send a collector a whole thousand miles?"

"It might pay a collector to come from the nearest town, to which, in the course of his regular collecting tour, he had progressed."

"It would cost him to come from the nearest town here, remain a couple of days, and then return say five dollars. Could he do it for less?"

"No, I think not."

"If, then, he collected twenty dollars, he must deduct twenty-five per cent, for expenses, besides commissions. After that, how much do you think would be left for the publishers?"

"Why don't they appoint local agents? That would save this expense."

"And have to send a collector, in the end, to get the money out of the local agent's hands."

"Let them appoint honest men."

"How is a publisher, a thousand miles away, going to know who is honest? He may select thirty honest men in thirty different places, and ten dishonest men in ten other places. The ten dishonest agents will collect promptly, and keep the money; and the thirty honest ones will have perhaps, too much to attend to matters of their own, to look after the publisher's interests. I've seen the practical working of this system, and know precisely what are its evils."

"Then I can only say," returned the squire, "that publishers must have a pretty hard time in getting what is justly their due."

"You may well say that, Squire Gregory."

"What is the remedy?"

"For every man who takes a periodical to feel that he is bound in honour and honesty to pay for it."

"I feel that; and yet I have not paid for the Lady's Book in two years, nor for the Post in three. I have not had an opportunity."

"Rather say squire, that your honest and honourable feelings have not been permitted to come into activity."

"There has been no opportunity."

"Perhaps you are mistaken as to that."

"Oh, no. Not at all."

"Would you embrace the opportunity now if it were presented?"

"Certainly I would."

"Give me a sheet of paper and pen," said the editor.

"They were handed to him, and he sat down and wrote:—

"MR. L. A. GODEY,
DEAR SIR:—Enclosed you will find twelve dollars. Six, for my

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NORTHERN ISLANDER.

VOL. I.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, MAY 15, 1851.

NO. 8.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

Terms:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to Cooper & Chidester, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

EBEN HARRIS,
THE FISHERMAN OF THE UPPER LAKES.

[WRITTEN FOR THE ISLANDER.]

(Continued from No. 6.)

CHAPTER XVII.

STAY NEAR SLEEPING BEAR.

Jackson exulted in having caught Eb, with the pride of a Roman General to whom the Republic had granted a triumph.—Commencing with a harsh, cold hearted volley of blackguardism, he treated him as the rabble are expected to treat a condemned culprit in the public stocks.—Making no allowance for the provocation, none for the possibility of his innocence, and disregarding those feelings of the human heart which excite sympathy, even for criminals in jeopardy and suffering, he poured upon him a continual volley of abuse and threatenings.

Not at all satisfied with this, he attempted to extort from Eb. a confession of his guilt, and of the place of concealment of the goods, by threatenings, and even resorted to some small degree of violence. But his harshness and ill temper had roused the spirits of his men, and one of them, known by the cognomen of "Dutch Hank," with a rough unprepossessing exterior, but an honest heart, squared up to Jackson prepared to "twig him in the peepers" for fighting a prisoner, who had nobody to back him.—High words ensued, and Hank, strong in his prejudices as he was honest in his intentions, though before bitter against Eb., having once enlisted on Eb.'s side of the controversy, was soon heartily engaged in his defence.

From simply undertaking to maintain that a prisoner should not be beaten without law or evidence, he soon satisfied his own mind at least of the entire innocence of Eb. The boatmen sided with him, and some one suggesting that they had no process for Eb., they hesitated about holding him prisoner. Louis Roby, another of the boatmen, who, having lived with a country pettifogger, had obtained a share of the logomachy of that profession, considerable captiousness, and the slightest possible knowledge of the different forms of action, seeing the tide setting in Eb.'s favour, discoursed with ignorant positiveness about the action for false imprisonment which Eb. could maintain for his arrest, till not even Jackson himself dared retain him as prisoner.

When first arrested, so confident was Jackson's assertion that Eb. really supposed some posi-

tive fact had transpired, fixing guilt upon him. He soon learned, however, that Jackson was destitute of evidence, and that he had no track of the goods. His want of confidence in men, growing out of the ill treatment he had received, rather than skill in manoeuvring criminal matters, had carried him through the ordeal of Jackson's inquisition, and putting on a quiet, unpolished but resolute dignity, he turned as though he had been injured by a wasp sting instead of an arrest for crime, and pitched his own camp not ten rods from Jackson's, disdaining to ask even the favour of a coal of fire to kindle with, but striking fire with flint, steel and spunk, and proceeding in all things as though not a soul was near. Jackson was confounded. All his calculations of human nature failed to give him the slightest clue to the matter. But he gave up that he was on the wrong scent, and laid down with a heavy heart, again giving up his goods as lost. To the same conclusion the boatmen had come, and Jackson being restless, and a light breeze from the south springing up in the evening, it was readily agreed to return to the North Manitou, which they reached by midnight. Eb. was again left alone, and again in conscious security.

CHAPTER XVIII.

TOM JONES' EXPEDITION TO CARP RIVER.

Soon after Jackson left the Manitou for Manistee, Tom Jones got a fellow labourer in the wood chopping business of the name of Ab. Hazzard out aside, and commenced *feeling* of him as a partner in the business of secreting, and if unavoidable, appropriating Jackson's goods. Without tracing the course of his *feeling*, suffice to say that he ventured the information that he knew where the prize was, and engaged Ab. to accompany him to Carp River to remove them.

Ab. was stout, shiftless, cowardly, and of a suspicious and faithless turn of mind. When Tom informed him that he had removed and hid the boat that was that morning missed, for the purpose of using it in securing the goods to himself, and proposed to go immediately, Ab. was alarmed at the sure suspicion and obvious danger. He would not go. Tom however continued to ply him through the day, and in the darkness of the following evening rallied him to the sticking point.

Long before break of day the following morning Tom and Ab. started with the lost boat for Carp River, ignorant that Jackson had already returned, he having got in after they turned in.—They were missed by breakfast time, and suspicion next to assurance charged them with having gone with the lost boat.—When Jackson became acquainted with the circumstances, he immediately guessed that his goods had gone in the boat also, having

been concealed in some thicket on the Island the mean time.

This suspicion he made an accusation on Tom and Ab., with the same positiveness with which he had before accused Eb. But the robbing had become an old story. His harshness of manner and positiveness of assertion destroyed the sympathy he otherwise would have obtained, and no one but himself took much interest in the matter. He could not learn a single fact or circumstance giving a clue to where Tom and Ab. had gone, and out of funds, worn out with anxiety and discouraged, he took a boat that stopped that day and went home.

Mean time Tom and Ab. had a pleasant trip to Carp River, reaching there soon after the sun was up, and went immediately to Eb.'s secret store house, cut it down, and loaded the goods into the boat they came in. What should they do next? Though they had the goods, they were but stolen property. It just occurred to Ab. that as the thief had not been certainly found, finding the goods in their possession would be pretty strong evidence against them. The thought of sheriffs, courts and prison grates left him room for no other.

Where to go, or what to do with the goods, he knew not.—Unable to overcome Tom's resolution, or to quite resist the promptings of his own avarice, he proposed to take the goods back to Manitou and deliver them to Jackson, for the best reward they could bargain for; a proposition containing all the elements of a popular *compromise*: for it is an essential element of a compromise that each party should either do or suffer wrong as the price of foregoing or forgiving the wrong of the other. But Tom was an old hand in such jobs, and was fast, 'neck or no joint,' for the lot of goods; he was indeed willing that Ab. should back out, but the goods were to be removed, and he could not spare him till that was done.—They remained at Carp River till the next morning, engaged in coaxing and quarreling.

(To be continued.)

ABSTAINING FROM FOOD FOR A LONG TIME.

Can any one account for these wonders?—The singular history of Cicely de Ridgeway, found in records of Towers of London, occurred in the reign of Edward III. She was condemned for the murder of her husband. She remained forty days without food or drink. The king granted a pardon—her abstinence was considered miraculous.

The Cambridgeshire Farmer's wife was buried under the snow for ten or twelve days, during which time she swallowed nothing except a little snow.

In the Medical Essays for 1720, the case of a young girl is recorded, who, in consequence of the sudden death of an indulgent father, fell into a state of tetanus,

could not swallow food or drink for thirty-four days; and subsequently for a period of fifty-four days—yet she lost but little flesh.

Hildanus, Haller, and other physiologists, have collected a great number of similar cases, though the abstinence was often of longer duration, some of them extending to sixteen years. But their cases were so loosely written and attested, that we cannot place much reliance on them.

The different volumes of the Philosophical Transactions contain numerous cases of the same character, apparently drawn up with scrupulous accuracy, and supported by the best kind of evidence. We there read of four men who were suddenly buried by an excavation of earth, under which they were employed. The earth covered them in a manner which left them free to move about for some little distance.—They had free access to a spring of water; and were not extracted for twenty-one days, during which time they tasted nothing but water. They all lived.

The same journal records the case of a young man who drank very freely of cold water when in a violent perspiration, and was, thereby, thrown into an inflammatory fever, from which he with difficulty recovered. But the fever left him with a dislike for all kinds of food. At the time this account was drawn up by his physician, it is stated that he had not tasted anything but water for eighteen years. Several persons who saw the young man suspected imposition. To test the correctness of their suspicions, it was agreed that he should be confined closely for twenty days, having access only to water. At the expiration of the time, no change was manifested in his appearance, which, it is said, was uniformly good. In most of these cases it appears that water was used; but Hildanus mentions a case where both solids and liquids were abstained from for sixteen years.

One of the most singular, and at the same time the best authenticated cases on record, is that of Jane McLeod, published in the Philosophical Transactions, by Dr. Mackenzie. She was thirty-three years old at the time the case was recorded, and had had epilepsy, and tetanic affections for the eighteen years preceding.—The power of speech and swallowing was lost, and with it all desire to eat and drink. She was confined to her bed, slept much, passed nothing from her system, except some blood from her nostrils, which seemed to come from the lungs. She had occasional periods of relaxation, when the muscles employed in swallowing would be disposed to act. On a few of these occasions, and after several months of abstinence, she would be prevailed upon to swallow a few crumbs of bread, soaked in water, in the hollow of her hand.

With these few exceptions, and

even in these cases, most of what she swallowed was immediately ejected. *She lived many years without food or drink.* She lay motionless most of the time, though she lost none of her freshness of countenance; she had a regular but feeble pulse, and a fulness of muscular development. Dr. Mackenzie visited her for about nine years, at the end of which time she had slightly improved. Before the history of this case was sent to the Royal Society, it was read to the parents of the patient and certified to by the minister of the parish, all of whom were persons noted for their excellency of character; also by several persons, including the sheriff and justices of the peace of the town.

A great multitude of hypothesis, conjectures and opinions, have been offered in explanation of these wonderful phenomena or anomalies. The medical world has never given any satisfactory explanation of them. Suppose we try to give one. If it be incorrect it will do no harm. It will be observed that in most of these cases, if not all, the patients were persons whose nervous organizations were deranged; they were epileptic or tetanic patients. Disease had made inroads or changes in their constitutions.—We know so little of the laws which govern the nervous system, or so little, in fact, of the causes of animal life, that it will be presumptuous in us not to confess much ignorance on the subject.

We know that certain animals will live a long time without food. We know that toads have been found impacted, and alive, in solid blocks of crystalized marble, that must have been a century or more in forming, and where they could have had nothing more in the shape of nourishment than a little moisture. In the most of these cases that we have alluded to, where persons have lived a long time without food, they partook of water. It is possible that from disease or some other cause, the system may be so changed that it can live without any of that food which seems absolutely necessary to sustain it when in health. Besides, water contains two of the four chief elementary substances which constitute all animal bodies.

Oxygen, nitrogen, hydrogen, and carbon, are the four elementary or simple substances which constitute nine-tenths of our bodies. Three of these are gaseous bodies, and one—carbon—is a solid body. Water is composed of oxygen and hydrogen. The atmosphere is composed of oxygen and hydrogen. So, it will be seen, that a person who freely breathes a pure atmosphere, and drinks freely of water, takes into his system at least three of the chief elementary ingredients which compose his body. True, the weight and solid contents of the body are chiefly derived from carbon, and pure air and pure water contain none of it, as we can ascertain; though the air we breathe, and the water we drink, often contain myriads of animalcula which may furnish at least some carbon to the system.—*Ed. paper.*

A WORD TO HUSBANDS.

BY A WIFE.

Happy is the wife who can say, with a smiling face and joyful heart, "I have never been disappointed in my husband! He has in all things come up to the high standard I marked out for him, when I chose him from all the world, as the one I could most desire 'to honour, serve and love.' He has ever been as gentle and forbearing, as tenderly alive to all my joys and sorrows, as I fondly supposed he would be when he drew me to his heart, and promised to love and cherish me till death."

Happy, indeed, if she has now no more fear of a harsh or cold reply, an unkind look, or a cutting reproof, than in the days of early love, when every wish was anticipated, and every feeling consulted. How few consider that love is a sweet and delicate flower, which may, indeed, be easily *planted*, but which demands an ever careful and tender hand to rear it, so that it may bud and blossom in fragrance and beauty—which requires to be sheltered from the frost of indifference, and protected from the storms of passion, that it may not droop and die. It cannot be exposed, like a hardy evergreen, to the chilly blasts of winter: it is a delicate *house plant*, which needs a fostering hand, and a kindly atmosphere.

Husbands, presume not too much on the strength and unchanging nature of woman's love. Fear to test it, by exposing it rudely to the blighting influence of indifference, peevishness, or passion. If she have a true woman's heart, she has often thought and felt how delightful it would be to yield everything to you: but her spirit will rebel against anything like tyranny in the man she loves. Do not change the persuasive request into a cold demand, if you would preserve the affections you were so solicitous to win.

What a pang is sent to her heart, as recollections of the past crowd upon her, and she thinks of you, as you stood before her in manly pride, the very ideal of her dreams, and tenderly asked to know her every wish, that it might be gratified. Say not, "she is my wife, and all services are justly my due." Your thanks and considerate kindness is more justly hers. Mark well the expression of your wife's countenance. Do lines begin prematurely to trace themselves on the fair and open forehead? Does your wife often hesitate when she speaks to you, as though fearing a rebuke? Then be assured you are embittering her life, and should you survive her, your own life also.

New Conundrums.—What occupation would you recommend to a very small man? *Grow sir, Grocer.*

Of what nation is the laughing Khan of Tartary? *A Merry Khm American.*

When does the carpenter put the wind in debt? When he makes the *wind owe*.

Why is an old man like one under direction? Because he is *man aged*.—*Boston Trans.*

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,

THURSDAY, MAY 15, 1851.

"We shall be compelled to delay our next issue one week, on account of not receiving a supply of paper, which we had ordered."

Of late there has been considerable said in regard to the settlement at this place, and tending to discourage those who wished to locate among their brethren of like faith, and enjoy with them their own religious principles by themselves. Among the things that are set forth to discourage, is this: that the people here are in a state of starvation. Well, be this as it may, what has it to do with others but those concerned? We have yet to learn that the first person has come any where near to starvation on Beaver, although provisions are quite scarce at present, nevertheless there is and will be enough for the present wants of all, notwithstanding it may not all be sweetmeats and pastries, yet it is of the kind that gives health and vigour to those who eat and are thankful to God that he has not forsaken them, but does remember them in his mercy.

There has been considerable excitement of late, occasioned by those who love to tell news, and are more industrious at that than in putting in seed to raise something to feed their children and themselves upon in the coming winter. It is a truth, that should sink deep into every heart, and be borne in mind by every one who lives here, that so long as the people here (we mean those who are permanently located) continue to be an importing instead of an exporting community, so long they will be poor.

The man who raises half the potatoes to support his family, saves a handsome sum. Why? Because there is so much produced that is not to be paid for: and further, it is produced at less expense than to buy it, even at home. A man may chop wood, make staves, or shingles, and after he has them made he has to market them, buy his provisions, &c. In the first place, it costs something to get his lumber or whatever he has to a market, and if at any distance a freight both ways, one on the article to be sold, the other on the provisions he has obtained, which leaves him but a mere pittance for his labour. Whereas, should he spend the time in putting in a crop, he would have raised a greater portion of what he has obtained, at less expense.

But, says one, how can a man put in a crop, when he has no place to put it in? Well, let us see. A. has a small lot which he has cleared up, and a large amount which is chopped, but not cleared, and by a little work in clearing a large crop can be raised. B. has no place to plant a potato or hill of corn till he gets a spot cleared for himself, and by that time it is too late for most crops to get to maturity. Now, A. says to B., here is this fallow chopped, and if you want to plant just pick up and burn what you choose and plant or raise

what you can, you are welcome.

B. seizes the opportunity, and raises a good crop. Another, with the same offer, says, I won't do it; for I would be clearing land for A., and have no benefit of it myself. This is unjust; for here you have a chance to raise a crop, and get something of your own to sustain you while you can prepare a spot for yourself, and thus, instead of A. getting all the benefit, you get the first. And yet this is not all. A's land is now ready for another crop, to supply the increasing demand, or to sell for exportation, and thus all get the benefit.

We are glad to see the industry manifested in this that there is, and after a crop is in there is time to prepare another job work. Gardens and early grain are thriving finely. Early sown wheat looks beautiful, and all things bespeak an abundant harvest for the labourer.

We heartily recommend to our readers, and to those going to and from this place, the staunch and well known Prop. Lady of the Lake, as one of the safest boats that call at this harbour.—Her Capt., A. W. ROSMAN, is a gentleman; and also the Clerk, under officers and crew are the most civil and polite of any boat with which we are acquainted. Those wishing business done in order, and in a punctual manner, would do well to patronise this boat. We wish her success.

We learn from the Chicago Tribune that the cholera is raging to some extent in New Orleans. There were thirteen deaths in one week, ending April 13th.

Considerable excitement still prevails in regard to the Cuba invasion. Some, however, think it nothing but wind.

We have seen some very polite notices of the Islander in various papers, for which we return our thanks.

FIRES.

In Palmer, Massachusetts, a fire broke out on the 16th ult., destroying \$70,000 worth of property. In Boston, on the 14th, a ware house was burned, valued with contents, at \$15,000. In Waterford, Michigan, Mead's mill was burnt on the 13th. Loss of mill, wheat and flour, \$30,000. Insured for \$13,000.

In connection with the mysterious appearance of a steamer in the Chesapeake Bay, it is rumoured that some 300 men have embarked at Baltimore, to join the Cuba expedition.

The steamship Pacific has made the trip from Liverpool to New York in 9 days, 21 hours, and thirty minutes—the quickest passage on record.

GANG OF COUNTERFEITERS DISCOVERED.

A gang of counterfeiters of U. S. coin has been rooted out at Detroit. The affair creates great excitement, inasmuch as those thus far arrested have heretofore sustained excellent character as lawyers, doctors, farmers, &c., in various towns in the State. The Advertiser gives the names of

some thirty of the gang. They belong in the neighbourhood of Jackson and Leoni, and have been the perpetrators of the railroad outrages in that vicinity, burning the Detroit Depot, &c. They were brought into the city on Saturday in charge of the U. S. Marshal.

The Detroit Advertiser states that it has been ascertained that there is a perfect and systematic organization, extending through several States, of which these men were doubtless members, who make common cause in every species of rascality. Among the means for accomplishing their ends they have invented, it is said, an infernal machine for the purpose of blowing up railroad tracks, which is made to explode by the passing of the cars over it.

The same paper adds:

We have obtained the following list of names of those arrested, which includes all. The list includes Doctors, Lawyers, Farmers and others. They mostly belong in the towns of Leoni and Jackson—and live at Jackson, Mich. Centre, Leoni and vicinity.

Dr. Fitch, E. Tillip, Alonzo Holms, Hiram Hay, J. R. Blackburn, Nathan Cradit, Harry Wakeman, John E. Lockwood, Erastus Chapman, E. Rice, Wm. Chapman, L. Champlin, Henry Spaws, James Champlin, Jacob Turrill, L. B. Long, Walcom Hill, A. J. Quinn, John Palmer, Mino Lacrox, Eri Babby, Wm. Corwin, Daniel Myers, E. D. D. Farnham, E. N. Molton, Wm. Warner, Oreen-son Fillen, John Ackerson, Wm. W. Long, Lester Pedfield, Ebenezer Mount, Minor R. Stone, A. E. Barret, Judge Burnett.

The two last live in this city, and O. D. Williams went East a day or two since, and was accompanied by an officer, who arrested him at Buffalo, and brought him back on the Mayflower. Great credit is due to Sheriff Baldwin and his posse of about 60, for the admirable manner in which they carried out the plan of this wholesale arrest. They were assisted by Darius Clark, Esq., and officers of Calhoun and Berrin counties.

LATER. By Detroit papers of day before yesterday, we learn farther particulars of this extraordinary case. The conspiracy was ferreted out by the Railroad Company, who employed persons to get into the confidence of the gang. The late firing of the Niles Depot, was done by one of these agents in order to get their full confidence, due precautions being taken that the fire should be subdued. The Tribune gives the following:

On Friday night, the time it had been agreed to make the arrest in the interior, an extra train of cars was sent out from this city with a large number of officers and assistants, engaged for the occasion, and so well were the arrangements made and carried out by leaving squads along the line, that at Leoni, Michigan Centre, and Jackson, some thirty-three men were arrested simultaneously about daybreak, on Saturday morning, and brought in and lodged in jail on Saturday afternoon. Among the prisoners arrested are THREE JUSTICES OF THE PEACE, FIVE PHYSICIANS, ONE JUDGE and FOUR CONSTABLES—

the latter belonging to the township of Leoni, not an officer of which, from *Sept. vi.* down to Postmaster, but is said to be implicated in the affair.

In this city, Washington Gay and Erastus Smith were arrested on Saturday, and in the house of the former were found a variety of implements for burning buildings, and so constructed as to burn one hour or three days before setting fire to the building. By one of these machines it has been discovered that the Depot in this city was fired, last fall, and which resulted in the loss of one hundred thousand dollars worth of property.

These arrests were made on a writ from the U. S. Court for stopping the mail, and counterfeiting U. S. coin; and the prisoners will probably be detained until the next session of the District Court.

From the commencement of detection, eighteen months ago, the landing of the prisoners in the Beaubien Street Jail, the whole affair has been well managed by the Central Railroad officers, who deserve the thanks of the whole community for their endeavours and success in breaking up this wonderful conspiracy.

The Free Press says that more arrests have been made, there being now 37 in jail.

THE RECENT STORM AT THE EAST

Prof. J. Desjardes, and Loss of

Life in New York, Boston, and vicinity.—The storm continued for

three days, ending on the 17th of April, in New York City, and produced much damage. The tide overflowed several of the wharves, and flooded the cellars in West and South streets, and several poor families living in the cross streets running from Washington and Greenwich streets to the river, were driven from their homes, and had to take refuge in the station houses, and wherever they could find shelter. So suddenly did the tide come into some of the houses, that the inmates fled in terror.

A large amount of property in basements, consisting of flour,ams, butter, &c., was damaged. In some of the cellars the water rose to the height of three feet. At the south ferry the water rose three feet and a half above its usual level, and the cellars on South street were, almost without exception, overflowed. The watchmen removed from them whatever goods could be easily conveyed. The water took its course up to Front street, each cellar on either side being entered. Thousands of rats were driven from their holes, and the boys amused themselves with a hunt. The amount of property damaged is said to be about \$100,000.

The Sound steamboats did not arrive at the city, until some five or six hours behind their usual time. Several of the large trees in the Battery were prostrated. At Staten Island the tide was higher than has been known for eight or ten years previously.—The water overflowed the docks. The ferry boats to the Quarantine could not make their last trips on account of the difficulty of getting to the landings. The shad fishermen have lost most of their nets. Those rows of nets which remain—

ed in good order produced large numbers of fish. In one row 2,000 were taken.

It is the most severe storm that has occurred at so advanced a period of the season for many years.

In Boston, a large portion of the commercial part of the city was submerged from three to six feet deep. The cellars in Ann, North, Market, India, Broad, Sea, and several other streets, were more or less flooded with water. Families were driven from their abodes, and with no place for shelter. There were several groups of children, varying from the infant to the boy and girl of ten years, thoroughly drenched, near India street.

A large number of vessels were wrecked or damaged, and from one schooner all hands were supposed to be lost. The various railroads centering in the city were more or less damaged, and the passage of the cars interrupted. The ferry boats were obliged to stop running. Chimneys were blown down, and wharves badly injured. The Bee says:—

"We visited one cellar in Battery-march street, where one woman was lying prostrate on a sick bed, the water a foot deep, and fourteen children about in the room, on chairs, benches, &c.—And this with a prospect of a second edition of the tide.

"We visited, during the afternoon, several cellars in Broad street. In one of them we found the floor covered with eighteen inches of water. Three women and several children were in the cellar. The children were placed on the table, while the women stood in the water. They had been in this condition for the whole afternoon, nor did they propose to move. On expressing an opinion that it might open the way for a smart fever, they almost scouted the idea, and intimated a resolution to remain as they were till the water receded."

Incidents of a similar nature occurred in New York. Various estimates of the loss have been made, some think \$500,000 too low. Mr. Bennett, keeper of the Light House on Minots Ledge, and known throughout the United States as the inventor of a new style of life preservers, was not on the light when it went to pieces. The two men left in charge were drowned. Marblehead, East Boston, Charleston and all the ports in the vicinity, suffered in like manner. It is said to have been the most violent storm known for thirty years.—*Weekly Wisconsin.*

VILLAINY.

The Cairo Sun says that, a few days since, two men in a wagon, when within a couple of miles of Jonesboro', Union county, Illinois, asked a farmer who was the heaviest merchant in the town. The farmer mentioned some merchants, and among the number spoke of a Mr. Dishon. They drove their wagon up to Dishon's store, and requested him to permit them to place a box, (which they had in their wagon,) in his store for the night. After urging some objection, Mr. D. finally consented to take the box into his store room. The men then put up their horses for the night, and early on the following morning had their wagon at D's store door to get their box and start on their journey. Mr. D. then mis-

ed a bolt of fine broadcloth from his counter. His suspicions being roused he examined his desk, and discovered that five hundred dollars had been stolen during the night. He then told the men that the box must not be taken from the store until it was examined. They swore that they would take their box, and as they rushed to take hold of it Mr. D. stepped out of the door and locked them in. Having obtained assistance, the door was opened and the men taken. The lid was knocked off, when a stout, daring looking man sprang forth, and the missing cloth, money, some silks, and a dark lantern were found in the bottom. The fellow pretended to turn "State's evidence," and declared he had long sought an opportunity to leave the other men; that to have left them voluntarily would have brought their deadly vengeance upon him; that he had never been detected before; that he remained with them only because he was compelled to do so to preserve his life; that there were now six hundred men in the United States engaged in the same business; and that the last time he was at the general money deposit station the company had over fifteen bushels of gold and silver. He would not be put in the same room with the two accomplices, fearing they would kill him. The two men swore to the officers that it was folly to put them in jail, for they had money and friends; it would take at least one hundred well armed men to guard them, and notified them that they could not possibly be detained three weeks.—*New Albany Ledger.*

STEAMBOAT ACCIDENT AND LOSS OF LIFE AT OSWEGO.

As the British steamer Comet, with a full head of steam was preparing to leave this port, her boiler exploded, tearing out the centre of the boat, throwing her smoke pipes overboard, and injuring her so severely that she sunk in five minutes. 2nd Engineer, carpenter, and one deck hand are missing—supposed to be drowned. 1st Engineer and five deck hands very badly scalded. The Captain was on deck, and was thrown below, though but slightly injured. The boat now lies a perfect wreck in nine feet water. The body of one of the hands has just been taken from the hold, but not yet recognized. *Oswego, April 21st.*

RISE AND FALL OF WATER IN THE LAKES.

A writer, C. W., in the Cleveland True Democrat, who has been at considerable pains to make an abstract of the rise and fall of the Lakes since 1793, controverts the theory of a periodic rise and fall of the water in these Lakes. He says:—

The tables show no such regular rise and fall; and the only theory or mystery there is connected with the subject, is that of the fluctuations of the seasons, operating upon these great ponds as upon all reservoirs of water. When rains and cloudy and cool weather prevail over the lake country, in due time the lakes and rivers rise, and when the reverse happens they sink away.

The results of the rain gauge

and the observations of lake levels go exactly together. There is also an annual rise and fall, owing to the seasons. But the subject is a long one, and at present I can do no more than promise to furnish you at some future time some figures showing the various stages of the Lakes since 1819, by recorded observation, from which every one may draw his own conclusions.

A PETRIFIED CORPS IN WISCONSIN.

The Fond du Lac Journal relates the following very extraordinary case of rapid petrification: "On the 20th of August, 1847, Mrs. Phelps, wife of our informant, Abner P. Phelps, died and was buried at Oak Grove, in Dodge Co. On the 11th of April instant, she was taken up to be removed to Strong's Landing. The coffin was found to be very heavy, and the body to retain its features and proportions. After its removal to Strong's Landing, a distance of forty-five miles, the body was examined and found to be wholly petrified—converted to a substance resembling light coloured stone. Upon trial, edge tools made no more impression upon it than upon marble. In striking upon the body with metal, a hollow ringing sound was produced.

"The disease of which she died was chill fever and dropsy, and when the body was buried it was very much swollen. The ground in which she had been buried was a yellowish loam, and the body lay about three feet above the lime rock."

ARREST OF AN OLD DESPERADO.

At the last session of the Circuit Court, in Hillsdale Co., Michigan, a notorious thief and desperado, extensively known as "old Sile Doty," was convicted of highway robbery, and sentenced to Jackson Prison for 17 years. He has spent a whole lifetime in the character of a desperado, thieving, counterfeiting, robbing and murdering; has served one term of two years in the Penitentiary, been pardoned once by the President, and has broken jail nearly one hundred times in the course of his infamous career. He was once convicted of murder in the first degree in Indiana, escaped while going to prison, and afterwards got a new trial, on the ground that the sentence should have been in the second degree, and on this trial got clear by the hard swearing of his particular friends.—*Weekly Wisconsin.*

ADVICE TO YOUNG MEN.

The following lines, penned by the noble bard of Avon, seem to develop a course of conduct truly worthy of imitation and example. The writings of Shakspear, though frowned down and scorned by the christian world, as being poisoned with infidelity, are still the greatest composition of morality and beauty that ever vibrated from the lyre of any poet. His works, though principally dramatic, yet often approximate almost to inspiration.

"Give thy thoughts no tongue,
Nor any unproportioned thought his act.
Be thou familiar; but by no means vulgar.
The friends thou hast, and thy adoption tried,
Grapple them to thy soul with hooks of steel;
But do not dull thy palm with entertainment
Of each new hatched, unfledged comrade.
Beware of entrance to a quarrel; but being in,
Bear it, that the opposer may beware of thee.
Give every man thine ear, but few thy voice.
Take each man's censure, but reserve thy judgment.
Costly thy habit, as thy purse can buy,
But not expressed in fancy, rich, not gaudy:

WEATHER TABLE, FOR THE WEEK ENDING MAY 12, 1851.

		Clearest.	Thermometer.	Clearest.	Thermometer.	Clearest.	Thermometer.	Clearest.	Thermometer.				
		S. R.	9 A. M.	3 P. M.	9 P. M.	S. R.	9 A. M.	3 P. M.	9 P. M.				
Tuesday,	6	10 32	10 39	9 46	10 34	W.	2	N. W.	2	S. W.	3	N. E.	1
Wednesday,	7	9 33	8 38	7 50	1 40	E.	1	S. E.	3	N. W.	3	S. E.	1
Thursday,	8	2 46	1 57	1 59	6 54	E.	2	S. W.	3	S. E.	5	S.	5
Friday,	9	1 42	2 50	9 54	9 38	S. W.	3	S.	3	S. W.	4	W.	1
Saturday,	10	0 38	0 42	1 42	0 40	N. E.	4	N. E.	6	N. E.	5	S. E.	3
Sunday,	11	0 40	0 44	0 55	1 45	N. W.	4	N. W.	2	N.	1	N. W.	2
Monday,	12	0 46	0 43	1 47	3 58	S. W.	5	S. E.	3	S. E.	2	S.	6

For the apparel oft proclaims the man.
Neither a borrower nor a lender be:
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.
This above all—to thine own self be true:
And it must follow, as the night the day,
Thou canst not then be false to any man."

SHORT DRESSES.

The new fashion for ladies dresses is being introduced into our city, says the Syracuse Standard of Tuesday. Several ladies appeared in the street yesterday, with dresses of a very laconic pattern, and pantaloons a-la-Turk. The new style looks decidedly tidy and neat, and imparts to the wearer quite a sprightly and youthful appearance. Syracuse is a great town for all kinds of foolish and odd freaks to take root in. We do not know of a place where the people are so readily humbugged by everything that comes along as this same "salt city." Abolitionism, Fourier, Rochester Rappings, and every thing of this kind appears to flourish as in congenial soil. No wonder, therefore, that the ladies should become affected with the prevailing mania, and that they should adopt something to make themselves as ridiculous as the "Lords of creation."—*Ex.*

A WONDERFUL PROJECT.

We have on the authority of McLaughlin, recently returned from abroad that there is a project on foot at Naples to extinguish the fires of Vesuvius! It is understood that the bottom of the main or grand crater, is several thousand feet below the level of the sea. The plan is therefore, to dig a large trench or canal from the sea to the crater, the expense of which will not exceed two million of dollars, and thus extinguish the fires that have been burning for thousands of years! It is said that the fine lands thus to be reclaimed, will more than ten times pay the expense of executing the grand design.—*Laf. Courier.*

There is only one thing worse than ignorance, and that is conceit. Of all intractable fools, deliver us from an overwise man. You may make idiots philosophers—but don't ever think of driving common sense into the heads of conceited persons.

We are not to suppose that the oak wants stability because its light and changeable leaves dance to the music of the breezes; nor are we to conclude that a man wants solidity and strength of mind because he may exhibit an occasional playfulness and levity.

It is said of the Marquis of Townsend, that when a young man and engaged in battle, he saw a drummer at his side killed by a cannon ball, which scattered his brains in every direction. His eyes were at once fixed on the ghastly object, and seemed wholly to engross his thoughts.

A superior officer observing him, supposed he was intimidated by the sight, and addressed him in a manner to cheer his spirits.

"O!" said the young Marquis, with calmness but severity, "I am only puzzled to make out how any man with such a quantity of brain ever came to be here."

DURABLE WHITE WASH.

Take two quarts of skim milk, two ounces of fresh slacked lime; two pounds whiting, or the same proportions for a large quantity.—Put the lime into a stone vessel, and pour upon it a sufficient quantity of milk to make a mixture resembling cream: then add the remainder of the material. When this is done, crumble and spread the whiting on the surface of the fluid, in which it will gradually sink.—It must then be well stirred, or ground, as any other paint. By the addition of any coloring matter, you may make it suit your fancy. It must be put on with a paint brush, and when dry, a second coat should be given. The quantity named, is sufficient for 25 square yards.—*Cultivator.*

MARINE LIST.

ARRIVALS.

May 8, Prop. Allegheny, from Buffalo.
" " Sch. Dolphin, from Gull Island.
" " Prop. Oneida, from Chicago.
" 10 Sch. Vicia, from Mackinac.
" 12 Sch. Dolphin, from head of Beaver.
" " Stea. Michigan, from Buffalo.
" 13 Prop. Sciota, " "
" " Prop. Troy, from Chicago.
" 14 Prop. Lady of the Lake, fr'm Buff.
" " Sch. Dolphin, from west side Beaver.

DEPARTURES.

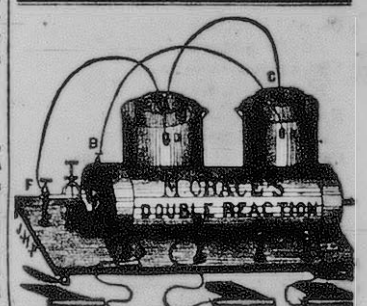
May 8 Prop. Oneida, for Buffalo.
" " Allegheny, for Chicago.
" 11 Sch. Dolphin, for head of Beaver.
" " Julia, for Fox Island.
" 12 " Vicia, bound up.
" " Stea. Michigan, for Green Bay.
" 13 Prop. Sciota, for Chicago.
" " Sch. Dolphin, for west side Beaver.
" " Prop. Troy, for Buffalo.
" 14 " Lady of the Lake, for Chicago.

NOTICE.

There will be a Conference of the Church of Jesus Christ of Latter Day Saints held on the first Saturday and following Sunday in June next, at the Clark school house in Parish, Kent Co., Mich. Elders in the western part of the State are requested to attend. By order of the Twelve.

MARRIED.

In this place, on the 10th inst., by Samuel Graham, minister of the gospel, MR. LEWIS F. HADLEY, to Miss SARAH TUCKER, both of this place.



MOSES CHASE,
MANUFACTURER OF COMMON AND IMPROVED
SINGLE, DOUBLE AND TRIPLE COM-
PLEX, RE-ACTING,
GALVANO, ELECTRO,
MAGNETIC TORPEDO MACHINES,
For the Medical Faculty and the Scientific,
Saint James, Beaver Island, Lake Mich.
March 6th, 1851. 4tf.

1851. BOARDING HOUSE, 1851.

BY HENRY W. GRANGER,
Mackinac, Michigan, at the right of the Docks,
on Water street.
Board, 75 cts. per day.
" 4.00 " week,
or, 3.50 per week by the season.
Mackinac, April 24th, 1851. 6tf.

NORTHERN ISLANDER BOOK AND JOB PRINTING OFFICE.

COOPER & CHIDESTER,
(At the New Block Building.)
Are now prepared to execute most kinds of
BOOK AND JOB PRINTING,
At the shortest notice, and on the most reasonable terms.

FRANCIS COOPER, DENNIS CHIDESTER.

MARVIN M. ALDRICH,
DEALER in Dry Goods, Family Groceries, Provisions, &c., at the New Spring Pier south side of the Harbor.
5,000 cords of Steam Boat wood wanted upon the pier and yard, this winter, for which a fair price will be paid.
Fish purchased at the market prices at all times.
Dec. 13th, 1850. 1tf.

Wanted by the B. B. Co., 100,000 merchantable Staves and Heading, for which the highest market price will be paid in goods, consisting of all the necessities for family use, or cash if preferred.
Feb. 6th, 1851. 3tf.

THE Schooner Dolphin will run as a sailing packet, weekly, between Saint James, Beaver Island, and Mackinac, leaving St. James every Monday, carrying the United States mail, passengers and freight. Passage to or from Mackinac \$1.00.
SAMUEL GRAHAM, Agent.
St. James, April 1st, 1851. 5tf.

THE B. B. Co. will send a sailing packet, from Saint James, Beaver Island, to the principal settlements of Petite and Grand Traverse Bays every Thursday, wind and weather permitting, carrying the United States mail, passengers and freight. Passage \$1.50.—Passage from Mackinac to Traverse, by the Company's packets, \$2.00.
SAMUEL GRAHAM, Agent.
Saint James, April 2d, 1851. 5tf.

THE B. B. Co. are prepared to convey passengers, at all times, and with dispatch, from either St. James or Mackinac to the Fox Islands, or any of the Islands in the Beaver group. Charges reasonable.
SAMUEL GRAHAM, Agent.
Saint James, April 1st, 1851. 5tf.

JOHNSON & McCULLOCH,
DEALERS in Dry Goods, Family Groceries, Provisions, Hardware, Crockery, &c., west side of the Harbor.
WANTED, 10,000 cords of wood to supply the spring pier which they are engaged in erecting. Also any quantity of Fish, Staves, shingles, and square timber.
Dec. 13th, 1850. 1tf.

THE SUNSHINE.

I love the sunshine every where—
In wood, and field, and glen;
I love it in the busy haunts
Of town-imprisoned men.
I love it when it streameth in
The humble cottage door,
And casts the chequered casement shade
Upon the red brick floor.
I love it where the children lie
Deep in the clover grass,
To watch among the twining roots
The gold-green beetles pass.
I love it on the breezy sea,
To glance on sail and oar,
While the great waves, like molten glass,
Come leaping to the shore.
I love it on the mountain tops,
Where lies the lawless snow,
And half a kingdom bathed in light,
Lies stretching out below.
And when it shines in forest glades,
Hidden, and green, and cool,
Through mossy boughs and veined leaves,
How is it beautiful!
How beautiful on little streams,
When sun and shade at play
Make silvery meshes, while the brook
Goes singing on its way.
How beautiful, where dragon flies
Are wondrous to behold,
With rainbow wings of gauzy pearl,
And bodies blue and gold!
How beautiful, on harvest slopes,
To see the sunshine lie;
Or on the paler reaped fields,
Where yellow shocks stand high!
Oh, yes! I love the sunshine!
Like kindness or like mirth
Upon a human countenance,
Is sunshine on the earth.
Upon the earth, upon the sea,
And through the crystal air,
On piled up clouds, the gracious sun
Is glorious every where!

AN ADVENTURE WITH PIRATES.

The West Indian seas have long been infested by pirates, of savage atrocity and desperate valour. They are composed of men of all nations,—runaway sailors from English, Danish, French, and Dutch vessels,—though probably, the large portion of them are men of Spanish race, natives of Cuba, or of the old Spanish settlements of the Southern States of America. The attacks made by these men upon our merchant vessels have considerably diminished of late years, chiefly because of the increased activity of the cruisers of Britain and the United States, and also because of the general prosperity of the shipping trade, which renders it easy for any honest sailor to find remunerative employment in the commercial marine.

I had taken a passage on board the merchant brig, *Mary*, at Belize, and we were on our voyage to Liverpool, when the following incident befel me. It made a striking impression on me at the time, and I shall never forget it. I had seen the captain standing on the after-deck, and, from time to time, eagerly surveying with his glass some object in our wake.—I walked up to him on one of these occasions, and inquired what he was trying to make out, and whether the vessel was in sight,—for my own eyes could detect nothing.

"There is a strange vessel in sight, sir," he answered; "but I can't quite make her out."

"She may be one of those Bristol traders, that were nearly ready to sail when we left port."

"No; she doesn't look like one of that sort. She seems of some bastard rig; but we may make her out by-and-by."

"You do not think we are pursued?" I asked, feeling alarmed, as landmen are usually disposed to be at sea, when they encounter anything that looks mysterious.

"Really, I cannot tell," was his answer; "but I suppose it will be time enough to cry out when we're likely to be hurt."

And so saying, he strode forward with his glass.

Night fell, but the air was so hot and stifling below, that I found sleep next to impossible. If I slept for a moment, I was haunted by dreams of pirates, sharks, and shipwrecks; so I hurried on my clothes, and again sought the deck.

The moon was half way up the heavens, and not a cloud was in sight; countless stars of wondrous beauty and brilliancy gemmed the sky, and the ocean was flooded with their light. A long line of quivering rays lay flashing on the bosom of the sea, like a vein of quicksilver, right under the moon's eye. All was quiet, peaceful and beautiful; it was a magnificent night, such as is only to be seen within the tropics, and not often there.

The winds were almost laid. The gentlest possible breeze filled the sails, just enough to set them to sleep, though not to prevent them giving an idle flap now and then, when the vessel rolled a little heavier than usual on the long swell. Nothing stirred about the deck. The watch had dispersed forward; but I found the captain still on the alert, and again surveying the remote object he had before observed, through his night glass. I did not interrupt him by my questioning; I paced the deck in the delicious night air; but my attention was shortly attracted by the sound of the boat-swin's shrill whistle calling the watch. Orders were given by the captain, and every stitch of sail was crowded on the ship. Each

mast bore its full load. As I stood aft, and looked up, the sails seemed, in the moonlight, like towers of snow set against the dark blue sky. In a few minutes all was still again; the vessel seemed to make better way through the water, from the increasing ripple of the wavelets heard against her sides. Drowsiness gradually stole upon me, and I went below again to court my pillow.

I was startled from my slumbers toward morning, by the sound of alarmed voices, and of hurried tramping on deck. I threw on my clothes, and hastened up the companion ladder; on my way up I met black Sambo, the cook. Though nature had put it out of his power to look pale, the poor fellow looked the picture of terror. The pallor of fright seemed positively struggling through his skin, and his eyes had the expression of alarm, which terrifies more than even the pallid cheek or the quivering lip.

"For God's sake," I asked, "what is the matter?"

"Sharks, sa!" he replied in an intense whisper—seemingly afraid to speak above his breath.

"Is that all?"

"All," he instantly said, "Pirates, sa!"

"Where?" I asked, my heart suddenly bounding against my ribs.

"See!" said Sambo, and he pointed aft.

I looked in the direction indicated, and my eyes rested on an object yet at some distance, but enough to strike fear into the stoutest heart. It was "the strange ship," which the captain had been scanning the preceding night, and there could now be little doubt as to her character. A smart breeze had now sprung up, and she was now rapidly gaining on us. Her rig and hull were now recognized by some of the older hands on board; she was a notorious pirate ship, in full chase of our vessel, and, but for some merciful interposition of providence, we seemed doomed for capture.

I walked up to the captain: "Well, sir," I said, "the secret's at last out?"

"Yes, sir, I knew her from the first, but I tried the chance of an escape, not knowing whether she might have seen us or not; but you see we have failed. She is one of the most determined pirates in these seas—manned by a crew of about the biggest ruffians that ever trod a deck."

"But what is to be done?" I asked.

"Surely you do not think of offering resistance?"

"There is no other way for it; at all events, we must try. We may wing her and escape."

"But, if you fail, you will only have exasperated them, and provoked their revenge."

"Resist or not, we have no mercy to hope for from them, and my mind's made up."

"But, what means of resistance have you? your vessel is short-manned; you are without guns or ammunition."

"You have not yet seen our means; and such as they are, we must use them against that ruffian."

His eye glanced again in the direction of the pursuing ship. She was a long, low, hermaphrodite sort of craft, evidently very swift.—Her foremast and bowsprit were immensely strong, and of great length, both covered with canvas, under a press of which she came bowling along, the now freshening breeze filling her sails. The rapidity with which she gained on us, showed that we had no chance of escape by flight. Our every rag of canvas had been for some time set, and the old lumbering ship, heavily laden as she was, went snorting and groaning through the water. The match was as unequal as between a cart horse and a thorough-bred racer.

Turning my eyes again towards the deck, I found the men all activity and bustle. One group I observed busily engaged in breaking and sawing old iron hoops and spikes. These were for grape shot!

"But where are the guns?" I asked of the captain.

"You shall see presently," he replied; the men are dragging them from their concealment below, for we carry more than the regulation number. In the mean time, may I ask you to go below, and break the matter to your fellow passengers. There may be some of the gentlemen not unwilling to aid in the defence of the old ship. At present I cannot leave the deck. My wife!"—a shudder seemed to pass across his face, and he added, "would to God she had not been here!"

I pressed his hand, and went below.—Need I say what screaming, sobbing, and crying there was, when I informed my fellow passengers of the danger so near at hand.—Some fell upon their knees and prayed, who never prayed before; others shrieked, and gave way to the wildest outbreaks of grief; some swooned and fell down as if dead. One tender girl there was, fair and graceful, beautiful as light, who displayed the most charming courage and self-possession. She was on her way home to England, in search of the health which she had lost amid the hot swamps of the tropics. It might be, that she felt the hand of death already upon her, and the ties that bound her to life were thus feeble. She tried to soothe the shrieking women, cheered those who seemed as if stricken down by their terror, and she urged upon all to reflect, that it was their duty rather to aid and encourage those who were about to risk their lives for their protection, than to embarrass and distress them by shrieking and clamour. The captain's wife, I found, was more composed than the others, and she suggested that the other females should at once proceed to disguise themselves in ordinary

seamen's clothes, and proceed upon deck, so as if possible to escape detection, in event of the ship being boarded by the pirates.

I left them in these preparations, and hastened upon deck. I found that the men had now dragged from their concealment nine eighteen pound carronades, which were mounted and ready for action. Some were busily engaged in loading them, each with a round shot and bag of iron-cuttings, broken nails, musket bullets—the most destructive kind of grape.—They worked as if life and death depended on their efforts, which was indeed the case. Of the eleven gentlemen passengers on board, of nearly all nations, the greater number, with praiseworthy alacrity, aided the crew in their preparations for defence. All the guns, rifles, pistols, swords and cutlasses that the ship could muster, were brought on deck, and distributed among the passengers and crew.

The pirate ship was now rapidly approaching, and was almost within gunshot. We could see her deck distinctly, and perceived that it was crowded with men; booms and all were filled. She was evidently well armed, for we saw six guns of a side, and a long gun on pivots, planted in the fore-castle. The occasional gleam of steel caught our eye. We saw a man, evidently a person in command, standing in the shrouds, with a polished speaking trumpet in his hand, closely scanning us. He wore white trowsers, and had a red sash bound round his waist. On his head was a broad panama sombrero, the now burning sun rendering such a defence highly necessary.

Notwithstanding, however, the steadiness of the pursuit, the stranger seemed as yet uncertain what next to do. To be sure, we had a fair show of men on board; and though we still carried a full press of sail, there seemed to be about no evidence of great haste to get out of his way. Our men were all at their posts, and they evinced that steadiness and resolute bearing which the English sailor generally displays in moments of trial and danger. The pirate, seemingly undecided, kept off and on; now hauling her wind a little, and keeping away from us—now pressing closer in our wake, but as if irresolute whether to attack us or not.

But our attention was suddenly attracted in another direction, by a new object of interest,—perhaps of danger.

It must here be observed, that we were now off the coast of Cuba, whose high lands to the west of Cuba Maize rose clear and strongly-defined against the northern sky. One of the old hands on board pointed out, not very far off, a spot which, he assured us, was one of the most noted piratical haunts in Cuba.

"These fellows," said he, "even venture out in their boats to attack and board merchantmen of the first class. I have known—"

"Boat ahoy!" sung out the man on the look out.

"Where away?"

"Under our forefoot!"

And sure enough there was a boat almost in our track, though, at first sight, there seemed nothing in its appearance to excite suspicion or alarm.

"Keep your eye on that ere, captain," was the remark of the old seaman at our side. And the captain, to do him justice, seemed alive to the necessity of keeping a sharp look out in all directions.

We were soon within hail of the boat, and perceived that there was only one man visible on board, who seemed as if fishing with a rod and line at the boat's bow. An immense tarpaulin covered the boat, which was large as a jolly. The only circumstance which excited our suspicions was an object very like a carronade on a pivot, planted forward, and on which the man sat, as if to conceal it. He soon hailed us in Spanish.

"Hay algo de bueno, para los probes pescadores!"

Our captain, not understanding Spanish, hailed in English. "Hilloa, sir, what are you about there?"

"Feeshin," was the man's reply. "Will buy feesh?"

"And what kind of fish do you catch here, so far out at sea?"

"All sorts, sare."

"And what's the use of that gun I see at your bows?"

"Ah sare! keep off de pirates wid dat."

"Now, men," said our captain, turning round, "I smell some devilment here. Whatever happens, be ready, calm and collected; we may have a double danger to run; I fear this is a pirate's trick. Sambo (turning to the black cook) see that the poker is kept red hot, and be ready to hand it up!"

"Ay, ay, sa!" said Sambo, showing his ivory; for Sambo's poker had been appointed to do the duty of port-fire or match.

We were within less than pistol shot of the boat, when we observed a sudden bustle under the tarpaulin. The man at the bows changed his position, pointed the carronade in the direction of our brig, and, bang!—a round shot went whistling through our foresail. At the same instant, the tarpaulin was thrown off, with a loud shout, and some thirty half-naked fierce and savage-looking ruffians displayed themselves to view. They were of all shades of colours, from the black African to the fair Biscayan; and they were of all tongues, if one might judge from the howling and discordant voices which rose from among them. But we had little time to think of this, for the scoundrels immediately saluted us with a volley of their small arms, which, however, did but little damage, though I saw one of our men fall.—

WEATHER TABLE, FOR THE WEEK ENDING MAY 5, 1851.											
		Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Course	& velocity of the wind.
Tuesday,	29	3 28	1 36	1 46	3 32	SUNRISE.	9 A.M.	3 P.M.	9 P.M.		
Wednesday,	30	6 28	6 36	6 43	3 33	S. E. 2	S. E. 3	S. E. 1	S. W. 4		
Thursday, May 1	1	33	1 36	3 36	1 30	S. W. 4	S. W. 5	S. W. 6	S. 5		
Friday,	2	25	1 31	3 38	6 31	N. 4	N. 6	N. W. 8	W. 6		
Saturday,	3	0 36	0 38	0 40	6 28	S. W. 2	W. 2	S. W. 4	N. W. 4		
Sunday,	4	9 28	8 38	7 44	10 29	N. 4	E. 2	S. W. 2	N. 2		
Monday,	5	9 30	9 35	6 48	8 30	N. 3	N. E. 3	S. E. 2	W. 1		

The others were with difficulty restrained from firing upon them—the black cook now brandishing his heated poker. But the captain shouted out—"Forbear! not a shot till I give the word!"

The pirate boat rapidly approached, and her crew fired another volley upon us; but firing upwards, and our men being sheltered by the bulwarks, no damage was this time done.—The ruffians were now close upon us, and I could see their gleaming pikes and cutlasses; the pistols and long knives in their belts; and their fiendish and revolting looks. There was a faint scream of the females on deck. We seemed as if already in the tyrant's power!

But our turn for action had now come!—The boat had almost struck the ship's side, when the clear voice of the captain was heard—"Now, men, steady! run out the guns! mind your aim! Now, blacky, with your poker!"

The guns were run out through the port holes in an instant, and one fiery storm of death after another was poured down upon our assailants. At least three or four heavy shot went slap through the boat's bottom, when she almost instantly filled and sank, leaving the crew in the water, struggling and swimming for life. A cry of horror rose from among them, when the first volley of grape and round shot crashed into their midst, and they howled for pity and mercy! But there was little time for consideration now; and the piercing cry of "Miser-cordia, por amor de Dios," was little heeded. One by one the swimmers disappeared. Some sunk; others seemed to be suddenly dragged under water. Two sharks which had followed in the ship's wake for some days, now enjoyed a high carouse. There was an occasional splash, an up turned belly, a crunching of bones, and in a moment all was over with the victim. At last, the captain, implored by the passengers, took pity on the only two who continued to swim after the ship, beseeching our mercy. A boat was lowered, and two ruffian-looking Spaniards were dragged in by the neck, and firmly pinioned to the mainmast.

And what of the pirate ship, the first object of our fears? What was our surprise to find the stranger gradually sheering off? Most probably our warm reception of the Cuba "fishermen" had shown them that we were fully prepared for resistance—and pirates don't like coming to blows when they can avoid them, nor probably, did they like the sound of our heavy metal. However this might be, certain it is, that they parted company with us forthwith, and troubled us no more.

The joy of the crew and passengers, thus rescued from perils so imminent, need scarcely be described. The captain was quite beside himself with joy, and seemed almost disposed to embrace the black cook, Sambo, for the gallant handling of the poker. Double, if not treble allowances of grog were served out to the men; and the captain and passengers also indulged themselves in more than usually heavy potations that night. Had the pirates then come upon us we must have fallen an easy prey.

A few days after, the two pirates we had taken on board were got rid of. When off one of the Bahama Islands, about a mile from the shore, they were made to "walk the plank." They were good swimmers, and we watched them buffeting through the waves for a long time. The captain said there was little fear of their reaching the shore, unless picked off by the sharks.

For ourselves, we reached port in safety, without further incident, about three weeks after this adventure with the pirates.

my country, and could never bear the name of tory; and, as I was passing by the man's house, that red-headed baste steps up and calls out *tory, tory*, and I would not bear it at his hands, so I took and brought him to the camp for trial.

"Well," says his Captain, "but you have brought the hen, and she has done no crime."

"Ah! but," says he, "she was the only witness I had against him."

The witty turn of the Paddy so pleased the court martial, that they paid the owner for his turkeys, and gave them to Jemmy to take and punish in his own way.

PRICES AND WAGES AT THE LAKE SUPERIOR MINES.

A letter from Ontonagon, dated Feb. 23d, says:—
Everything is enormously dear. Mess pork \$18 to 20; Flour 9; Beef 16; Corn Meal 7. No butter or dried apples. Sugar, rice, fish, or lard cannot be had, at any price. Wages are also very high; 200 more men could be employed if they were here.
Labourers get from \$14 to 29 and found per month.
Miners from \$20 to 30 and found. I do not think that industrious men can come to a better place than Ontonagon, where wages are so high, and where every one enjoys such good health.

SAVING TIME.—A clergyman, who had considerable of a farm as was the case in our forefathers' days, went out to see one of his labourers, who was ploughing in the field, and found him sitting upon his plough, resting his team.

"John," said he, "would it not be a good plan for you to have a stub scythe here, and be hubbing a few bushes, while the oxen are resting?"

John, with a countenance which might well become the clergyman himself, instantly replied—

"Would it not be well, sir, for you to have a swingling board in the pulpit, and when they are singing swingle a little affx."

The reverend gentleman turned on his heel, laughed heartily, and said no more about hubbing bushes.

A NAVAL AID.—A person, on whom the temperance reformation had produced no effect entered, in a state of exhalation, a temperance grocery in a neighbouring town.

"Mr. —," exclaimed he, "do you keep anything good to take here?"

"Yes," replied the merchant "we have some excellent cold water, the best thing in the world to take."

"Well I know it," replied the Bachanalian, "there's nothing that's done so much for navigation as that."

AN IRISHMAN'S THEFT.—and for a good cause too.—In the American war, an Irishman, who was reputed a faithful and brave soldier, and much esteemed by his officers, obtained leave one night to ramble out of camp, and as he passed by a farmer's house, he saw a cock and hen turkey sitting on the fence.

The cock, agreeable to nature, gobbled at him—Paddy caught them both and brought them to camp without injury.

The owner followed and entered a complaint against him.

"How," said the president, "is this Jemmy, that you have stolen the farmer's turkeys?"

Jemmy denied stealing them, saying—"My Captain knows well that I have been a good friend to

NORTHERN ISLANDER.

VOL. I.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JUNE 5, 1851.

NO. 9.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

Terms:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

ACTION AND REACTION.

BY T. S. ARTHUR.

There is a law governing in the affairs of life, with its award of good or evil, according to the tenor of every one's obedience or disregard thereto. Ignorance of this law exempts no one from punishment; and yet at least four-fifths of the human race appear to be utterly unconscious of its existence. The law is that of action and reaction, which may thus be stated, in order to make it clearly comprehensible.

Every act of a man's life, whether good or evil, has a reaction of consequences. Whatever we do, affects others or ourselves in some way; for there cannot be such a thing as an act without an effect proportionate to the action.

This, upon a little reflection, will appear self-evident.

The importance of a life in obedience to this law must strike every one at a glance, for happiness or misery here and hereafter depends upon it. In great things, so to speak, all see and acknowledge the existence of the law we have stated, for examples of its unerring visitation are of daily occurrence. How sad and various are the punishments that men receive for evil actions. But in little things, as they are called, where no violations of penal statutes or public opinion take place, and where no reaction is apparent, we imagine that none will ever come; that what they have done is lost as in a void immense. But this is a fatal error. There is not an act of a man's life, little or great, good or bad, that does not, sooner or later in life, react upon him with its full quota of consequences. A philosopher has said, that the stamp of a man's foot upon the earth will shake the universe. The remark is more likely to be true than false. We can believe it more easily than we can disbelieve it. And a single word, a look, or smallest act of a man's life, forgotten by him in the next moment, may shake his soul to the very centre.

Alonzo Turnham had never heard of the existence of the law to which we have alluded. But that was of little consequence. He would not have credited the fact if he had heard it stated. The law which he laid down for his government, was to seek his own gratification in all possible ways that it could be done, without so far trespassing upon the rights of others as to give them the power of retaliation. At the age of twenty-one he started in

life with a determination to succeed in the world. He saw that wealth gave the means of self-gratification to almost any extent, and he resolved upon its attainment.

He had been for two years engaged in the study of law; but the law he perceived to be too slow a means of attaining the object of his wishes, and he therefore began to look around him for some quicker mode of advancement. He possessed some literary ability, and had indulged an early passion for literary pursuits by writing for the columns of a weekly newspaper. This made him, to some extent, acquainted with individuals connected with the press. Conversing, one day, with the owner of a popular periodical, the latter enumerated many instances of persons who had become wealthy in the publishing business. Turnham caught at this, and pondered it in his mind. He had a few thousand dollars, with which, after mature deliberation, he determined to purchase a half interest in a newly started weekly newspaper, the projector of which found himself in difficulties, and compelled to take a partner.

Upon this new pursuit in life, Turnham entered with great spirit. There was a newspaper in the city of the same class. It had been in existence for some years, and was firmly established. Before coming into the business himself, Mr. Turnham had been a regular subscriber for this paper, and written for its columns. He had always liked it, and considered it a very excellent publication. But now it wore an indifferent aspect in his eyes, and he never took it up without a disparaging remark.

"Isn't it astonishing," he said, to his partner in the business, one day, "that a paper like this should have such a circulation? It isn't comparable with ours."

To this the partner readily assented.

Turnham commenced reading the number of the paper upon which he had just commented.

"Just listen to this!" he said, suddenly; and he read a few paragraphs. Then he added:—"What do you think of that?"

"I shouldn't like to see that in our paper," the partner answered.

"No; it's enough to kill any concern. I'm sure that no parent, who sees it and reflects upon it, will allow another number of the paper to come into his house. Very certain am I, that I would order a discontinuance instanter."

"So would I," returned the agreeing partner.

After sitting silent, with his eyes upon the floor, for some time, Turnham said, speaking slowly—

"It would be a capital move for us just now, to take this matter up, and remark with some severity upon it."

"And get a storm about our ears for our pains."

"There is nothing that I would like better. It would be the very

thing for us. We circulate six or seven thousand, and they twenty thousand. The controversy would make us known to all their readers, and known as the advocates of religion and a high morality. We should have the public all on our side. Without doubt, in three months, their list would diminish at least five thousand, perhaps more, and ours increase that number. It is a tide in our affairs, depend upon it, that we should take at the flood. If you do not positively object, I will fire a Paixhan gun upon them next week, and then prepare my batteries for a regular fight."

"Just as you like," returned the pliant partner. "There is no doubt of its doing us good."

"None in the world. This false step of our neighbour is a lucky thing for us."

In the hope of building up his own establishment by ruining his neighbour's, Turnham opened upon the rival newspaper with his Paixhan gun, as he called it, and then waited anxiously for the return fire. A week went by; and, at length, wet from the press, and, to his imagination, smoking with wrath, came the paper he was so anxious to see. He opened it with eager hands, and starting at the first editorial column, ran his eyes over the whole inside page, in search of the rejoinder he expected. But, to his mortification and disappointment, not the slightest allusion was found to the violent attack he had made. But, in his search, one paragraph, more conspicuous than all the rest, attracted his attention. It was this:—

"ENLARGEMENT.—The publishers of this paper have determined to enlarge and greatly improve it. They have ordered an entire new font of types, and will add a column to each page, and increase the length of the pages several inches, so as to give at least one third more reading matter. Their large and rapidly increasing subscription list enables them to do this. In advance of every other paper in the country, it is their intention to keep in advance, spite of all competition. To this they stand pledged to the public, and prepared to redeem their pledge."

Turnham read this over twice, and then laid aside the paper, in a very quiet and deliberate manner. He had been completely outgeneraled; and he felt it. Instead of breaking down his neighbour and building up himself, his movement was likely to result in the establishment of his neighbour on a broader basis, and the complete overshadowing of his own concern, that would be in danger of growing feeble for want of sunshine. He took it for granted, that the determination to enlarge and improve was the mode taken to answer his attack; and he was right. It was the reaction upon his selfish attempt to ruin a neighbour, in order to build up himself.

Ashamed, after having written

so warmly against the rival establishment, and after promising to refer to the subject again, to drop the matter, Turnham concocted a still more bitter article, in the hope of provoking a reply. To this, he received the effectual and silencing rejoinder of an enlargement and improvement. The appearance of his neighbour, so superior to his own, completely disheartened Turnham. It was plain, that unless a paper of equal pretensions were published, it would be no use to struggle for an existence. The list they had, by no means justified increased expense. The profits were yet only in prospect. But it became a question between enlargement and abandonment, and they chose the former.

Not six months had elapsed from the time Turnham entered the business of newspaper publishing, before he was heartily sick of it, and determined to sell out his interest for the sum paid for it, which was three thousand dollars—more than double what he now considered it worth. He had a young friend, just of age, who had been smitten with a love of the muses, and who imagined himself to possess literary abilities of no common order. This person received, at his majority, some six or seven thousand dollars, the income from which partly contributed to his support while he prosecuted the study of law.

Upon this young man, whose name was Wheeler, Turnham fixed as the scapegoat who was to bear the evil of his false step. For a month or two, he managed, whenever he met him, to turn the conversation to the subject of newspapers and periodicals, and the fortunes that were every day made by publishers. His own fortune he considered as made; for the paper of which he was part owner, was increasing in patronage almost beyond precedent. He affirmed that ten thousand dollars would not tempt him to sell his interest.

In this way, he kept the young man's thoughts in one channel, and filled him with a desire to exchange the slowly rewarded profession he had adopted, for one that promised such golden harvests. At length, he vaguely hinted that, if he was not in so good business, he would be tempted to join a friend in opening an office as an exchange broker. An allusion to this was more distinctly made soon afterwards—so distinctly, that the friend could not help remarking thereon.

Finally, by gradual approaches on the subject, and by a system of false representations, ingeniously made, Turnham created an eager desire in the mind of Wheeler to buy out his half interest in the paper, and actually to make a proposition to that effect. This proposition was met by certain well timed remarks, going to show his reluctance at giving up so certain a means of fortune. At last, he agreed to take five thousand dollars for his

part of the paper, which was paid to him in cash.

"A lucky escape!" he said to himself, when the bargain was complete; and so full was he of self-congratulation at this fortunate turn of affairs, that he had not a thought or feeling of sympathy for the friend he had deceived, and who lost every dollar invested, and became involved in debt, by the breaking down of the newspaper, in little over a year.

Wheeler saw, after he had been in the establishment about a month, that he had not been fairly dealt by; and he also saw that, unless the subscription list of the paper could be greatly increased, ruin was inevitable. He struggled hard to overcome the difficulties of his position, but he struggled in vain. The subscription increased but slowly, and the paper was published at a loss from the day he bought into it until it stopped for want of means to carry it on.

But the young man, deeply as he felt the wrong he had sustained at the hands of Turnham, never uttered a word on the subject to that individual, although his manner towards him became reserved, and their intimate intercourse was not continued. He set him down in his heart as a dishonest man, and determined to mark him as such. After retiring from editorial life, Wheeler, who had been admitted to the bar, entered upon the practice of his profession, determined to rest there all his hopes of future success.

In the mean time, Turnham had opened an exchange office, and commenced operating among a class of men quite as sharp witted and far more experienced than himself. His success, during the first year or two, was by no means equal to his expectations. But, after that, he understood the operation of things better, and knew how to take advantage of the almost hourly fluctuations created in the money market by the eager spirit of gain.

At the age of twenty-five, Turnham began paying his addresses to a young lady, who was known as an heiress. Her parents were dead; but she lived with an aunt, for whom she had a most tender regard; and in whose judgment she reposed great confidence. It happened that Wheeler made the acquaintance of this aunt shortly after Turnham commenced visiting the niece; and it also happened that, from some allusion made to the young man, the aunt was led to ask Wheeler if he knew him.

"Yes, and to my sorrow," was the unhesitating answer.

"Why do you say that?" asked the lady.

"I was his friend, and confided in his honour, and he deceived me," replied Wheeler.

Nothing more particular was alleged against Turnham; but this was enough. The lady took the pains to ascertain that Whee-

ler was a man of truth and integrity, and therefore believed what he said.

When Turnham called, next time, upon the young heiress, with the intention of making known his sentiments, he was told by her aunt that she did not wish to receive his visits; and so all his present hopes of obtaining a fortune by marriage were scattered to the winds. But he never dreamed that this was merely a reaction upon his own conduct. Nothing could have been farther from his mind.

In entering into the exchange business, Turnham had not contemplated a partnership with a friend, as he stated to Wheeler. He had only said so in order to make up a good story. He commenced business alone, upon the five thousand dollars he had received for his paper; and continued it, with more or less success, for ten years; during which time he had married a lady, older than himself by many years, who was reputed to be worth fifty thousand dollars. The fortune turned out to be only five thousand dollars; and this the wise lady had taken good care to have so secured that he could not touch it.

At the end of ten years, by a sudden change in the stock market, and the explosion of two or three fancy stock concerns, Turnham lost thirty thousand dollars, more than all he had made. The extent of this loss he concealed, and soon after began to look around him for a partner with capital. It was not long before he found a young man, whose father was a wealthy merchant, and inclined to furnish him with twenty thousand dollars, if he would make a good connection with a well established exchange broker.

This was just the thing for Turnham; and he so represented his business, and gave such good references as to standing and capacity, that he succeeded in his wishes. A co-partnership was agreed upon. The terms of the connection being settled, they were placed in the hands of a conveyancer, who was directed to prepare therefrom articles of agreement. Before these were signed, the father, who was a prudent man, submitted them to his lawyer, who happened to be Mr. Wheeler, now in a good practice, and standing high at the bar as a man of talents and great probity.

"Mr. Turnham, did you say it was?" remarked the lawyer, with an expression of surprise, when the business was stated to him, and before he had looked at the papers.

"Yes, sir," returned the merchant, who was struck by the peculiar tone and manner of Wheeler. "Do you know anything against him?"

"I should hardly like to see a friend of mine connected with him in business."

"Why?"

"Because, to speak freely, as I deem it my duty to do in the present instance, I do not think him an honest man."

"Not an honest man? You astonish me, Mr. Wheeler. What evidence have you of this?"

"I will plainly state to you the fact upon which my conclusion

is based, and leave you to make up your own mind upon the subject. I have no wish to injure Mr. Turnham, but I feel it to be my duty to warn the innocent when I see them about to run into danger."

Wheeler then gave the merchant a plain history of his newspaper speculation; and concluded by saying—

"I have stated the circumstance as it occurred; you must make up your own mind in regard to it."

On the day that the merchant waited upon his lawyer with the articles of agreement between Turnham and his son, the broker found himself exceedingly hard pressed. A number of heavy drafts for funds on his hands belonging to his correspondents in New York, Boston, and New Orleans, were presented, and had to be cashed; also, several notes given for stocks, that were not now worth ten cents on the dollar. By the most earnest efforts, he succeeded in getting through; but he was fully convinced that it would be impossible for another day without important aid. From nowhere could this come except through his new partner, whose appearance, with the articles of agreement having his signature attached, he had been looking for hourly. But up to four o'clock, he had looked in vain. Fearing that he might not come in before morning, and dreading the consequences of even an hours delay, he deemed it best to call around at the store of the young man's father, and thus give matters a chance of coming to a close. If a good opportunity for doing so occurred, he meant to ask to have a few thousand dollars advanced on the next day. In fact, the hope of getting hold of the money was the only reason he had for venturing to press matters to an earlier issue than they would come if left to themselves.

Turnham found the merchant in his counting room alone. His reception he thought formal, and even cold.

"Is your son in?" he asked.

"No sir," was replied; and then there was silence.

"Will he be in this afternoon?"

"I think not."

Turnham felt oppressed. There was something in the manner of the merchant that he could not understand: a marked change that was unaccountable. After sitting for a short time, Turnham arose and retired. The merchant bowed to him low and formally as he did so.

"Something is wrong," he muttered to himself, as he walked hurriedly back to his office.

The evening mail brought notice of drafts amounting to fifteen thousand dollars, all, or nearly all of which would, probably, be presented the next day. This made ruin certain, unless very important aid could be obtained.

The time until evening was spent in efforts to obtain money. He talked largely to those upon whom he called, about the co-partnership he had formed, and the great command of capital it would soon give him. All this was credited; but the parties

hadn't the money to spare from their own operations.

"When is this connection to be formed?" asked one of the persons to whom he had applied.

"Immediately," was answered. "The articles of agreement are drawn up, and nothing now remains but to sign them. This would have been done to-day, only Mr. H—wished to submit them to his lawyer."

"Who is his legal adviser?"

"Do you know?"

"I do not."

"Let me see—I did know. Yes, now I remember. It is Wheeler. He's a sound lawyer."

"Wheeler! Are you sure?"

"O yes. I recollect now very well. Wheeler is the man."

Turnham went back to his office, thinking more seriously about his conduct towards Wheeler than he had ever thought before, and feeling anxious and alarmed lest the lawyer should have retaliated upon him by informing Mr. H—of what he had done. The effect, he saw, would be to ruin him.

Turnham slept but a few hours that night. In the morning he arose in a feverish state of mind, but resolved upon one thing, and that was to see Mr. H— and his son before nine o'clock, and know whether the articles of agreement were to be signed or not. Accordingly, he called upon the merchant early. Mr. H—received him even more coldly than before, and the son looked embarrassed and unhappy.

"Have you had those papers examined?" the broker coming at once to the point.

"We have," replied Mr. H—

"Are they properly drawn?"

asked Turnham.

"Yes; but since I saw you yesterday, circumstances have led me to change my views in regard to my son. Of this I should have informed you during the day. I trust it will be no matter of serious disappointment. A connection, fully as advantageous as the one about being formed with my son, you can, without doubt, easily make."

"The reason of your extraordinary conduct," said Turnham, who had become quite pale, "you will certainly explain."

"I can make no explanations, sir," returned the merchant, coldly. "My reasons for what I do are sufficient for my own justification. My conduct may appear extraordinary in your eyes; but I am satisfied that, in reality, you have no right to complain of it."

This was all the satisfaction Turnham received. On that day his acceptances were dishonoured; and drafts to a large amount, drawn against deposits and collections that ought to have been in his hands, went back unpaid.

Ready as the broker would have been to secure something for himself in the disaster that befel him, it came upon him so suddenly as to leave this out of his power. Everything was swept from his hands, and he was compelled to begin again with less than a hundred dollars in his pocket.

For once, he saw as well as felt the reaction of his own conduct, and was forced to acknowledge that in extricating himself

from an early difficulty by improper means, he had laid the foundation for future ruin in after life. Could he have seen deeper into the relation existing between causes and effects, he would have understood more fully the great error he had committed, and trembled in fear of even more reactive consequences. Doubtless they came.

In illustration of the law stated at first, we have chosen a very plain and familiar example. Hundreds of others might be given, taken from every grade, and involving all social relations. The consequences of every one's conduct must be felt in some form or other, earlier or later in life. This is inevitable, for against all action must come reaction; and they will bear relation in quantity and force to each other—a truth that we cannot lay too deeply to heart.

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, JUNE 5, 1851.

Our readers will please excuse us in the delay of the present number. We have been disappointed in obtaining paper as we expected, which caused the delay. We shall endeavour to be more punctual hereafter.

THE WEATHER.

The weather for the past two or three weeks, with the exception of three or four days past, has been very cold and stormy. And we learn that similar weather has prevailed throughout the United States.

The Brig Lucy A. Blossom, Capt. Traverse, came in here on the 27th ult, with her mainmast carried away, having been driven about the lake for some time past by various gales of wind, without being able to make port. The Capt. informs us that for the last twenty years experience on the lakes he has never known such stormy cold weather as the past two weeks, at this season of the year. He repaired her mainmast here, and left for Buffalo on the 28th, with a cargo of over ten thousand bushels of corn on board from Chicago.

STEAMER BURNED.

We learn from some of our exchanges that the steamer Webster, with about one hundred passengers on board, took fire on the 2d ult, ten miles above Vicksburg, on the Mississippi, and was burned to the waters edge. At the first alarm the scene was beyond description. Many rushed into the flames, and others crowded to the sides of the boat, clinging convulsively to it till driven away by the fire, and threw themselves into the current. Boats from the shore saved several persons who were clinging to the boat and snags. The number of passengers and crew was over one hundred, of whom only sixty can be found. The Capt. and wife are among the missing.

CHOLERA.

We are informed that this epidemic is raging to some extent along the banks of the Mississippi river. Several cases have occurred at St. Louis, and also at

New Orleans and several other places. And no doubt as, warm weather approaches will rage still more.

STRANGE.—Our lakes are getting so narrow that boats cannot pass in fine weather without coming in contact. We understand that two or three collisions of Propellers have occurred already.

FROST.—We learn that frosts in the month of May have prevailed generally throughout the United States, doing much damage to grain crops and fruit, but to what extent we have not learned.

The St. Louis *Republican* says, "there are now in England and Wales 80,000 to 100,000 persons of the Mormon faith patiently biding their time and chance for a voyage to the Mormon home in Salt Lake Valley."

We don't believe it.

A considerable portion of the business part of the town of Montrose, Pa., was destroyed by fire on the 6th ult. The total loss is estimated at from \$30,000 to \$40,000, but a small part of which was covered by insurance.

HORRID MURDER.

A Columbus correspondent of the Cleveland *True Democrat*, of the 15th ult, says:—A horrid butchery took place to-day some two or three miles below the city. A man by the name of Slocum, living on a farm, and a quarrel with his wife, in which he killed her and cut off her head, and then finished the awful tragedy by cutting his own throat. Jealousy is said to be the cause of this terrible affair.

REMARKABLE PHENOMENON.

EXPLOSION OF ICE.—The Burlington Free Press gives an account of a remarkable occurrence in the ice of Lake Champlain, near Alburgh, Vt. The ice, for an area of about five or six rods, in an irregular form, was found, on the morning of the 16th of February, broken up into fragments of various sizes, and two large cakes had been lifted from the opening, and flung to the distance, one of seven, and the other of ten rods. The ice was 17 inches in thickness, and the largest piece measured one way 25 ft. 6 inches, and the other 33 ft. 6 inches. It contained at least 50,000 cubic feet of solid ice, and weighed more than twenty tons. The wind blew very hard the evening previous. The depth of water at the spot was 17 feet. No satisfactory explanation of the phenomenon has yet been given.

The following extracts, from the Detroit Free Press show in what light the tales of "treason, &c.," are held by the honorable men in society. The Marshal, accompanied by U. S. District Attorney Bates, paid this place a visit, and expressed themselves quite astonished at the frank and generous manner they were received, after the most positive assurances of resistance to all law. The interference of the official authorities of the U. S. was hailed by the people here with joy, as being the sure means of

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their seeing an end of the lawless-
ness continually heaped upon this
people, and for no other cause
than simply worshipping God
according to the dictates of their
own conscience, and teaching the
principles of life and salvation ac-
cording to their faith.

We here give the extracts, hop-
ing to hear officially of the mat-
ter soon.

THE MORMON ARRESTS.—The reported ar-
rest of James J. Strang and other Mormon Lead-
ers seems to have been in fact no arrest at all.
They all went voluntarily on board the U. S.
Steamer, and were only taken into the custody
of the Marshal at their own request. They
expressed themselves not only willing, but an-
xious for an investigation by the proper authori-
ties—and have asserted from the beginning
that no violation of the laws has taken place
on their part, or on the part of the Mormons
on Beaver Island. They are here voluntarily,
and intend to remain here until the authorities
are satisfied of their innocence.

We were certain from the beginning that
the hue and cry against the Mormons was all
moonshine. Violations of the law may have
taken place among them, and it would be
strange, indeed, if they did not now and then
commit a crime numbering some seven
hundred souls. But every instance of the kind
has doubtless been greatly exaggerated, until fi-
nally it was thought proper to send a large
force to make arrests. The "Levying War
Counterfeiting, Obstructing the Mails," and
other crimes so freely in circulation with re-
ference to Strang and his associates, will, we
believe, turn out upon investigation to be mere
invention.

Strang is at large here, having never been
placed in confinement since his arrival. Upon
a charge so serious, was there any evidence to
render a conviction at all probable, he would
assuredly be placed in confinement or held to
bail in some such sum as would insure his
presence at the trial. As a demonstration upon
the nobility of our proverbially benevolent
Uncle Samuel, the trip to Beaver Island by the
U. S. steamer Michigan, and the government
officers here, was all very well, and unob-
jectively successful. But that it with result in the
conviction of His Majesty, King James, upon
charge of the serious charges made against
him, we have not the slightest idea.

Strang is a middle-aged, hardy looking man,
and would be taken at first sight for one of
those genuine American Sovereigns, who till
our soil and tell our fortunes, rather than the
reigning King of a community in open rebel-
lion against a government so powerful as the
United States. He is apparently about forty-
five years of age, and would pass, readily, for
an unassuming, intelligent, well-informed
farmer."—*Detroit Free Press, 28th ult.*

For the Islander.

JUSTICE.

TURKISH AND AMERICAN JUSTICE CONTRASTED.

The following paragraph is clip-
ped from the Michigan State Jour-
nal—

"THE JUSTICE OF A SULTAN.—In the city of
Aleppo, where the Christians are weak in num-
bers, a Turkish mob (unknown to the govern-
ment) produced the death of five, the wounding
of six more, and the pillaging of one hundred
houses and five churches. The Sultan shot
six hundred of the mob, condemned three hun-
dred to the galleys, and put one hundred and
fifty more on their trial. He has restored all
the property he could recover, to the Christians
to whom it belonged, and recompensed the
dear sufferers out of his own purse."

Here is a sample of Turkish
justice, that ought to make every
American blush. In despotic Tur-
key the mobocrats receive their
just deserts, and the sufferers have
their wrongs redressed; but in
Republican America they are per-
mitted to go unpunished; and the
plea of the sufferers are seldom,
if ever, heard—never if they hap-
pen to be saints.

In the city of Far West, and
the adjoining country, where the
saints were weak in numbers, a
Missouri mob (known to the gov-
ernment) produced the death of
over twenty, and the wounding
of many more; plundered ten
thousand persons, men, women
and children of their possessions;
exiled them from their homes, and
drove them in destitution, hun-
ger and want, in mid winter, to a
distant land, passing much of the
way in the midst of hostile foes,
who not only refused them shel-
ter and food, but kept them in

continual danger.

Among the killed were eigh-
teen persons, unarmed, and en-
gaged in the worship of God, who
were murdered unresisting, and
in cold blood; "one of them, a
mere child, who died mixing to-
gether the words of his prayer to
God, and his supplication for mer-
cy to his murderers; another, an
old man, bowed down with suf-
fering and sorrow, scarred with
the wounds he had received fifty-
seven years before in defence of
American liberty and American
independence; all yielding up
their lives for the name of Jesus,
and the witness of the gospel."

For all these sufferings the Pres-
ident was appealed to for redress,
but the consoling reply was, "I
have no power to redress your
wrong," thus leaving murder-
ers and plunderers to possess the
inheritances of the saints, chuck-
ling over their success.

The saints, after their expul-
sion, settled in the State of Illi-
nois, and built up, by their untir-
ing industry, several flourishing
villages, and the city of Nauvoo,
known to be at one time the most
populous city in the State. Their
prosperity soon excited the envy
of their enemies, who resorted to
mob violence, that they might
waste and destroy them. In jus-
tification of their hellish deeds,
they accused the saints of atroci-
ous crimes, which they could
not even substantiate before the
courts of those that sought their
destruction.

But notwithstanding the man-
ifest innocence of the saints, these
cruel christian land pirates and
murderers gave themselves no
rest till they murdered the prop-
hets Joseph and Hyrum in cold
blood, in Carthage jail, when the
honour of the State was pledged
for their protection; burned
hundreds of the houses of the
saints before their eyes, and ban-
ished 25,000 from the State.

For all these wrongs this Re-
public offers us no redress. Pres-
ident and people alike turn a
deaf ear to our appeals. The
murderers of the prophets "were
indicted, arraigned and acquitted
at the instance of their own friends,
without any attempt to introduce
the necessary evidence against
them;" and the robbers and plun-
derers of the saints are suffered
to enjoy unmolested the posses-
sions of those whom they so wick-
edly exiled.

As a final resort, the saints
have recently fled for refuge to
the Islands in Lake Michigan,
which had before been passed by
as utterly unfit for agricultural
purposes, hoping that they might
there be permitted to live in peace,
but their hopes have not been
realized. The prophet and other
leading men among the saints
have recently been hunted like
beasts of the forest by the Sheriff.
All this is done under the garb
of law, but every one blessed
with an ordinary share of intelli-
gence knows that it is in open
violation of every principle of
law or justice.

Had we a Sultan for a Presi-
dent, such things would undoubt-
edly be righted. As it is, we
have to submit to them, waiting
patiently till the judgments of
the Lord shall cut off the unjust
rulers, and blot out from under

heaven the nation that has suf-
fered such wickedness to pass
unpunished. "He that taketh
the sword, shall perish by the
sword; this is the patience and
faith of the saints." G. W.

For the Islander.

FOR PRESIDENT.

Sheriff GRANGER, of Mackinac.

Whereas, Sheriff Granger, of Mackinac Co.,
has of late distinguished himself as an able
statesman, by the able manner in which he has
done honour to the high and responsible office
to which he has been called by the voice of
his fellow citizens; also the deeds of bold
daring which he has performed, in entering
right into the midst of the city of the "King
of the Mormon Isles," with a life guard of less
than one hundred men, surrounded by, or at
least in sight of, twelve or fifteen of those des-
perately ferocious beings called *Mormons*, and
their fellow citizens; immortalized his name
by executing the law in serving a search war-
rant upon the house of the Mormon King, in
which it is reported that he found a case knife,
two chemises, three sheets, one pillow case,
a piece of a striped shirt, and a few other articles
of like nature, all of which he returned to the
prosecutor, and then made good his escape in-
to his own dominions, without the loss of a
single man.

Wherefore, Resolved, That he is our first
choice for President of this great and growing
Republic, and that we will give him our cordi-
al and united support for that high and impor-
tant station.

By the "Hocus Pocus" Committee, or,
"Devil's Advocate."

ANOTHER GANG OF COUNTER- FEITERS BROKEN UP.

About the 5th ult., at Lanesboro', in Susque-
hanna Co., Penn., several officers made a suc-
cessful attempt at detecting and arresting a
gang of counterfeiters. The N. Y. Tribune
says of the proceedings:—

"A little after midnight, all things being pre-
pared, the house of Aylsworth, (a hotel keeper
in Lanesboro') was entirely surrounded by the
sheriff's posse, who had been rallied from the
village of Susquehanna. Some six or eight
entered the house and immediately commenced
a search of the whole premises, warrants hav-
ing been issued for that purpose. The Sheriff,
Attorney Richards and others examined the
bedroom of Aylsworth, whilst District Atty
Dimick, accompanied by Messrs. Henry Doty,
Robert B. Cooley and others, examined the gar-
ret, where light were usually burning. Here
they found vials of "chemicals, &c." and un-
der the bed was found a large bench, which
was recognized by all as the very thing con-
structed for the use of the press, &c. Then
followed a thorough search of the whole upper
loft, and in the middle of a straw bed, Mr.
Cooley discovered a heavy package carefully
folded in a newspaper. This on examination
proved to be the very identical plates, eight in
number, used for altering and making bank
bills. The room of Y. H. Brown was then
examined, but no counterfeit money found, but
he was seen to throw a roll of something into
the stove. I understand that the Sheriff says
he recognized the smell of burning papers the
moment he entered the bedroom of Aylsworth.
The premises of James McDaniel, Sen., were
next examined, and a complete press, ink, and
fixtures for making and altering bank bills
were found in a box in the loft of his dwelling
—also a ten dollar counterfeit bill on the Com-
mercial Bank at Whitehall in the same box.—
The premises of James McDaniel, Jr., another
of the gang, were also examined, but I have
not heard yet what, if anything, was discov-
ered. Aylsworth, Brown, both the McDani-
els, and another named Silas Winters, are un-
der arrest, and I learn are to have a hearing to-
day.

"Undoubtedly this is a branch of the Mich-
igan gang of counterfeiters. They are known
to have confederates in New York, Pennsylva-
nia, New Jersey and other States."

NEW POSTAGE STAMPS.

The Philadelphia Sun referring to the new
Stamp to be made use of under the New Post-
age Law, says that they are being made in
that city. The new twelve cent stamp is simi-
lar to that of the present ten cent stamp, with
the full face of Washington. The three cent
stamp represents a profile of Washington, after
the style of a medallion, and the one cent
stamp, a finely executed head of Franklin.—
The one cent stamps will be found convenient
for pre-paying postage on newspapers, and
making odd change. It is presumed that forty
or fifty millions of these stamps will be requir-
ed during the year, to meet the public demand.

**NEW AND TRUE—Think of it, ye who eat
meat.**—It is indeed a fact worthy of remark,
and one that seems to never have been notice-
d, that through the whole animal creation, in
every country and clime of the earth, the most
useful animals cost nature the least waste to
sustain them with food. For instance, all ani-
mals that work, live on vegetable food, and
no animal that eats flesh, works. The all-
powerful elephant, and the patient untiring
camel in the torrid zone; the horse, the ox, the
donkey, in the temperate; and the reindeer, in
the frigid zone, obtain all their muscular power
for enduring labour from nature's simplest
productions, the vegetable kingdom. But all

WEATHER TABLE, FOR THE WEEK ENDING MAY 26, 1851.

		Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.
		S. R.	9 A.M.	3 P.M.	9 P.M.	S. R.	9 A.M.	3 P.M.	9 P.M.	S. R.	9 A.M.	3 P.M.	9 P.M.
Tuesday,	20	0	45	50	7	55	6	44	4	S. W. 2	S. W. 4	N. W. 1	W. 1
Wednesday,	21	2	40	4	54	2	64	1	48	W. 1	S. E. 2	N. 2	S. E. 1
Thursday,	22	0	45	0	48	0	49	0	40	N. E. 2	N. 4	N. 4	N. 6
Friday,	23	3	36	8	40	9	53	8	35	N. W. 6	N. W. 5	S. W. 3	S. W. 2
Saturday,	24	9	40	7	48	5	56	9	44	S. W. 1	S. E. 3	S. 3	S. E. 2
Sunday,	25	8	42	7	60	3	59	1	62	S. E. 2	S. 2	S. 4	W. 5
Monday,	26	0	50	0	54	0	51	0	48	N. W. 3	N. 2	N. E. 4	N. E. 6

the flesh-eating animals keep the rest of the
animal creation in constant dread of them.—
They seldom eat food until some other animal
has eaten it first, and made it into flesh. Their
only use seems to be to destroy life—their own
flesh is unfit for other animals to eat, having
been itself made out of flesh and is most foul
and offensive. Great strength, fleetness of foot,
usefulness, cleanliness and docility, are then
always characteristic of vegetable eating ani-
mals; while all the world dread flesh-eaters.—
Health and Wealth, by J. Bendly.

A CURIOSITY.

While Governor Brown was in Key West,
says the Tallahassee (Florida) Sentinel, he
was presented by Hon. A. Patterson with a
miniature bust of General Washington, found,
ten years ago, in the neighbourhood of Mr.
Patterson's premises, imbedded in the lime
stone which forms the island. The bust is of
marble, and is evidently the work of a master.
The expression is said to be identical with
that of the famous statue of Washington at
Richmond, allowed to be the best likeness in
existence. The little bust is in a state of per-
fect preservation; all the delicate chiselings
in the plates of ruffled shirt remaining as sharp
and well defined as ever, and the marble with-
out discolouration. Across the shoulder is in-
scribed the word "Washington"—a spelling
which seems to indicate an Italian origin. In
the same spot two English guineas were found,
the dates and inscription of which we did not
learn. All were probably deposited by some
free booter of the olden time.

THE INSURRECTION IN CHINA.—The Over-
land Friend of China, for January last, has the
following with reference to the long-standing
insurrection in the Province of Kwangsi.

"The disturbances are not at an end, but, on
the contrary, are raging, and have continued to
rage with aggravated fierceness. At a distance,
as the crowd would fly, barely sixty miles from
Canton, the insurgents are now assembled in
great force—their avowed object the upsetting
of the present dynasty. This information we
have on the very best authority. To such ex-
tremes have they carried their determination,
that they have returned to the old Chinese
practice of dispensing with the queue—this, in
reality, is equivalent to drawing the sword and
throwing away the scabbard."

"The Commissioner appointed to the task
of inquiring into the state of the disturbed pro-
vinces, instead of sending the Governor of
Kwangsi in chains to Peking, as was expect-
ed, has, on hearing the evidence for and against
him, forwarded a memorial to the Emperor, in
which the whole blame is thrown upon Sue
for his tardiness in rendering the required sup-
port, whereby the rebellion has now attained
such a head that his Imperial Majesty's con-
tinued possession of the throne is a matter of
uncertainty. The Governor has now been
four months absent from Canton, and doubtless
it is through the system of espionage and de-
monstration which he has set on foot, that the
real situation of affairs has been hitherto suc-
cessfully withheld from studious inquirers."

THE CHOLERA—LATER.—The
New Orleans Delta announces
fifty-nine deaths by cholera, at
Bayou Lafourche, superinduced
by excessive eating of fish, caught
in quantities by means of the
overflow.

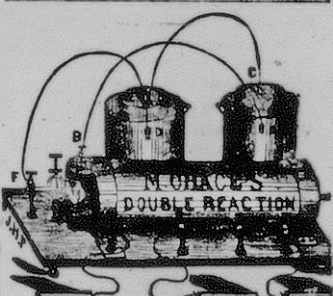
MARINE LIST.

ARRIVALS.

May 15 A topsail schooner, from above.
" 16 Sch. Dolphin, from head of Beaver.
" " Julia, from Fox Island.
" " Stea. Michigan, from Green Bay.
" 17 Prop. Allegheny, from Chicago.
" " Gen. Taylor, from Buffalo.
" 18 Sch. Vicia, from above.
" 21 Prop. Ohio, from Buffalo.
" " Sch. Rosell, from west side Beaver.
" 22 Sch. Dolphin, from Mackinac.
" " Prop. Sciota, from Chicago.
" " Sch. Kish-kon-co, from Traverse.
" " Two Brothers, from Mackinac.
" 23 Prop. St. Joseph, from Chicago.
" " Sch. Julia, from head of Beaver.
" 24 U. S. Stea. Michigan, from Detroit.
" 25 Sch. Vicia, from Milwaukee.
" " Prop. Lady of the Lake, from Chicago.
" " Stea. Columbia, from Mackinac.
" 26 Prop. Troy, from Buffalo.
" " Sch. Dolphin, from Mackinac.
" " Stea. Michigan, from Buffalo.
" 27 Brig Lucy A. Blossom, from Chicago.
" 30 Stea. Michigan, from Green Bay.
" " Prop. Allegheny, from Buffalo.
" " Ohio, from Chicago.
" 31 Sch. Dolphin, from Fox Island.
June 3 Sch. Rosell, from head of Beaver.

DEPARTURES.

May 15 Sch. Dolphin, for head of Beaver.
" 16 Stea. Michigan, for Buffalo.
" 17 Prop. Allegheny, for Buffalo.
" " Gen. Taylor, for Chicago.
" 19 Sch. Vicia, bound down.
" 20 " Dolphin, for Mackinac.
" 21 Prop. Ohio, for Chicago.
" 22 " Sciota, for Buffalo.
" 23 Sch. Rosell, for Mackinac.
" " Kish-kon-co, for Traverse.
" " Two Brothers, for Mackinac.
" " Prop. St. Joseph, for Buffalo.
" " Sch. Dolphin, for Mackinac.
" 24 U. S. Stea. Michigan, for Detroit.
" 25 Sch. Vicia, for Mackinac.
" 26 Prop. Lady of the Lake, for Buffalo.
" " Troy, for Chicago.
" " Stea. Michigan, for Green Bay.
" 27 " Columbia, for Mackinac.
" 28 Brig Lucy A. Blossom, for Buffalo.
" " Sch. Dolphin, for Fox Island.
" 29 Stea. Michigan, for Buffalo.
" 31 " Columbia, for Mackinac.
" " Prop. Allegheny, for Chicago.
" " Ohio, for Buffalo.
June 4 Sch. Rosell, for Mackinac.



MOSES CHASE,
MANUFACTURER OF COMMON AND IMPROVED
SINGLE, DOUBLE AND TRIPLE COM-
PLEX, RE-ACTING,
GALVANO-ELECTRO,
MAGNETIC TORPEDO MACHINES,
For the Medical Faculty and the Scientific,
Saint James, Beaver Island, Lake Mich.
March 6th, 1851. 4tf.

1851. BOARDING HOUSE, 1851.

BY HENRY W. GRANGER,
Mackinac, Michigan, at the right of the Dock,
on Water street.
Board, 75 cts. per day.
" 4.00 " week,
or, 3.50 per week by the season.
Mackinac, April 24th, 1851. 6tf.

NORTHERN ISLANDER BOOK AND JOB PRINTING OFFICE.

COOPER & CHIDESTER,
(At the New Black Building.)
Are now prepared to execute most kinds of
BOOK AND JOB PRINTING,
At the shortest notice, and on the most rea-
sonable terms.
FRANCIS COOPER, DENNIS CHIDESTER.

MARVIN M. ALDRICH,
DEALER in Dry Goods, Family Groce-
ries, Provisions, &c., at the New Spring
Pier south side of the Harbor.
5,000 cords of Steam Boat wood wanted up-
on the pier and yard, this winter, for which a
fair price will be paid.
Fish purchased at the market prices at all
times.
Dec. 13th, 1850. 1tf.

Wanted by the B. B. Co., 100,000 merchant-
able Staves and Heading, for which the
highest market price will be paid in goods,
consisting of all the necessities for family use,
or cash if preferred.
Feb. 6th, 1851. 3tf.

**THE Schooner Dolphin will run as a sail-
ing packet, weekly, between Saint James,
Beaver Island, and Mackinac, leaving St.
James every Monday, carrying the United
States mail, passengers and freight. Passage
to or from Mackinac \$1.00.
SAMUEL GRAHAM, Agent.
St. James, April 1st, 1851. 5tf.**

**THE B. B. Co. will send a sailing packet
from Saint James, Beaver Island, to the
principal settlements of Petate and Grand Traver-
se Bays every Thursday, wind and weather
permitting, carrying the United States mail,
passengers and freight. Passage \$1.50.—
Passage from Mackinac to Traverse, by the
Company's packets, \$2.00.
SAMUEL GRAHAM, Agent.
Saint James, April 2d, 1851. 5tf.**

**THE B. B. Co. are prepared to convey pas-
sengers, at all times, and with dispatch,
from either St. James or Mackinac to the Fox
Islands, or any of the Islands in the Beaver
group. Charges reasonable.
SAMUEL GRAHAM, Agent.
Saint James, April 1st, 1851. 5tf.**

**JOHNSON & McCULLOCH,
DEALERS in Dry Goods, Family Groce-
ries, Provisions, Hardware, Crocke-
ry, &c., west side of the Harbor.
WANTED, 10,000 cords of wood to supply
the spring pier which they are engaged in erect-
ing. Also any quantity of Fish, Staves, shin-
gles, and square timber.
Dec. 13th, 1850. 1tf.**

WOMAN'S POWER.

Oh! tell me not that woman's weak,
Inconstant, or unkind;
Though flippant writers often speak
As though dame nature's master freak
Was molding woman's mind.
Around the sufferer's lowly bed,
When palls the heart of men;
When science fails and hope is fled,
And helpless lies the dying head,
Oh! who is constant then?
Who watches, with a tireless eye,
The faintly heaving breath?
Who hovers round, for ever nigh,
To catch the last expiring sigh,
And soothe the pangs of death?
When disappointments sink the soul,
And round us troubles throng;
When grief exerts its wild control,
And sorrow's stormy billows roll,
Then, then, Oh! who is strong?
Man sinks beneath misfortune's blow,
And hope forsakes his breast;
His boasted powers are all laid low,
His strength is swallowed up in woe,
When not by woman blest.
But she can cheer his drooping heart,
And rouse his soul again;
Can bid his cankering cares depart,
And, by her smiling, artless art,
Can soothe his keenest pain.
Is woman weak? Go ask the sword,
The weapon of the brave,—
Whose look, whose tone, whose lightest word,
Though e'en but in a whisper heard,
Commands it as her slave.
Go ask man's wild and restless heart,
Who can its passions quell;
Who can withdraw hate's venom dart,
Bid malice and revenge depart,
And virtue in it dwell.
If woman's weak, then what is strong?
For all things bow to her:
To her men's powers all belong;
For her the bard attunes his song,
Her truest worshipper.
Woman, a fearful power is thine:
The mission to thee given
Requires a strength almost divine,
A bosom that is virtue's shrine,
A soul allied to heaven.

NEHEMIAH FLUFKINS' VISIT TO THE CITY OF NOTIONS.

Nehemiah Flufkins was one of those unfortunate specimens of the genus homo, that seem by some accident to have barely escaped shooting out of ground in the form of a cabbage, and to have been born with all the outward semblance of humanity. Spite of his awful greenness, Flufkins was an observant chap, anxious to look about the world, and to use his own words, be "some pumpkins." He came to Boston, one day to see the elephant, and innocently suffered all manner of tricks to be played upon him, such as paying twenty-five cents to go inside the Common, a charge made by a cunning boy, who discovered that Flufkins had "just come down." Another of the "b'hoys," who had received his cue from the lad who charged the entrance to the public Common, stopped Nehemiah as he came out and passed down Trenton street, and politely tapping him on the arm, he said:—

"Fifty cents fine, sir," at the same time holding out his hand for the money.

"Fifty cents? Creation, what fur?"

"The Mayor's house, sir."

"Wot of that?" asked Flufkins, looking at the house designated by the other.

"You have passed it just now, without taking off your hat?"

"How yer talk. S'posin I did?"

"Why, that's fifty cents fine in Boston."

"No!"

"Certainly; and unless you pay it, I shall be obliged to take you to the police office."

"W-h-e-w! Well here's a half. Let's see which house it is," said Nehemiah, taking off his hat.

"That's it, sir, the next but one to where we stand."

"Wall, I won't get caught agin, anyhow," said the innocent Fluf-

kins, as he walked back and forth before the house of a green grocer, and fixed the spot in his mind.

Scarcely had Nehemiah Flufkins turned another corner, before he was stopped by a third person who had got the hint from the other two operators.

"What's the matter now?" asked Nehemiah, "I haven't passed another mayor's house, have I?"

"No, but you forgot your landing fee."

"Landin' fee—what's that?"

"Why, head money."

"Head money! Do yer have tu pay for keepin' yer head on?" asked Nehemiah, innocently.

"No—you don't understand me friend. I perceive you must be a stranger in the city."

"Wall, I guess I am."

"You see the law is, that any person arriving in town for the first time, shall pay seventy-five cents head money."

"Du tell."

"Yes. What route did you come by?"

"Fitchburg railroad."

"That's it!" exclaimed his persecutor, as though he had made a discovery.

"What's it?" asked Nehemiah.

"Why, you are the fellow the police are after."

"After me, what fur?"

"For slipping away without paying your head money."

"Wall, look a' here, nabor, it's pretty expensive business, pears to me; but there's three quarters, will that fix it?"

"Yes, that is all right—you are free now to look about the town," said the other, walking away with a suppressed chuckle.

"Thank ye," said Flufkins; "only to think of the perlece after me! Well, that *was* an escape."

If there was one thing above another for which Nehemiah had a weakness, it was smoking. At home, his pipe was in his mouth half the time, and seeing some cigars in the window, he felt the desire come over him and so he walked in, purchased a "long nine," lit it, and walked out into the street smoking as he went along, looking into the shop windows in Washington street. The fact was, Nehemiah was now really breaking a city ordinance, and laying himself liable to a fine.

It was not long before a policeman, with his badge of office on his hat, accosted him.

"Sir, you must put out that cigar and walk with me," said the officer, with an air of decision that staggered Nehemiah.

"What fur?" stammered Flufkins.

"Smoking in the street."

"Is there a fine for that tew?"

"Yes sir."

"How much?"

"Five dollars."

"Creation! Five dollars. I haven't got but six left."

"Can't help it, you must go with me."

"Look a here—hold on!" said Nehemiah; "I dont want to go no whar."

"You must," said the officer, at the same time looking about him slyly, and seeing no one very near, he added: "it you choose to pay me, why it will save your being locked up."

"Locked-up! Cre-ation! here, there's five dollars," said Nehe-

miah, handing the officer the money, who pocketed the change and walked away—leaving Mr. Flufkins standing alone seemingly afraid to move backwards or forwards, for fear he should incur another fine.

And this was the case; Flufkins was afraid to move lest he should break some other unknown law of the city. He thought the matter over as well as he could in his confused state of mind, and remembering that he had just one dollar left, enough to carry him home in the cars, he looked all about him for a moment, to see that no one was by to stop him, and then "scratched gravel" like a new one, back towards the depot. As he approached the grocer's house, that had been pointed out to him, as the mayor's, he pulled off his hat and only ran the faster, until he was out of sight of it.

At the head of Hanover street, he was partially stopped by some one who wished to ask the way to some other part of the city, being, like himself, a stranger—but Nehemiah had ears and eyes only for one thing, and misunderstanding the question halloed out:

"Can't help it if 'tis a fine to run; I haven't got no money," and he dashed on like mad to the railroad station.

Nehemiah didn't let out much about his visit to Boston, but merely said he didn't stay long, it was so pesky expensive.—*Flag of our Union.*

FRIGHTENED INTO SOBRIETY.

A man was picked up in the street, in New York, by the watchmen one morning, to all appearance lifeless, and it being taken almost as a matter of course that he had died from an attack of the prevailing epidemic, cholera, they conveyed him to the hospital, and he was thrown into the dead room. He had not been there long, before two honest sons of Erin, whose business it was to box up and bury the dead, supposing that he had passed through "a regular course of medicine," and came from under the M. D.'s hands, proceeded to put him in a pine coffin, which the city fathers very generously supplied at the public expense, to those whose friends could not supply them.—By this time, the effects of the liquor had been pretty much slept off, and being very roughly handled—which was of course all right—the dead man began to bestir himself, and was not a little surprised, on opening his eyes, to find himself snugly stowed away in a box six feet, three by two, with two men standing over him, making active preparations for putting the lid on.

"What are you about, here?" he exclaimed, raising up in the coffin and staring with no affected amazement at Patrick and Phelim.

"And what are we doing, is it ye ask?" replied Pat. "And sure we're about to bury ye."

"About to bury me! Why, don't you see I ain't dead, you fools!"

"Ain't dead! and isn't that a pretty story for ye to tell. Didn't we find ye in the dead room?"

"And what if you did find me there—can't you see that I am alive? Take me out of this."

"No, indead! What faith can we put in the doctor's word, if ye ain't dead? 'Twould be a label on the institution to suppose ye are alive. So, Phelim, do ye just hold the babbling ghost down, while I nail the lid on; it isn't every man can get a decent burial in these times."

Suiting the action to the word, he seized his hammer to make the lid as fast as nails could make it, while Phelim advanced to "hold him down." Seeing that things were getting quite desperate, and that it was a matter of life or death with him, the toper made an herculean effort, and sprang from the straightened circumstances in which he had been placed by his new acquaintances, and is said to have been a firm teetotaler ever since.

RAILROAD ACCIDENTS IN NEW ENGLAND IN 1850.—The annual reports of the railroad corporations for 1850, show the following fatal or serious accidents during the year:

Lowell, three killed, four injured; Maine, three killed, three injured; Providence, two killed; Worcester, three killed, eight injured; Cheshire, two killed, five injured; Eastern, three injured; Fitchburgh, five killed, and three injured; Nashua and Lowell, two killed; Norwich and Worcester, two killed, and two injured; Old Colony, two killed, and five injured; Providence and Worcester, four killed;

WEATHER TABLE, FOR THE WEEK ENDING MAY 19, 1851.

		Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Course	& velocity	ty of the	wind.
		9 A.M.	3 P.M.	9 A.M.	3 P.M.	9 A.M.	3 P.M.	9 A.M.	3 P.M.	9 A.M.	3 P.M.	SUNRISE.	9 A.M.	3 P.M.	9 P.M.
Tuesday,	13	7	40	3	47	2	46	9	35	S. W. 3	S. W. 4	N. W. 3	N. W. 4		
Wednesday,	14	8	36	8	40	9	52	5	38	N. W. 4	N. W. 4	S. W. 3	N. W. 1		
Thursday,	15	1	44	1	52	2	51	6	44	S. E. 2	E. 3	E. 3	N. E. 2		
Friday,	16	0	54	1	54	0	50	0	42	S. 6	S. E. 8	N. W. 2	W. 2		
Saturday,	17	1	36	1	38	3	54	8	36	N. W. 6	N. W. 5	N. W. 2	N. W. 4		
Sunday,	18	5	36	7	45	3	48	1	43	E. 4	N. E. 3	N. E. 4	N. E. 4		
Monday,	19	0	38	0	40	1	46	0	45	E. 7	E. 6	S. E. 1	S. E. 1		

ed; Taunton branch, one killed; Western, eleven killed, or injured. The total is forty-three killed, and thirty-four severely injured. Of the killed, two were engineers, (one by the explosion of a boiler,) two merchandise conductors, one road agent, eleven brakemen, (mostly by striking bridges,) and two baggage masters; eleven men were killed while on or crossing the track; five in consequence of being intoxicated, two passengers were killed by accidentally falling from the platform of the cars. Only three passengers were killed while actually occupying their proper places in the cars, and this was in consequence of the breaking of an axle of a car on the Western Road at Hinsdale.—*Boston Traveler.*

INDUSTRY APPRECIATED.

An intelligent gentleman of fortune, visited a country village in Maine, not very far from Bangor, and was hospitably entertained and lodged by a gentleman having three daughters—two of whom, in rich dresses, entertained the distinguished stranger in the parlour, while one kept herself in the kitchen, assisting her mother in preparing the food and setting the table for tea, and after supper, doing the work till it was fully completed; when she also joined her sisters in the parlour for the remainder of the evening. The next morning the same daughter was again early in the kitchen, while the other two were in the parlour. The gentleman, like Franklin, possessed a discriminating mind—was a close observer of the habits of the young ladies—watched an opportunity and whispered something in the ear of the industrious one, and then left for a time, but revisited the same family, in about one year, the young lady of the kitchen, was conveyed to Boston the wife of the same gentleman visitor, where she now presides at an elegant mansion. The gentleman whose fortune she shares, she won by a judicious deportment and well directed industry.

So much for an industrious young lady.—*Bangor Mercury.*

SCRAPS.

Sir W. Temple says, that the first ingredient in conversation is truth; the next, good sense; the third, good humour; and the fourth, wit.

Plato, speaking of passionate persons, says, They are like men who stand on their heads, they see all things the wrong way.

To think is the proper use of the mind, and it is astonishing to find how little this trite truth is recognised.

Winter, which strips the leaves from around us, makes us see the distant regions they formerly concealed; so does old age rob us of our enjoyments, only to enlarge the prospect of the eternity before us.

He who commands himself, commands the world too; and the more authority you have over others, the more command you must have over yourself.

The influence which woman exerts is silent and still, felt rather than seen, not changing the hands, but restraining our actions by gliding into the heart.

Enjoyment is more durable than pain. The one is the immortal firmament, the other the transient clouds which darken it for a time.

How much more might people accomplish, if they would but make it a point to carry out whatever they undertake.

A kind word will often tell more than the severest reproof, and a sigh of sorrow makes a far deeper impression than an open censure.

Open your heart to sympathy, but close it to despondency. The flower which opens to receive the dew, shuts against rain.

If we are not content with such things as we have, we shall never be satisfied with such things as we desire.

An editor of a southern paper, by the name of Long, asked Prentice, of the Louisville Journal, if he ever intended to speak the truth.—Prentice, in reply, says, that he shall probably learn to tell the truth before long!

Those who start for human glory, like the mottled hounds of Acteon, must pursue the game not only where there is a path, but where there is none.

DEGENERACY OF "THE MEN."

Mrs. Partington says, that when she was a gal, she used to go to parties, and always had a beau to extort her home. But now, she says, the gals undergo all such declivities; the task to extort them revolves on their own selves.—The old lady drew down her specks and thanked the stars that she had lived in other days, when men were more palpable in discriminating the worth of the female sex.

To discover how many idle men there are in a place, all that is necessary is to set two dogs a fighting.

A HIT.

In "ye olden tymes" the meeting houses were fitted with two galleries, one for each sex. A minister at Newbury was interrupted one Sunday in his sermon by a talking. He stopped short in his discourse, and remarked that he wished that talking would cease in the gallery, directing his eye at the same time to the women's side—whereupon a venerable spinster arose and said it was not in their gallery, but on the men's side.—"I am glad of it then," replied the parson; "for then it will be likely to stop the sooner."

THEY ASKED NO ODDS.

An Irish Knight was once disputing with a French courtier as to the age and standing of their families, when the latter, as a finisher to the argument, said that his ancestors were in the ark with Noah.

"That is nothing," said the Iberian, "for at the delay of his forefathers were cruising about in a boat of their own!"

A PUZZLE TO BE ANSWERED.

Last Sunday, a little bright-eyed girl of five years of age, was asked by a teacher in one of our Sabbath schools, how many Gods there were. The child hesitated a little, and on being told that there was but one God, she assumed a very doubtful expression, and inquired with great earnestness and simplicity, "How could one God make so many different kinds of religion?" The teacher waived the question, and with a smile turned quickly away from the thoughtful child.—*Orange Palladium.*

A black snake which had discovered a nest of a woodpecker, climbed up the tree, and putting his head into the hole, swallowed the woodpecker. Alas! when he would have withdrawn, he found his throat so much distended by his supper that he could not get back; and so he died with his length exposed, dangling from the woodpecker's hole, an admonition to all who passed by, not to get into a scrape until they had contrived how to get out of it.

It is said that a young man engaged in battle, saw a drummer at his side killed by a cannon ball, which scattered his brains in every direction. His eyes were at once fixed on the ghastly object, and seemed to engross his thoughts. A superior officer observing him, addressed him in a manner to cheer his spirits. "Oh," said the young man, "I am not frightened; I am only puzzled to make out how any man with such a quantity of brains ever came out here."

A PARENTAL HINT.

When an accident occurs, learn whether it was through misfortune, carelessness or willfulness, before you pass sentence. Accidents are frequently of great service, and children often learn more caution and real information from their occurrences than from fifty lessons.

AN EXCELLENT SUBSTITUTE.

An old clergyman was in the habit, as soon as he got into the pulpit of placing his sermon in a crevice under the cushion, where he left it during the singing of the accustomed psalm.—One Sunday he pushed the sermon too far back into the crevice and lost it. When the psalm was concluded, he called to the clerk to bring him a Bible. The clerk somewhat astonished at this unusual request, brought him a Bible as he was directed. The clergyman opened it, and thus addressed his congregation:—

"My brethren, I have lost my sermon; but I will read you a chapter in Job worth ten of it."

"How do you feel with such a shocking looking coat on?" said a young clerk of more pretensions than brains, one morning to old Roger.

"I feel," said old Roger looking at him steadily with one eye half closed, as if taking aim at the victim, "I feel, young man, as if I had a coat on which has been paid for; a luxury of feeling which I think you will never experience."

"Pray, Miss C.," said a gentleman the other evening, "why are ladies so fond of officers?" "How stupid," replied Miss C. "it is not perfectly natural and proper that a lady should like a good offer sir?"

These six—the peevish, the niggard, the dissatisfied, the passionate, the suspicious, and those who live upon others' means—are forever unhappy.

In Arkansas they head marriage notices thus: "Another bachelor gone." It is deemed a peculiarly appropriate heading, as there are no widowers in that State.

NORTHERN ISLANDER.

VOL. I.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JULY 24, 1851.

NO. 10.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (14 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

THE FOUNTAIN OF KNOWLEDGE

BY P. P. PRATT.

Modern men have been traditionated to believe that a sacred book was the fountain of Divine knowledge; that the heights and depths, and lengths and breadths of heavenly intelligence is contained therein, and that the human mind must be limited and circumscribed thereby, so as never to receive one particle of knowledge except the small amount contained within its pages.

This cannot be correct, as we shall now proceed to demonstrate: however sacred and true may be the principles contained in a book, yet these principles were true before they were written; and each truth was revealed before it was written, consequently known before it was written; therefore it follows that all revealed knowledge was obtained without books and independent of them; while on the other hand no sacred book would come into existence without the pre-existence of all the principles of revealed knowledge contained therein. It is therefore a self-evident fact, that sacred books are the productions of revealed knowledge, and revealed knowledge is not originally produced from books. Hence a book cannot be the fountain of knowledge; but is at best a stream from the fountain.

Again all books written on perishable materials are liable to destruction; but the fountain of knowledge cannot be destroyed. And should all books be destroyed, all the knowledge contained in them would still exist, and man might derive the very same knowledge from whence it emanated previous to its being written.

Again, all mankind have not had the use of letters; they have not been qualified to read books. Very many of them have lived in ages and in countries where a copy of the Bible could not be procured. The art of printing is a modern discovery; previous to this improvement every copy must needs be written in manuscript at a vast expense of time and labour, which placed them beyond the reach of the greater portion of community—not to mention the fact that even among the most enlightened portions of the earth the scriptures were prohibited by law from being possessed and read by the common people. Where then was the source of divine knowledge to which these millions could come, and drink and live, if not to the God of

heaven who revealeth secrets? If the sacred books were the source of divine knowledge, then salvation must have been very limited indeed. Again, a sacred book could never be made to contain a millionth part of the knowledge which an intelligent being is capable of receiving and comprehending. Let us contemplate for a moment the mind's capacity, small at first, but capable of infinite expansion, while a boundless field is extended on all sides, inviting inquiry and meditation.

O man! burst the chains of mortality which bind thee fast; unlock the prison of thy clay tenement which confines thee to this groveling, earthly sphere of action; and robed in immortality, wrapped in the visions of eternity, with organs of sight and thought and speech which cannot be impaired or weakened by time or use; soar with me amid the unnumbered worlds which roll in majesty on high. Ascend the heights; descend the depths; explore the lengths and breadths of organized existence. Learn the present facts, the past history and future destiny of things and beings; of God and his works; of the organizations of angels, of spirits, of men and animals; of worlds and their fulness; of thrones and dominions, principalities and powers. Learn what man was before this life and what he will be in worlds to come. Or seated on a throne celestial, surrounded with the chaotic mass of unorganized existence; search out the origin of matter and of mind. Trace them through all the windings of their order, till purified and exalted all nature seeks a grand sublime repose and enters into rest, to change no more. Enter the sacred archives of the third heavens; hear with John the seven thunders speak, while forked lightnings flash around thy head; and trumps and voices loud proclaim the mysteries which are not lawful for man to utter. And thus with knowledge stored, return to earth, and attempt to write all thou hast seen or known of heaven and earth, of time and eternity, in a book. You will then realize the truth of the language of the poet.

Could we with ink the ocean fill,
Was the whole earth of parchment made,
And every single stick a quill,
And every man a scribe by trade,
To write the love of God above,
Would drain that ocean dry,
Nor could the whole upon a scroll
Be spread from sky to sky."

It is not then to a book, however true or sacred or useful it may be that we would point as the fountain of knowledge; but rather to the great fountain of light and truth enthroned in the midst of the heavens; the revealer of secrets and the author of all the truths in existence, whether written or not.

Knowledge from this source can only be derived by means of direct revelation.

It is communicated unto man by means of the voice of Jehovah; by the ministry of angels; or by visions; and by dreams, as well

as by the spirit of prophecy and revelation.

By these means the ancients received all their knowledge of things past, present, and to come, as well as their knowledge of principles, and doctrines and commandments by which they pleased God, and obtained promises and a hope of immortality and eternal life. By this means an Enoch was translated, a Noah saved from the flood, an Abraham honoured and feared among the nations; a Jacob delivered; a Joseph exalted to a throne. By this means a Moses burst the chains of a tyrant, and made a nation free. By this means a Joshua conquered; and a David excelled all the wise men of the east. By this means Jesus Christ conquered death and hell, and ascended to the throne of his father. By this means his apostles spread his gospel among the nations with such unparalleled success.

And in short, by this means a Joseph in modern times has restored the fulness of the gospel; raised the church out of the wilderness; restored to them the faith once delivered to the saints; and caused them to escape the edge of the sword; to break off the fetters of iron; to burst the gloomy vaults of Missouri's dungeons; to put to flight the armies of the aliens, and to confound all the deep laid plots of wicked priests and rulers which have been laid for their destruction.

By this means the Latter Day Saints have risen from obscurity, and after wading through seas of oppression, have won the admiration of millions of intelligent men, both at home and abroad.

The gift of revelation is the key of knowledge. Without it we know comparatively nothing, and with it we may know all things, even the deep things of God.

From the foregoing observations some persons may be disposed to take advantage of the prejudice of the present age, by asserting that we are opposed to the scriptures, or that we wish to throw them out of use, and to turn the minds of men from them, or at least from a just estimation of their value. But such is not the case.

The scriptures are sacred and true, and useful in their place. Although they are not the fountain of knowledge, nor do they contain all knowledge, yet they point to the fountain, and are every way calculated to encourage men to come to the fountain and seek to obtain the knowledge and gifts of God. For instance, who can read of the ancient patriarchs, prophets and apostles, and of their acts, without feeling a desire in his bosom to partake of the same blessings, and to hold intercourse with the same powers?

But me thinks I hear the sighs and groans, and behold the tears of a broken hearted sinner, whose bosom heaves with emotions of alternate hope and fear, of doubt and desire, while faith on the one

hand invites him onward, and the strong bands of deep rooted tradition on the other holds him back, and the precepts of men whisper in his ears that revelation has ceased forever, that visions, angels, dreams and the gift of prophecy are not for us; that we must be contented with the history of what others have enjoyed, without expecting to enjoy the same ourselves. To such I would say, be not deceived, God is the same yesterday, to-day and forever. His arm is not shortened, that it cannot save; his ears are not heavy, that he cannot hear; neither is he dumb, that he cannot speak. His angels are ministering spirits to the heirs of salvation, and his spirit is the same spirit of prophecy and revelation that it was in days of old.

The scriptures command you to covet earnestly the best gifts; but more especially the spirit of prophecy. Paul prays that you may be enriched with the spirit of wisdom and revelation in the knowledge of God. James says, "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." Again, Jesus Christ declares, that no man knows either him or his father, except it be revealed to him. He also declares, that, "to know God and Jesus Christ, whom he hath sent, is life eternal." Consequently all who enjoy eternal life must know God by revelation to themselves.

"Come ye weary and heavy laden," ye humble seekers after truth, take courage from all these glorious examples and precious promises; lay hold of the blessings which are calculated to exalt the mind, to enlarge the heart, and to enlighten the understanding, and thus prepare and qualify poor worms of the dust to shine with the wise as the brightness of the firmament, and as the stars forever and ever.

The scriptures are given for the very purpose of inviting and encouraging men to come unto the great fountain of light and truth, where they may enjoy all the blessings which are recorded in them, as having been enjoyed by the ancients. And those who are contented to enjoy the history of blessings, instead of the blessings themselves, may be compared to a man on a desolate island, who has nothing to eat or drink. But while he is famishing and ready to perish with hunger and thirst, he pulls a book from his pocket which contains the history of a feast of things once enjoyed by his forefathers.

He reads with rapture of the light of the delicious meats, the rich viands, the sweet fruits and sparkling wines which were spread upon the plentiful board, and of the joys of those who feasted freely there. But these recollections only serve to whet his appetite, and to increase his cravings after food. In the anguish of hopeless despair, he exclaims, O that I were at my father's

house. O that I too might partake of the feast. At this moment a messenger appears before him, in the attitude of an instructor, and kindly offers to relieve him. With a sudden ray of hope springing in his bosom, and with an imploring look of confidence, he inquires, what must I do to be saved from hunger and thirst, and to feast as did my fathers? O friend, save, or I perish.

But judge his feelings of disappointment and anguish when he is gravely told by his instructor that he does not need food as his fathers did; that it was only given to them because they had no sacred record, no history of the past to feast their souls upon, but now the canon of feasting is complete, the record is full, he need not eat as they did, nor drink as they did; but to read the history of their feasting and to believe it, and rejoice in it, would answer the same purpose, and that it was wicked and even presumptuous to desire or ask any food other than that which the reading of their record afforded him. In short, that they had the feast and he had the history of it, which amounted to the same thing, and he must therefore be content.

With these instructions he strives to restrain his appetite, he condemns himself a hundred times for feeling hungry and a thirst; the keener his desires for food and drink, the closer he pursues his study of the history of the feasting. He reads it over and over again, he commits it to memory, he presses it with fervour to his heart, he kisses it with reverence, he lays it for a pillow when he sleeps, and wakes but to read anew. But still he finds no relief; in spite of himself his soul hungers and thirsts for food, such as his parents enjoyed, and he pines out a wretched existence.

But reading still the history of the past, he discovers at last that he had overlooked an important sentence—a sentence which informs him that he must partake of the food for himself as they did for themselves, or starve to death; and at the same time a messenger arrives with food and wine in plenty, and kindly invites him to eat and drink; nay, says he, my instructor told me that this history was all the food I need; that it was enough for me to read and believe that my fathers eat, that it was all the same as to eat myself. But, says the kind instructor, that man was a deceiver, he has imposed upon you. Does not common sense teach you, does not the history itself teach you, that you must feast as well as they, or perish forever?

The poor starving man is at last brought to his senses, and is prevailed on to eat and drink and live. His spirits are then renewed, his soul is satisfied, and he looks with astonishment and wonder upon his former absurdity and that of his teacher, and is

surprised to think that such foolish ideas should ever have entered the human mind. So is the man who, led by the vain traditions and precepts of men, is made to believe that the gifts of revelation, vision, the ministry of angels, and prophecy, and all the keys of knowledge which the ancients did enjoy, are not now needed, or to be enjoyed; but that the Bible, which contains the history of them, is all that is necessary. O ye hungry, famishing souls, who have thus been deceived, rouse from your slumbers, break off the shackles of your minds, burst through the thick darkness and gloom of ages, which you are surrounded, and emerge forth into the light and liberty of the gospel, that you may enjoy those great and glorious privileges which have been hid from ages and generations, but which are again made manifest in these last days, for the restoration of all things spoken by the prophets.

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,
THURSDAY, JULY 24, 1851.

Our patrons must again excuse us for a long delay in the issue of the Islander. In this place a printer cannot be had to supply the place of any workman who may be called away. And in the midst of such persecutions as we have passed through, it would hardly be possible to keep the publication going on regular, even if workmen could be had.

For nearly a month three-fourths of the men residing on the Island have been away, either as defendants or witnesses. The labour of the fields, even, has fallen upon the women. But it has not been neglected. The crops are well cared for, and in an excellent condition. Indeed, if arrests and prosecutions founded on false witnesses continue, we shall hand over the printing office also to them, and thus keep work moving.

The workmen of the office were absent at Detroit three weeks as witnesses, and previous to that time they were called from the office so much that they could not attend to the publication of a paper for more than a fortnight. We think we shall now be left at rest for a time. If we are not, it is harder on us than our subscribers.

IMPRISONMENT OF THE PROPHET, AND MANY OF THE SAINTS.

On the 24th day of May last the U. S. war steamer Michigan, with a large number of civilians and a full complement of men and arms, came into this place charged with the duty of arresting the prophet and some thirty of the saints, who were accused of every crime known to the laws of the Union, from treason to building a camp fire on a naked beach, with sticks of dry wood which grew on Congress land.

Disappointed at meeting with no resistance, and finding no hostility, they finally determined on taking nobody but James J. Strang, Joseph Ketchum, Finley Page and William Townsend. Mr. Strang became bail for four others, and all the rest were discharged.

At Detroit, where the prisoners were taken, fourteen bills of indictment were found against Mr. Strang, and thirty persons in all were indicted. The proceedings were kept up incessantly until the 8th of July, when a verdict was rendered in favour of thirteen defendants, and they were discharged. This decision also discharged ten others, who had not been taken into custody, and in effect overthrows the whole prosecution.

Pending these proceedings sixteen others were arrested and taken to Mackinac, charged with murder, whose only fault was assisting an officer in the execution of process in a case of violent and dangerous resistance, and under the imperative direction of the law officer of the State. Fourteen of these are yet (July 23d) in custody, but it is thought they will soon be discharged.

Several other arrests have been made on various pretences, but in every case the parties have been set free. During these proceedings the policy has been openly avowed, by our enemies, of continuing the arrests, until they took off all the men, and then to drive off and destroy their families. But this attempt has signally failed. We are rapidly returning, while others of our brethren are gathering up, and the legal redress which we shall seek for these wrongs will tend to scatter our enemies, or gather them to their appropriate resting place at Jackson.

In the whole course of this persecution, with perjury and falsehood without stint against us, no one has been found guilty of an offence, even on the showing of the prosecution. Generally the defendants have introduced no witnesses, and in no case was it necessary in order to their acquittal.

These prosecutions have been carried on with the purpose (in many cases avowed) of destroying the settlement here, but we shall outlive them all, and live to remember the authors of them. The Lord reward them according to their works.

The government has expended more money in this attempt to crush this infant settlement than the whole of Beaver Island would sell for. In some countries governments are instituted for the protection of the weak. We have even heard old people say that such purposes were once entertained in the United States, but we do not ourselves recollect the fact. We are inclined, however, to credit it; for we found in Detroit a righteous Judge, but he was appointed to office so long ago that we cannot remember his patron.

THE POST OFFICE AT BEAVER ISLAND.

We are at a loss to understand the action and purposes of the Post Office Department in regard to the Office here. Last April a petition was sent to the Department, asking the removal of the present Post Master, and the appointment of another, and giving as reasons,

1st. That the P. M. does not reside here, but twelve miles off.
2d. The Office is kept at an

out of the way place, exceedingly inconvenient to the inhabitants.

3d. That it is kept in a filthy drinking shop, of the very lowest order; where gambling, brawling and fighting are constantly going on.

4th. That citizens calling at the P. O. on business had been frequently beaten, and in some instances robbed of their letters before leaving the Office.

5th. That letters, and especially money, were not safe in the hands of the person allowed to handle them in the P. O.

This petition was sent by the inhabitants of the township of Peaine, in their corporate capacity, after having been adopted at the regular annual town meeting, by a unanimous vote; and was certified by the members of the Township Board, and the authenticity of the vote and signatures proved by the seal of the Circuit Court. And yet no attention has been paid to it.

Why no attention is paid to it, is more than we can divine. That the Department might have no political objection to appointing a competent and trustworthy P. M., we requested the appointment of a well known Whig.

By the rule of the Department, long since established and well known, *non est* alone is sufficient ground of removal. Indeed, if Mr. Wright, the P. M. appointed by the late Democratic administration, kept the P. O. himself, we presume we should not object to him. We do not believe he would read, retain or plunder his neighbour's letters, whatever his subordinates may do.

As it is, an indefinite number of persons, without character, who have not taken the oath of office, have access to all mailable matter, without any restraint whatever; mails are sent in a common bag, without a lock, and frequently in no bag at all, by persons not sworn as carriers, and utterly destitute of moral character or personal responsibility. The Department is fully informed of these facts, on the oaths of some of the most respectable citizens and public officers of the county, and yet they pay no attention whatever to it.

Is it their intention to make the laws universally despised, by placing the administration of them in the hands of the most despicable; those who do not know enough to keep them, if they had the disposition, and have not the slightest wish to do so? or what is the explanation of this singular conduct?

LIBERALITY OF THE WHIG ADMINISTRATION.

Many of the papers, including not a few leading Whig papers, are out upon Mr. Fillmore's administration for its disregard of the common rights of the African race. However just this complaint may be in other places, it could not be made here.

Mr. Praiseworthy Bower, a quadron of the first water, possessing all the peculiarities, moral and physical, of that race, holds the office of U. S. Deputy Marshal, and this appointment can only have been made on the sole

ground of *unblessed* merit; for Mr. Praiseworthy has not even the recommendation of being a Whig. He is a Loco Foco, dyed in the wool.

LOST OVERBOARD.

Joseph B. Tyler, a young man aged twenty-one or two years, fell overboard from the brig Constitution about the 30th ult., off this Island, on her last trip up, and was drowned. He was engaged in shanking reefs out of the main sail, and it was not known by the crew that he had fallen over until they heard his cries from the water. The boat was lowered and the vessel heaved to, but before his comrades could reach him he sank beneath the waves. Young Tyler was an old schoolmate and acquaintance of ours, and was respected by all who knew him. He was a favourite with the officers and crew of the Constitution, by whom his loss is greatly deplored. He was a resident of Saybrook, Ashabua Co., Ohio.

Any person discovering the body of said deceased on the shores of the Islands in this vicinity, will confer a great favour on his relatives and friends by having the information of its whereabouts at this office.

Locally P. Kim is appointed County Judge of Mackinac county until the first day of January next, in place of Samuel Abbott, deceased.

Also, Hiram S. May to be Circuit Court Commissioner for the county of Mackinac.

We learn from our exchanges that the cholera is spreading to considerable extent in the southern States. We have also heard of a few cases in the eastern and northern States. But we hear of no sickness here.

We have received the August number of Godey's Lady's Book, containing his usual beautiful variety of plates and reading matter. We have also received two or three back numbers, for which we sent some time since.

The weather for a few days past has been very warm and pleasant, and the prospect for an abundant crop of potatoes and grain is good.

Our thanks to Captain Douglas, of the Propeller Troy, for late eastern papers in advance of the mail.

TO MY PRIVATE CORRESPONDENTS.

You will please hereafter address me at the Post Office at Mackinac, instead of this place. I am unable to obtain letters through the office at this place, and prefer to send fifty miles rather than have my correspondence entirely cut off.

JAMES J. STRANG.
July 20, 1851.

NOTICE TO CORRESPONDENTS.

All persons writing by mail to this office are requested to direct their communications to Mackinac, instead of Beaver Island. We do not deem anything, even the most ordinary and unimportant letter safe in the hands of some

men in the P. O. here, and we can get them from an office fifty miles off with less trouble and delay.

MORMON PERSECUTION.

We are gratified in being enabled to announce a verdict of acquittal in the United States District Court, of all the defendants. We had feared that such would not be the result, notwithstanding our entire confidence in their innocence. The laboured efforts made by the *Advertiser* clique, in Detroit, to convict the defendants in advance of the trial, we had feared would have been felt in the jury box.

The jury, we learn, was composed of ten Whigs and two Democrats, from which we infer the result to be anything but gratifying to those who have attempted to enlist the elements of political warfare for the purpose of convicting men innocent of the crime allged against them.

The *Free Press* of the 10th inst. reads the *Advertiser's* a beautiful homily upon the impropriety of leading itself to such base uses as manufacturing through its columns public opinion, to be felt in the jury box. We perfectly agree with the *Free Press* in the most manly and noble course, and our forbear entering our solemn protest against the employment of branded and convicted felons, with promises of reward to hunt out and report the moral delinquencies of our fellow citizens, and by their own hands bring down their victims to be led with themselves.—*St. Albans Chronicle.*

The trial of King Strang and other Mormons, in the U. S. Court, in Detroit, for obstructing the mail, &c., has been concluded—verdict of the Jury, *not guilty*.

While we have no doubt this verdict, by an honest jury, is justified by the evidence in the case, and in strict keeping with every principle of right and justice, it could not have been otherwise than positively mortifying to the Detroit *Advertiser*. That paper with a great flourish of trumpets, heralded the departure of District Attorney Bates and Marshal Knox, with the U. S. war steamer to Beaver Island, to arrest Strang and his party—gave its own one-sided and bitterly prejudiced version of the affair, and to complete the matter, as fully prejudged the case and condemned the parties unheard—a step grossly abusing the license of the press, and for which no excuse can be offered. Nor did the *Advertiser* stop here. Thwarted in its designs to wreak vengeance on the Mormons by the verdict of an intelligent jury, it barely attacks the District Judge by insinuating that this verdict was rendered because of instructions by the court. Verily, this is a poor subterfuge to escape the indignation every man must feel for the unprecedented and unjustifiable course of the *Advertiser*. It is a hard lesson—may it not be in vain.—*Arch. St. Journal.*

DISMAYED.—The brig Chicago, Capt. Napier, arrived this morning with a cargo of corn from Chicago, reports that on the 29th ult. she was struck by a squall

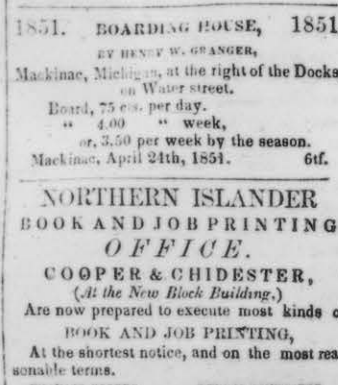
St. James, Beaver Island, July 18th, 1851.
EDITOR'S ISLANDER.—I have just returned from the region about Grand Rapids, Mich., and take pleasure in informing your readers that the prospects of those engaged in the gospel ministry there are good. We had an interesting Conference ten miles north of the Rapids, which was well attended. Calls and invitations to preach came in to us from various quarters. We found some excellent friends ready to sustain and assist us, and the late persecutions, instead of stopping the progress of the gospel, seemed to give it a new impetus. Going without purse or scrip, we wanted for nothing. The lies about us in the newspapers were too ridiculous to be credited by sensible men, and a spirit of inquiry for the truth was found in many places. Bro. Preston is there, dispensing the words and sacraments of the gospel. Truly

Henry county, Alabama. A delegation was sent from Milton, Santa Rosa Co., Florida, to get him from the authorities in Alabama and bring him to Milton, which was done. Yesterday he was executed in Milton by the people without a trial. The negro who assisted him belonging to Joseph Forsyth, was also hanged at the same time yesterday, Friday, May 30, at half past twelve o'clock.

He confessed the crime, and said he richly deserved death, for he had been a villain all his life. He had twenty wives living, and had killed sixteen men, and all he was sorry for, was that he was not permitted to live to kill four more. He and the negro Jack were both hung to one tree and buried in one grave. Repentance and remorse were strangers to him. He said his father and brother were both hung. He refused to make any further confession, as he would implicate many heads of families who passed as respectable, and would thereby

" " Ohio, from Chicago.
 " " Allegheny, from Buffalo.
 " 20 Stea. Columbia, from north shore.
 " 21 Sch. Wm. Foster, from Detroit.
 " " Reside, from below.
 " " Two Brothers.
 " 22 " Dolphin, from Fox Island.
 " Prop. Niagara, from Chicago.
 " 23 Sen. Julia, from Sand Bay.
 " 24 Prop. Rochester, from Buffalo.
 " " Ontario, from Buffalo.
 " 25 Sen. Michigan, from Green Bay.
 " 26 Prop. Delaware, from Buffalo.
 " 27 Prop. Gen. " " from Buffalo.
 " " Wing and Wing, from Buffalo.
 " " A. the master, from below.
 " 28 Sen. Julius B. Norton, from Buffalo.
 " 29 Three master.
 July 1 Sch. Dolphin, from Fox Island.
 " 1 Sch. Julia, from Fox Island.
 " 2 Prop. Lady of the Lake, from Chicago.
 " 3 Sen. J. D. Norton, from Green Bay.
 " 3 Prop. Troy, from Buffalo.
 " 4 Sen. Julia, from west side Beaver.
 " 4 Three master, from Fox Island.
 " 5 Prop. Oneida, from Buffalo.
 " 7 Prop. Gen. Taylor, from Chicago.
 " 7 Prop. Allegheny, from Buffalo.
 " 7 Stea. Michigan, from Buffalo.
 " 8 Sch. Marengo, from Detroit.
 " 9 Prop. Troy, from Chicago.
 " 10 Stea. Columbia, from Mackinac.
 " 11 Stea. Michigan, from Green Bay.
 " 11 Three master.
 " 11 Prop. Oneida, from Chicago.
 " 12 Prop. Republic, from Buffalo.
 " 13 Sen. J. D. Norton, from Buffalo.
 " 14 Sch. Julia, from High Island.
 " 14 Stea. Wisconsin, from Buffalo.
 " 15 Prop. Lady of the Lake, from Buffalo.
 " 17 Sen. J. D. Norton, from Green Bay.
 " 19 Prop. Republic, from Chicago.

" 18 Prop. Troy, for Buffalo.
 " 19 Prop. Ohio, for Buffalo.
 " 19 Prop. Lady of the Lake, for Chicago.
 " 19 Prop. Allegheny, for Chicago.
 " 19 Stea. Columbia, for the north shore.
 " 19 A large Brig, bound up.
 " 20 Stea. Columbia, for Mackinac.
 " 21 U. S. Stea. Michigan, for Detroit.
 " 21 Sch. Wm. Foster, for Mackinac.
 " 22 Sch. Roselle, bound up.
 " 22 Prop. Niagara, for Buffalo.
 " 23 Sch. Two Brothers.
 " 23 Sch. Julia, for Sand Bay.
 " 24 Prop. Pocahontas, for Chicago.
 " 24 Prop. Ogontz, for Chicago.
 " 25 Stea. Michigan, for Buffalo.
 " 27 Sch. Dolphin, for Fox Island.
 " 27 Prop. Delaware, for Chicago.
 " 29 Stea. J. D. Morton, for Green Bay.
 " 30 Brig Constellation, for Chicago.
 " 30 Brig Wing and Wing, for Chicago.
 July 1 Three master, for Fox Island
 " 3 Prop. Lady of the Lake, for Buffalo.
 " 3 Sch. Julia, for west side Beaver.
 " 3 Stea. J. D. Morton, for Buffalo.
 " 3 Prop. Troy, for Chicago.
 " 5 Prop. Onaida, for Chicago.
 " 7 Prop. Gen. Taylor, for Buffalo.
 " 7 Prop. Allegheny, for Chicago.
 " 7 Stea. Michigan, for Green Bay.
 " 9 Sch. Marengo, for head of Beaver.
 " 9 Prop. Troy, for Buffalo.
 " 10 Stea. Columbia, for Swish-wau.
 " 10 Sch. Julia, for west side Beaver.
 " 11 Stea. Michigan, for Buffalo.
 " 11 Prop. Onaida, for Buffalo.
 " 12 Prop. Republic, for Chicago.
 " 13 Stea. J. D. Morton, for Green Bay.
 " 14 Stea. Wisconsin, for Chicago.
 " 16 Prop. Lady of the Lake, for Chicago.
 " 17 Stea. J. D. Morton, for Buffalo.
 " 19 Prop. Republic, for Buffalo.
 " 21 Sch. Dolphin, for Mackinac.
 " 22 Prop. Troy, for Chicago.
 " 22 Stea. Michigan, for Green Bay.



THE RIVER.

Thou swift gliding river,
On thy murmuring stream,
How calmly at evening
Sleep moonlight's pale beams:
By thy smooth shining waters
I've stood many times,
While thy voice was sweet,
As the last vesper chime.
Thy pure bosom mirrored
The sky on its breast,
Where it slept in the sunlight,
Like an infant at rest;
And thy bank of reeds
By the green drooping willow,
As they leaned o'er thy wave,
Like hope o'er death's pillow.
By thy clear silver stream,
Loved river of light,
How oft have I wandered
When all things were bright;
The fields clothed in beauty,
Were spread far away,
While the dew-drops like pearls
On the bending grass lay.
O, home of my childhood,
Lov'd scenes of my youth,
Ye come back to memory,
With beauty and truth;
The old woods of pine,
The hills green as ever,
But dearest of all
Is that sweet gliding river.

"LADOKA."

Correspondence of the Old Colony Memorial.
Mackinac, Mich., Dec. 1st, 1850.

Mr. Editor:—All the world has seen, heard, written and read of Mackinac. But I doubt if a few words of familiar description would fall on the ear of many as an old told tale. The Island of Mackinac is a mountain in the western extremity of Lake Huron, about two miles by three in extent, and 650 feet high, lying in the jaws of the Straits of Mackinac, as you pass into the Straits, from Lake Huron. North and west of it the Straits are 4 miles wide, separating it from the upper peninsula of Michigan. South, a Strait of a mile separates it from Round Island, about a half mile in extent, and immediately beyond that is Bois Blanc Island stretching 10 miles S. E., and separated from the southern peninsula by a channel four miles wide.

Mackinac Island as I said, is a mountain in the Lake. Upon its extreme summit, and nearly central in the Island, is an old dilapidated fort, long since abandoned. At the top of a bold bluff on the south side of the Island is the present Fort Mackinac, a rocky affair, kept by a garrison of 28 men, and perfectly commanded by the heights where the old fort has gone to decay.

At the bottom of this bluff, is the town of Mackinac. It consists of only two streets, one of them extending a mile around the open and indifferent harbour, immediately under the bluff, and built up on only one side. The other street lays back of this and parallel to it at the west end of the town, and terminating against the bluff immediately under the fort. There are a few decent looking plain buildings in the village, but most of it consists of old rickety, outlandish looking buildings; not a few of them consisting of cedar poles set up in the ground, and in some instances, weather-boarded and roofed with cedar bark. Others again are indifferent framed work, the panels filled with short bits of poles, laying horizontal from stud to stud, and pointed, outside and in, with lime, and sand. Even the yard and garden fences are generally palisades of cedar posts set up in the ground, post against post.

The harbour is an open road, with no barrier between it and the tempests of Lake Huron. It is only exposed however to storms from the east. Nearly all the steamboats running on Lake Michigan stop, going and returning, making the average stoppages equal to two first class steamers daily. About a dozen sailing vessels are engaged constantly from Mackinac, to all the fishing grounds and settlements in the region. They give to the place activity and commercial importance. The freight gathered up by them keeps up the inducement to all the large boats to call at Mackinac rather than at other places in the region, and secures to it its present importance.

But the Island is destitute of timber, and nearly destitute of soil. There are but three farms on it, and they are of the most indifferent quality. It has no manufacturers, but the making of fish barrels, and that could be done in other places to better advantage, but that the shops are already established at this place. Even fuel for the inhabitants cannot be obtained on the Island; and there are fifty places in the region possessing more advantages for places of trade than Mackinac.

The present town of Mackinac was commenced some seventy or eighty years since; after the destruction by the Indians of the settlement at old Fort Michilimackinac, which was situated at the narrowest part of the straits and at the extreme northern point of the peninsula. The country was then filled with hostile Indians, and the Island of Mackinac was selected as the most defensible position. The British kept a garrison here till the country was given up under Jay's treaty—I believe in 1795. The United States immediately garrisoned it and retained it till 1812, when it was taken by the British. At the close of the war it was again given up to the United States, and they have kept a garrison there ever since.

The white inhabitants have not been free from fear of Indian hostilities till within the last 16 years. Every trader sought to get his business under the guns of the fort. Hence all the trading establishments were built up at Mackinac for the protection that the fort gave them, rather than as the best location for business.—The vast establishment of the American Fur Company, whose goods have sold to the amount of half a million dollars yearly, is here. The Indian Department of the U. S. has its situation here for all the upper region. For the same reason Mackinac became the county seat of a county which now includes a quarter of the State. Since the danger of Indian hostilities has passed by, the large amount of capital which has been invested at Mackinac serves to keep business there. The traders of the place are wealthy, and conscious that on the establishment and building up of other towns, this will lose its consequence, and are securing at Mackinac its present pre-eminence by every means that wealth, talent and influence can bring to bear.

Against them is the fact, that the steamboats to the upper Lakes can run the south channel, seven miles nearer, and in better navigation.—The harbour at L'Anvers on the southern peninsula at the mouth of Cheboygan river, is better than Mackinac. The river affords good water power where pine lumber is extensively made, and wood can be furnished to steamboats which at Mackinac cannot. L'Anvers being on main land is accessible by the inhabitants of the surrounding regions at all times—and is therefore more convenient as a market town.—Some enterprising Scotchmen have begun a settlement there and must soon make it a rival to Mackinac. The shortening of the distance and the supply of wood will draw the steamboats there, and with emigration and the settlement of a fine region of back country, this town will soon raise to importance.

Forty-two miles west of Mackinac is the town of St. James, the chief town of the Mormons, on Big Beaver Island. St. James is just west of the usual channel of the boats from Buffalo to Chicago, Green Bay and all the towns on Lake Michigan. It has the best harbour between Chicago and Buffalo, it being a bay one mile across either way, perfectly land-locked, with from 25 to 30 feet water, and good anchorage; not a rock in it, and in places the shore is so bold that passengers can be landed from the gangway plank on shore without a dock. This harbour is in the very centre of the fishing region, and the place to which naturally all the fish should be sent to be shipped to distant markets, and where the fishermen could most easily get their supplies. The Island is sufficiently extensive for 1000 good farms, and is being rapidly brought into cultivation, which will fill the markets of the town with the supplies necessary for trade, all of which Mackinac is destitute of. It is well timbered, and is furnishing enormous quantities of wood to the steamboats, by which means transportation and passage can be obtained from there as readily as at Mackinac. The inhabitants are obtaining small sailing vessels and making efforts to draw the fishing trade there also, in which they must succeed as soon as they can enlist a little more capital, as the fishermen can send to St. James for supplies and store their fish at less than half the expense they can at Mackinac. It is to the fishing region what Boston is to New England, geographically, but Mackinac is the same as Halifax. Two years ago the fish caught in the harbour were sent to this place to be shipped. This year I learn that 15,000 barrels were shipped for Cleveland, Buffalo and Rochester by various persons at St. James.

I will not attempt to speak of St. James at the present except as a rival of Mackinac, because I expect to visit it before leaving this region. Three years ago last May, Mr. Strang, the Mormon Prophet, passed through this place accompanied by four of his followers, on his way to Beaver to begin the Mormon Settlement there. They sold their blankets for their passage over, remained four weeks on the Island, exploring, and supporting themselves principally by hunting, and leaving two to begin the settlement, he with the two others returned in a fish boat which happened to call there. Not a single man of capital has joined them, and yet they now have a flourishing village of 700 inhabitants, and a commerce of \$100,000 a year, exports, and a still greater amount of imports.

As a fortress commanding the entrance to Lake Michigan, Mackinac is likely to maintain its consequence, long after it loses it as a place of commerce. Its position at the very opening of the straits, its height above all the surrounding lands and its bold rocky cliffs, make it naturally a strong and valuable situation. Yet even in this respect should we prevail on this line for a long period it might lose its consequence. Vessels can pass either side of it beyond the reach of its guns.—But eight miles to the west of it where the straits is not above 3 1/2 miles wide there is a flat in the middle of the strait with but 4 feet water on it. On that flat a castle could be built at a moderate cost which would entirely command the passage, and would itself be impregnable.

Among the curiosities of Mackinac are Lover's leap to the west, and folly rock to the east of the town, each 250 or 300 feet high, overhanging, and the scenes of several interesting Indian legends. Arch rock on the east side of the Island, where the path up the mountain passes under two enormous natural arches. We approached the rock, an enormous cliff almost

perpendicular above the narrow beach, and turning into a gorge with the rock overhanging on the right after climbing up a steep path fifty feet, came to an opening 20 feet high and 40 wide extending quite through the rock to the right. As we got through that looking up the hill to my left what was my astonishment, at seeing the steep ascent spanned by another arch 150 feet high and spanning 150 feet from side to side. The body of rock which forms this arch is perhaps 20 feet deep and 6 feet thick, but at the very top presents a surface not more than a foot wide. The more bold visitors usually try the feat of walking over it. I reserved my courage for a more pressing occasion.

Near the centre of the Island, but to the north of the old fort and not at its highest part is the pyramid rock, a natural obelisk standing on a small hill of rock and of a block of cavernous limestone, perhaps 60 feet in diameter and 130 feet high. In the north side is an entrance and a cavern large enough to secure a dozen men. The entrance of the cavern is about 20 feet above the surface. Upon the very apex of the Island and on the wall of the old fort is an observatory, from which in clear weather you can get a view of the country for 70 miles in every direction, and including some of the grandest scenery ever looked upon by the eye of man. In the east the eye barely reaches the 30,000 Islands of Lake Huron; to the west it includes the Mormon Islands; to the north on the hills and rocks, the narrow valleys and the steep ridges of the upper peninsula and the mountains beyond the Sault; to the south on the extensive prairies and the variegated forests of the lower peninsula. In all directions are lakes, bays, rivers and islands, rich in the exuberance of nature's beauties, and here and there cursed by the hand of man. Several times a day the majestic steamboats of 600 to 1100 tons burthen come puffing by, and in strange contrast ever and anon the frail bark canoe of the Indian shoots out from some lone bay, proving itself quite as much the spirit of the wave as the best workmanship of the white man.

Speaking of bark canoes I must tell you a tale. Several years ago the Propeller Republic stepped at Mackinac on her last trip up, very late in the season. Four gentlemen passengers went out to look over the Island and when they returned the Propeller had left and was five miles out. It was the last boat of the season, and after attempting in vain to call the attention of the Capt. by signals, they gave up in despair, to remain on the island till spring. An old Indian offered to put them aboard the Propeller for \$5 apiece. The offer was not to be refused, and getting a good Indian boat crew aboard, he stowed his passengers for ballast, and seating every Indian in the bottom put out. The Propeller was now 5 or 6 miles out, and the wind blowing a tempest, but before they passed the lightship, 23 miles west of Mackinac, he was alongside. As the canoe approached the Capt. got up steam as high as he dared, to show that he could go faster than the canoe, but the Indian, not to be beat in that way, made an extra effort with all hands, and actually paddled his canoe around the Propeller. The black bark canoe sits the lightest on the water of any craft ever built, and for heavy and light weather is doubtless the fastest sailer. Truly and sincerely, S.

WEAVING IN IRON.

The new cloth just coming into use.—What an improvement.—Strange as the idea may seem, it is no less strange than true; that iron of a thickness that would make it appear impossible that could be worked by any other agency than the forge, the anvil, and the hammer, is now, by the aid of new and powerful machinery, woven into the most beautiful patterns, and the designs varied with almost the same facility as in the weaving of a carpet, or a table cover. The specimens that we have seen, excel in beauty and finish any iron railing that we have ever seen, and do not cost more than half the ordinary cost of even cast iron railing. Many of the first class counting houses and offices in New York, are now fitted up with this railing in preference to any other heretofore or at present in use.

The uses of the invention, however, are not confined to railings, as the most tasteful verandas, window gratings, garden fences, &c., are made by it. The coal miners of Pennsylvania prefer it above all other modes, for their screens. Charleston and New Orleans each have parks enclosed with it, and many of the rich southerners have their flower conservatories enclosed in the same manner. In fact, wherever it has been introduced, it has come into almost unlimited favour. The peculiar advantage it possesses over all other kinds of railing, is, that in its manufacture, the rod or wire is so cramped that in the weaving process they are crossed in a manner that one binds the other, thus giving a mutual support to the whole, that renders it more durable than work twenty times its weight made in the old way.

John Wickersham, of N. Y., the ingenious inventor, also manufactures a superior article of iron wire farm fences, that cost but little, will last a man his life time, and are easily constructed. In thinly wooded countries they will come into rapid demand, as they already are in many parts of Europe. Add to these, one more article. Mr. Wickersham manufactures a bedstead of iron so constructed that it can be shut up during the day time, and will require but a few inches of room from the wall out, is bug proof, and easily managed. We think his store is worthy a visit to those who visit the city of New York.—*Albany Register.*

WEATHER TABLE, FOR THE WEEK ENDING JUNE 2, 1851.

	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Course	& velocity of the	wind.
	S. R.	9 A. M.	3 P. M.	9 P. M.	S. R.	9 A. M.	3 P. M.	9 P. M.			
Tuesday,	27	0 44	0 48	0 47	E.	3	E.	4	N. E.	4	S. E. 1
Wednesday,	29	0 44	0 51	0 46	N. W.	4	N. W.	1	N. E.	3	N. E. 3
Thursday,	29	0 48	1 59	6 55	3 48	N. W.	2	N. E.	2	N. W.	2
Friday,	30	4 46	5 52	6 60	9 45	W.	3	W.	2	E.	1 N. W. 1
Saturday,	31	1 50	1 52	0 50	1 50	S. E.	3	S. E.	5	S. E.	6 S. E. 5
Sunday, June	1	0 54	8 55	2 63	4 50	S. W.	5	S. W.	7	S. W.	6 W. 4
Monday,	2	3 46	2 50	7 58	1 43	W.	6	N. W.	5	N. W.	4 W. 1

MATRIMONY AMONG THE INDIANS.

An aged Indian, who, for many years, had spent much time among the white people, both in Pennsylvania, and New Jersey, one day observed that the Indians had not only a much easier way of getting a wife than the whites, but also a more certain way of getting a good one.

"For," said he, in broken English, "white man court—court—may be one year—may be two years before he marry. Well—may be then he get good wife, but may be not—may be very cross! Scold so soon as get awake in the morning! Scold all day! Scold until sleep! all one—he must keep her. White man have law forbidding throw away wife, she be ever so cross—must keep him always.—Well, how does Indian do? Indian, when he see industrious squaw, he go to him, place his two fore fingers close aside each other, make two like one; then look squaw in the face—see him smile—this is all one—he say yes! So he take him home—no danger he be cross! No, no—squaw know too well what Indian do if he be cross! throw him away and take another! Squaw do everything to please husband, he do everything to please squaw—live happy."—*Ledger.*

LABOUR AND GOOD TEMPER.

The doom of labour is a blessing, not a curse, and it is a sound maxim, in time of enlightened philanthropy, to assume that poverty is the result of want of occupation, for it is idleness that begets seven-eighths of the vice, profligacy and crime, that twine with poverty.

Let young people remember, that industry and good temper will gain them more esteem and happiness, than the genius and talents of all the bad men that ever existed.

Keep at work if you would be happy—there is more true enjoyment in sweating an hour than in yawning a century, and in one victory over yourself, than in a thousand paroxysms of anger, or gratifications of revengeful feelings.

THE LADIES.

A Female Society down east, passed the following resolutions:

That we will receive the attentions of no "so styled" young gentleman, who has not learned some business, or engaged in some steady employment for a livelihood. For it is to be apprehended that after the bird is caught it may starve in the cage.

That we will promise marriage to no young man who is in the habit of tippling, for we are assured that his wife will come to want, and his children go barefoot.

That we will marry no young man who is not a patron of his neighbourhood paper, for we have not only strong evidence of his want of intelligence, but that he will prove too stingy to provide for his family, educate his children, or encourage institutions of learning in his vicinity.

SINGULAR CASE.

A woman in the First Municipality of New Orleans, about four weeks ago, presented her husband with three fine boys at a look. On the morning of the 10th ult., the woman was again taken ill, and soon afterwards gave birth to a fourth boy. This is one of the most singular cases on record, says the physicians.

DOUBTFUL.

It is said that an enthusiastic amateur in Havana, while watching Jenny Lind in one of her walks, saw her gently stumble over a brick. As soon as she had passed on, he rushed to the spot, and in order to testify his admiration captured the brick and carried it in his hat ever since.

A Rhode Island lad, under examination by a Connecticut schoolmaster, being asked: "How many gods are there?" The boy, after scratching his head some time, replied: "I won't know how many you've got in Connecticut; but we have none in Rhode Island!"

A certain divine about to change his congregation, mentioned that subject from the pulpit. After service was over, an old negro man, who was one of his admirers, went up to him, and desired to know the motives of his leaving his first flock. The parson answered, "I have a call."

"Av, massa," returned the negro, "who called you?"
"The Lord," answered the parson.
"Ay, massa, he called ye?"
"Yes, Jack, he called me."
"Massa, what do you get here?"
"I get six hundred dollars."
"And what you get to der place?"
"I am to get one thousand dollars."
"Ay, massa, the Lord call you till he be blind from one thousand dollars to six hundred—you no go!"

UNGUARDED SPEECH.

Henry Cary, a cousin to Queen Elizabeth, after having enjoyed her majesty's favour for several years, lost it in the following manner: As he was walking in the garden palace under the Queen's window, she asked him in a jocular manner:

"What does a man think of when he is thinking of nothing?"
"Upon a woman's promise," he replied.
"Well done, cousin," replied Elizabeth. Some time after he solicited the honour of a peerage, and reminded the Queen that she had promised it to him.
"True," said she, "but that was a woman's promise."

A WANT AS IS A WANT.

An editor somewhere advertises for a dog, after this fashion. We hope he got him: Wanted at this office, a bulldog, of any color, except pumpkin and milk; of respectable size, snub nose, cropped ears, abbreviated continuation, and bad disposition, who can come when called with a raw beefsteak, and will bite the man who spits tobacco juice on the stove, and steals the exchanges.

"My son," said Mr. Smith to his boy who was devouring an egg—it was Mr. Smith's desire to instruct his boy—"my son, do you know that chickens come out of eggs?"
"Ah, do they, father?" said young hopeful, "I thought that eggs came out of chickens."
The elder Smith drew back from the table sadly, and gazed upon his son, then put on his hat and went to his work.

CONUNDRUMS.

"Mr. Snow, I want to ask you one question."
"Propel it, den."
"Why am a grog shop like a counterfeit dollar?"
"Well, Ginger, I gibs dat right up."
"Does you gib it up?"—*Kase you can't pass it.*
"Oh, de Lord, what a nigger!" "Why am your head like a bag of dollars?"
"Go away from me—why am it?"
"Well, you always will hab de last word."
"Kase dere's no sense (cents) in it."

CAPITAL PUNISHMENT OF THE CHINESE.

A most cruel sentence.—A Chinese merchant accused and convicted of having killed his wife, was sentenced to die by the total deprivation of sleep. The execution took place at Amoy, in the month of June last. The condemned was placed in a position under the surveillance of three guardians, who relieved each other at every alternate hour, and who prevented him from taking sleep night or day. He lived thus for nineteen days, without having slept for a single minute. At the commencement of the eighth day, his sufferings were so great, that he begged as a great favour, that they would kill him.

TWELVE PERSONS BURNED TO DEATH.

A dear jug of Whiskey.—JOHN HANNEGAN, of Harrison county, Indiana, last week moved into a new house, and in the evening concluded to celebrate the event with a jollification, to aid him in which he obtained a gallon of whiskey. At 11 o'clock the neighbours discovered the house in flames, nearly consumed, and in it were HANNEGAN, his wife, seven children and mother-in-law, a man named Patrick Shane and another man, name is unknown—in all, twelve persons! One of the children was found near the door, where it is supposed to have fallen in trying to make its escape. A dear gallon of whiskey!—*Cin. Eng.*

A celebrated coloured preacher in speaking of the "division of the sheep and goats," said—"Bredon, you can see which side the culled pussons will be on, for dey hab de wool."

A Yankee has just invented a suspender that so contracts on your approach to water, that the moment you come to a puddle it lifts you over, and drops you on the opposite side.

Napoleon used to say: "A handsome woman pleases the eye, but a good woman pleases the heart. The one is a jewel, the other a treasure."

The best power to advance the marriage of a young lady, is, when she has in her countenance mildness, in her speech wisdom, in her behaviour modesty, in her life virtue.

Why should marriage be spoken of as a tender tie, when it is so confoundedly tough that nothing but death can cut it?

NORTHERN ISLANDER.

VOL. I.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JULY 31, 1851.

NO. 11.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, in-
variably, in advance.

All letters relating to the affairs of the pub-
lication, whether on business or otherwise,
should be addressed to COOPER & CHIDESTER,
and postage paid.

Advertisements will be inserted at \$1.00
per square (12 lines) for three insertions, and
25 cts. for every subsequent insertion. A lib-
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LOTTERY FOR LIFE.

AN INCIDENT IN THE WAR OF MEXICAN
INDEPENDENCE.

The following thrilling narra-
tive is from a recent translation
in Sharpe's Magazine. A Cap-
tain in the Mexican insurgent
army is giving an account of a
meditated night attack upon a
hacienda, situated in the Cordil-
lera, and occupied by a large force
of Spanish soldiers. After a vari-
ety of details, he continues:—

Having arrived at the hacienda
unperceived, thanks to the ob-
scure of a moonless night, we
came to a halt under some large
trees, at some distance from the
building, and I rode forward from
my troop in order to reconnoitre
the place. The hacienda, so far
as I could see in gliding across,
formed a huge parallelogram,
strengthened by enormous but-
tresses of hewn stone. Along
this chasm, the walls of the haci-
enda almost formed the contin-
uation of another perpendicular
one, chiselled by nature herself
in the rocks, to the bottom of
which the eye could not pene-
trate, for the mists which inces-
santly boiled up from below did
not allow it to measure their aw-
ful depth. This place was known
in the country by "the Voladero."

I had explored all sides of the
building except this, when I know
what scruple of military honour
incited me to continue my ride
along the ravine which protected
the rear of the hacienda. Be-
tween the walls and the preci-
pice, there was a narrow path-
way about six feet wide; by day,
the passage would not have been
dangerous, but by night it was a
perilous enterprise.

The walls of the farm took an
extensive sweep, the path crept
around their entire basement, and
to follow it to the end in dark-
ness, only two paces from the
edge of a perpendicular chasm,
was no very easy task, even for a
practised horseman as myself.
Nevertheless, I did not hesitate,
but boldly urged my horse be-
tween the walls of the farm and
the abyss of the Voladero. I had
got over half the distance without
accident, when all of a sudden my
horse neighed aloud. The neigh
made me shudder. I had reach-
ed a pass where the ground was
just wide enough for the fore-
legs of a horse, and it was impos-
sible to retrace my steps.

"Hallo!" I exclaimed aloud, at
the risk of betraying myself—
which was less dangerous than
encountering a horseman in front
of me on such a road. "There
is a christian passing along the

ravine! Keep back."

It was too late. At that mo-
ment, a man on horseback passed
round one of the buttresses, which
here and there obstructed this
accursed pathway. He advanced
towards me. I trembled in my
saddle; my forehead bathed in a
cold sweat.

"For the love of God, can you
not return?" I exclaimed, terri-
fied at the fearful situation in
which we both were placed.

"Impossible!" replied the
horseman in a hollow voice.

I recommended my soul to God.
To turn our horses round for want
of room, to back them along the
path which we had traversed, or
even to dismount from them,
those were three impossibilities
which placed us both in presence
of a fearful doom. Between two
horsemen, so placed upon this
fearful path, had they been fath-
er and son, one of them must in-
evitably have become the prey
of the abyss. But a few seconds
had passed; and we were already
face to face—the unknown and
myself. Our horses were head to
head, and their nostrils dilated
with terror, mingled together
their fiery breathing. Both of
us halted in a dead silence.—
Above was the smooth and lofty
wall of the hacienda; on the oth-
er side, but three feet distance
from the wall, opened the horri-
ble gulf. Was it an enemy I had
before my eyes? The love of
my country, which boiled at that
period in my young bosom, led
me to hope that it was.

"Are you for Mexico and the In-
surgents?" I exclaimed in a mo-
ment of excitement, ready to
spring upon the unknown horse-
man if he should answer me in
the negative.

"Mexico e Insurgente—that is
my password," replied the caval-
ier. "I am the Colonel Garduno."

"And I am the Captain Casto-
nas!"

Our acquaintance was of long
standing, and, but for mutual ag-
itation, we should have had no
need to exchange our names.—
The Colonel had left us two days
before at the head of the detach-
ment, which we supposed to be
either prisoners or cut off, for he
had not been seen to return to
the camp.

"Well, Colonel," I exclaimed,
"I am sorry you are not a Span-
iard—for you perceive one of us
must yield the pathway to the
other."

Our horses had the bridle on
their necks, and I put my hands
to the holsters of my saddle to
draw out my pistols.

"I see it so plainly," replied
the Colonel, with alarming cool-
ness, "that I should already have
blown out the brains of your
horse, but for the fear lest mine,
in a moment of terror, should
precipitate me with yourself to
the bottom of the abyss."

I remarked in fact, that the
Colonel already held his pistols
in his hand. We both maintain-

ed almost profound silence. Our
horses felt the danger like our-
selves, and remained as immova-
ble as if their feet were nailed to
the ground. My excitement had
entirely subsided. "What are
we going to do?" I demanded of
the Colonel.

"Draw lots which of the two
shall leap into the ravine."

It was in truth the sole means
of resolving the difficulty. "There
are, nevertheless, some precau-
tions to take," said the Colonel.
"He who shall be condemned by
the lot shall retire backwards.—
It will be but a feeble chance of
escape for him, I admit; but in
short, it is a chance, and especial-
ly one in favour of the winner."

"You cling not to life, then?"
I cried out, terrified at the sang-
froid with which this proposition
was put to me.

"I cling to life more than your-
self," sharply replied the Colonel,
"for I have a mortal outrage to
avenge. But the time is slipping
away. Are you ready to draw
the last lottery at which one of
us will ever assist?"

How were we to proceed to
drawing by lot? By means of
the wet finger like infants, or by
head and tail, like school boys?
Both ways were impracticable.—
Our hands imprudently stretched
out over the heads of our fright-
ened horses, might cause them to
give a fatal start. Should we
toss up a piece of coin, the night
was too dark to enable us to dis-
tinguish which side fell upwards.
The Colonel bethought him of
an expedient, of which I never
should have dreamed.

"Listen to me, Captain," said
the Colonel, to whom I had com-
municated my perplexities; "I
have another way. The terror
which our horses feel makes them
draw every moment a burning
breath. The first of us two whose
horse shall neigh—

"Wins?" I hastily exclaimed.

"Not so—shall be the loser.—
I know that you are a country-
man, and such as you can do
whatever you please with your
horse. As to myself, who but
last year wore the gown of a the-
ological student, I fear your
equestrian prowess. You may
be able to make your horse neigh
—to hinder him from doing so is
a very different matter."

We waited in deep and anx-
ious silence until the voice of one
of our horses should break forth.
This silence lasted for a minute—
for an age! It was my horse
which neighed first. The Colo-
nel gave no external manifesta-
tions of his joy, but no doubt he
thanked God to the very bottom
of his soul.

"You will allow me a minute
to make my peace with heaven?"
I said to the Colonel, with a fail-
ing voice.

"Will five minutes be suffi-
cient?"

"It will," I replied. The Colo-
nel pulled out his watch. I ad-
dressed towards the heavens, bril-
liant with stars, which I thought

I was looking up to for the last
time, an intense and a burning
prayer.

"It is time," said the Colonel.
I answered nothing, and with
a firm hand gathered up the bri-
dle of my horse, and drew it
within my fingers, which were
agitated with a nervous tremour.

"Yet one moment more," I
said to the Colonel; "for I have
need of all my coolness to carry
into execution the fearful manœu-
vre which I am about to com-
mence."

"Granted," replied Garduno.

My education, as I have told
you, had been in the country.—
My childhood, and part of my
earliest youth, had almost been
passed on horseback. I may say
without flattering myself, that if
there was any one in the world
capable of performing this eque-
strian feat, it was myself. I ral-
lied myself with an almost super-
natural effort, and succeeded in
recovering my entire self-posses-
sion in the very face of death.—
Take it at the worst, I had al-
ready braved it too often to be
any longer alarmed at it. From
that instant, I dared to hope
afresh.

As soon as my horse felt for
the first time since my rencoun-
ter with the Colonel the bit com-
pressing his mouth, I perceived
that he trembled beneath me.—
I strengthened myself firmly on
my stirrups, to make the terrified
animal understand that his mas-
ter no longer trembled. I held
him up with the bridle and the
hams, as every good horseman
does in a dangerous passage, and,
with the bridle, the body, and the
spur together, succeeded in back-
ing him a few paces. His head
was already a greater distance
from that of the horse of the Col-
onel, who encouraged me all he
could with his voice.

This done, I let the poor trem-
bling brute, who obeyed me in
spite of his terror, repose for a
few moments—and then recom-
menced the same manœuvre.—
All on a sudden I felt his hind
legs give way under me. A hor-
rid shudder ran through my whole
frame. I closed my eyes as if
about to roll to the bottom of the
abyss, and I gave to my body a
violent impulse on the side, next
the hacienda, the surface of which
offered not a single projection,
not a single tuft of weeds to check
my descent. This sudden move-
ment, joined to the desperate
struggle of my horse, was the sal-
vation of my life. He had sprung
up again on his legs, which seem-
ed ready to fall from under him,
so desperately did I feel them
tremble.

I had succeeded in reaching,
between the brink of the preci-
pice and the wall of the build-
ing, a spot some few inches broad-
er. A few more would have en-
abled me to turn him round, but
to attempt it here would have
been fatal, and I dared not ven-
ture. I sought to resume my
backward progress step by step.

Twice the horse threw himself
on his hind legs, and fell down
upon the same spot. It was in
vain to urge him anew, either
with voice, bridle, or spur; the
animal obstinately refused to take
a single step in the rear.

Nevertheless, I did not feel my
courage yet exhausted, for I had
no desire to die. One last soli-
tary chance for safety suddenly
appeared to me like a flash of
light, and I resolved to employ it.
Through the fastening of my boot,
and in reach of my hand, was
passed a sharp and keen knife,
which I drew forth from its sheath.
With my left hand I began ca-
ressing the mane of my horse, all
the while letting him hear my
voice.

The poor animal replied to my
caresses by a plaintive neighing;
then, not to alarm him abruptly,
my hand followed by little and
little the curve of his nervous
neck, and finally rested upon the
spot where the last of the vertebrae
unites itself with the cranium.—
The horse trembled, but I calm-
ed him with my voice. When
I felt his very life, so to speak,
palpitate in his brain beneath my
fingers, I leaned over towards the
wall, my feet gently sliding from
the stirrups, and with one vigour-
ous blow I buried the pointed
blade of my knife in the seat of
the vital principle. The animal
fell as if thunderstruck, without
a single motion; and for myself,
with my knees about as high as
my chin, I found myself on horse-
back across a corpse. I was
saved.

I uttered a triumphant cry,
which was responded to by the
Colonel, and which the abyss re-
echoed with a hollow sound, as if
it felt that its prey had escaped
from it. I quitted the saddle, sat
myself down between the wall
and the body of my horse, and
vigourously pushed with my feet
against the carcass of the wretched
animal, which rolled down into
the abyss. I then arose and
cleared at a few bounds, the dis-
tance which separated the place
where I was from the plain; and
under the irresistible reaction of
the terror which I had so long
repressed, I sunk in a swoon upon
the ground. When I reopened
my eyes, the Colonel was by my
side.

Never be cast down by
trifles. If a spider breaks his
thread twenty times, twenty
times will he mend it again.—
Make up your mind to do a thing,
and you will do it. Fear not if a
trouble comes upon you; keep
your spirits, tho' the day be a
dark one.

An idle fellow the other
day, complained bitterly of his
hard lot, said that he was born
on the last day of the year, the
last day of the month, and the
last day of the week, and he had
always thought it would have
been a hundred dollars in his pock-
et if he had not been born at all.

TRESPASSES UPON UNITED STATES LANDS.

As much has been said and done in this region of late about trespasses on government lands, we take this occasion to say,

1st. That every settlement made on government lands, for the purpose of permanent occupancy and improvement, is a *lawful* settlement, under the act of Congress granting pre-emption rights to actual settlers.

2d. That no subsequent neglect, on the part of the settler, to file in the Register's office the proper evidence of settlement, for the purpose of securing his pre-emption, can render the settlement *tortuous & invalid*. The entry being lawful, the party in possession has all the rights and immunities of a *tenant de jure*, until evicted by authority of law.

3d. That any person entering upon United States land, in pursuance of the pre-emption law, is in legal possession of the entire quarter section on which he resides, and has a lawful right to cut timber and make improvements on any part of it, and the timber so cut belongs to him as truly as though he had purchased and paid for the lands.

4th. That an action of trespass *quære clausum fregit* will not lie against any person, in actual possession of lands, for any act done in virtue of that possession, even though the original entry may have been *tortuous*. The gist of the trespass is the *entry with force and arms*, and a man cannot be said to so enter that which he already possesses.

5th. That the federal courts have not jurisdiction of trespass committed in the body of any county in any State in the union, though upon public lands.

This last proposition we are aware is contrary to the more common opinion, and the recent practice in many parts of the union. But the point has never been adjudicated, and a mere practice, without adjudication, has not the force of precedent.

The federal courts have jurisdiction of treason, because it is against the sovereignty of the union—of crimes against the post office laws, and the coinage, &c., by special grant in the constitution, without regard to the place where the crime is committed, so it is within the United States.

But of felonies and misdemeanors in general the federal courts have no jurisdiction, except they are committed in a fort, arsenal, light house reserve, &c., not in the body of a county in any State in the union.

And though an act of Congress should in express words give jurisdiction to the federal courts in actions for trespass on public lands, that part of the act would be inoperative, because unconstitutional and void. The jurisdiction of the federal courts is limited by the constitution, and cannot be extended by act of Congress.

The object of the pre-emption laws is to *legalize SETTLEMENTS and IMPROVEMENTS* on public lands prior to purchase, and with

a view to future purchase; and the law, by its terms, *requires* the pre-emptor to both settle upon and improve the land; to do which it is a common necessity to cut timber and make lumber of it. But if he has the right to cut the timber and make it into lumber, the United States have not the right to seize the lumber when made.

If these views are sound, a pre-emptor has a *perfect* right to cut on any quarter section of public land which he shall lawfully pre-empt any timber which is necessary for buildings, fences, &c., on the land. He has also the right to cut and destroy any timber which it is necessary to remove in clearing and improving the land. And as he has a right to burn up and destroy the timber for the purpose of clearing and improving the land, so he has a right to make into cord wood, staves or lumber any timber which it becomes necessary to remove in clearing the land; and the United States cannot lawfully seize it. The Marshal who should make a seizure would be liable to the owner in an action of trespass.

Beyond doubt the man who merely plunders the public domain, instead of settling and improving it, is liable, *in the State courts*, as a trespasser; and equally certain it is that the lumber made of timber so plundered is liable to seizure; but this principle will not bear against legal settlers under the pre-emption law, whether the evidence of their settlement are filed in the Register's office or not.

THE GATHERING.

We wish at the present time to impress upon the scattered saints the importance of gathering up to this place, without delay. It is the constant fault of many of the brethren that they are willing to answer the calls of God only after the time has gone by, and the expected blessing is lost. Had the saints responded to the call to gather up to this place, when it was first made, there would have been none of the trouble which we have had here. If those that remain behind will come up now, it will be well with them and us.

Why stay back? Many are waiting for an advance in the price of property where they are, with the view of making a better sale of their possessions. But property is likely to rise in value faster here than where they are. Others don't like beginning in a new country. But when it becomes an old country they are likely to find some insuperable difficulty in obtaining a possession in it.

There is another class who are afraid the chosen ministers of God will mould wrong institutions here, and are staying away on that account. Of all such we say, either come now, and make us acquainted with your more exalted wisdom, or stay away altogether.

If you have bought a farm and must needs stay and plough it, stay forever. If the gift of God is not worth receiving now, don't come and take it from us, after we have added our labour to it. We came up here to receive an eter-

nal inheritance, and don't like the idea that some of our brethren are stopping back, to come by and by and covet our possessions. The man who makes a farm here, makes it not to sell to a more rich neighbour, and crowd back again, but that he and his children and his children's children may possess it.

If you have married a wife, and cannot come, say it at once, that we may blot your name out of the book of remembrance. If you prefer her whims to the kingdom of God and its righteousness, you are not worthy of it, and had better give it up at once. Some women govern their husbands by smiles and tears; some by scolding and caressing; some by teasing and obstinacy; some by sickness and vigour; and some by quiet and hysterics. But the man of God rules his house, not in oppression, but in righteousness, and is respected and beloved by a wife more worthy than they all. He that will not do it, however unfortunate, deserves what he suffers.

THE LAND PIRATES' PRIZES.

We have heard of land pirates in various places, and of various characters, but never of any that matched in villainy the two, dressed up in a little brief authority, who represent on Beaver Island the dignity of the present administration of the U. S. government, or of Marshal Knox. McKinley and Bower have been round the neighbourhood *setting their MARK* on their prizes. And, gentle reader, what do you think they have seized? "Some square timber." Yes. "Anything else?" *Well, they have.*

"I should like to know what that can be. I can't find boards enough at the mill to make a cabin door of." Ah, you are not sharp enough for a land pirate. They have seized three pieces of loose plank on Johnson and McCulloch's spring pier, and some fifteen or twenty on Aldrich's, as many as one hundred sawlogs belonging to twenty different individuals, the timber for one framed house, and the logs for eight or ten log houses. They have put their mark on a stick of timber that was left in building the printing office, and a score of logs hauled out for a house of worship. Wherever you go through the woods and find a dozen staves remaining of a culled pile, look close and you will find "U. S." marked on the top one.

Go to any log cabin in the neighbourhood, so it belongs to a Mormon, and find a stock of boards or even a single board laid on the fence to season for fitting up the cabin for winter, and you will be sure to find the magic "U. S." inscribed on it.

But what can be the object of the United States in this? The stuff will not sell for enough to pay the expense of the seizures.

Oh, no, but three dollars a day from Uncle Samuel's money box at Washington, will pay the pirates for making the seizures, and if the stuff sells for more, they can employ agents to bid it off and make a second speculation out of it. And if a few suits should grow out of it, then it would be a pretty job for

them and a half dozen of their friends who don't earn a shilling a day to go down to Detroit as witnesses at \$57 a piece.

In addition to all this, some poor Mormon may be frightened out of his propriety, so that he will not dare roll up his house body, after the U. S. Marshal has seized the logs, and then as winter comes on there will be a better prospect of driving off the Mormons.

Reader, strange as it may sound in your ears, it is a simple truth, that the United States Marshal for the State of Michigan has sent two of his Deputies here to run around upon land pre-empted, settled upon, and improved, according to the laws of the United States, and seize logs, timber, shingles, &c., cut and provided for improvement of the land. And the Marshals have carried the matter to the extent of forbidding regular pre-emptors to cut tree or bush in making improvements. They have gone further, and have seized stuff cut on entered land, but provided for use on pre-empted land.

GOVERNMENT SEIZURES.

Prohibition of official power for the purpose of private plunder and personal revenge.

When Marshal Knox appointed his two pets, McKinley and Bower, to go around from house to house and pick up every board or stage that could be found seasoning for a cupboard shelf or a dye-tub, some wondered that the cord wood was not also seized. Not we. McKinley owned too much cord wood to go at that, lest the example being set his should be seized also.

But when a Constable had levied on a quantity of wood in collecting a debt due Johnson and McCulloch, Bower could not rest till he had seized that wood as the property of the United States.

With these men no act is too mean to stoop to, so they can injure and plunder any of the Mormons. Their power, as Marshals, is used, and intended to be used, only for that purpose. The U. S. have no duties for two Marshals to perform on this desolate island, with its population of six or seven hundred inhabitants.

FISHING.

The fishing business in this region has been very poor so far the present season. Indeed, the appearance for a few years has been that the fisheries are running out. Our opinion, however, is, that the fish are driven off by the throwing of the offal from packhouses into the water, and that by a more cleanly mode of conducting the business it would be fully restored. As it is, very few fishermen are making anything, and many are removing.

INFORMATION WANTED.

Whether PETER McKINLEY, Esquire, is United States Deputy Cooper, as well as United States Deputy Marshal? Or is he a kind of adopted heir to the plunder that the republic takes from her children? We don't know as this is any business of ours, but our Yankee curiosity is awakened when a United States Marshal goes to all the cooper shops in his neighbourhood and seizes their

stuff, and stops their work, and then gets all the hands he can employ, and sets them to work up the stuff in his own shop.

Wonder if the gallant Secretary of the Navy could not be induced to send the War Steamer Michigan up here to gather staves and hoop poles for Mr. Deputy McKinley's cooper shop.

The Mormons on Beaver Island give public notice that they have hoed their corn and potatoes, and sown their turnips, and are subject to the call of any who are ambitious to imprison them for the witness of Jesus and the word of God. There are a few names yet who have not been imprisoned for the gospel's sake. They are patiently waiting their turn.

ACCIDENT.

A fish boat belonging to Mr. Martin, with some 40 nets aboard, and \$300 or \$400 worth of tackle and fishing supplies, upset near little Fox Island, the 19th inst., and the property was all lost. There were three men on board, and they held on to the boat till Mr. Peter Tigert went out from Fox and took them off. Much credit is due to Mr. Tigert and the men with him for the courage with which they carried themselves, in this difficult and perilous undertaking.

A RICH SCENE.

A few days since we were down on the new Spring Pier, and as we were passing a neighbour called out to a cooper, who came up with a boat just at that moment, "See here, Mr. —, I've got a few staves here—about a hundred—don't you want them?"

"I don't know. Are they seasoned?"

"Yes. I wish you'd take them, for I've got to get them off the wharf."

"Well, reach them down.—I want some seasoned stuff.—What shall I give you for them?"

"Well, I reckon the lot ought to be worth 50 cents. There is about a hundred of them, but you see they're not first rate. But they will do to work immediately, and seasoned stuff is scarce."

And so they commenced passing the staves into the boat, when a third making his winding way towards them, cries out,

"Arrah, be jabers, (hic,) what are ye doin' (hic) with the staves? (hic) ye thaven rascals? (hic.)"

"Putting them in the boat.—Have you any objection to that, Mr. McKinley?"

"An' is this the way (hic) that you set the authority of the United States at defiance, (hic,) ye thaven rebels? (hic) In the name of the United States (hic) I seize these staves. (hic) An' ye meddle with them, (hic,) ye'll get yourself into a scrape, (hic.)"

"Why do you seize these staves, Mr. McKinley? They are private property."

"What's that to me? (hic.)—I have my orders to take all I find, (hic,) and I shall take these, (hic.)"

So the cooper unloaded the handful of staves he had in his boat, and left the representative of the sovereignty of the United States in possession of his prize, consisting of 100 staves, worth 50 cents.

INQUEST.

An inquest was held yesterday upon the body of a man, found upon the beach of this Island, upon the fishing ground above Big Sand Bay, which proved to be that of J. B. Tyler, lost overboard from the Brig Constellation, about a month since. The following is the inquisition:—

STATE OF MICHIGAN,
Michigan County, ss.

An inquisition taken at the township of Peaine, in said county, the 30th day of July, 1851, before James J. Strang, Esquire, one of the Justices of the Peace in and for said county, upon the view of the dead body of Joseph B. Tyler, there lying dead, by the oaths of the Jurors whose names are hereto subscribed, who, being sworn to inquire in behalf of the people of this State, when, in what manner, and by what means the said Joseph B. Tyler came to his death, upon their oaths do say that the said Joseph B. Tyler came to his death by falling overboard from the rigging of the Brig Constellation, on the 30th day of June last, off the coast of Big Beaver Island, opposite the high bluffs immediately south of Big Sand Bay, in said county, and drowning.

In testimony whereof the said Justice of the Peace, and the Jurors of this inquest, have hereunto set their hands, the year aforesaid.

JAMES J. STRANG, Justice of the Peace.

JAMES SMITH,
FRANCIS COOPER,
EDWARD CHIDESTER,
JOHN PRINCE,
MARTIN G. SPACE,
MARVIN M. ALDRICH,

The body had been lying on the beach about three days, and the fishermen living in that region, both neglected to inter it, and to give notice of the fact to the civil officers residing here. Within a half hour of the time that the rumour reached here, Mr. Strang, with a Jury, started up prepared to make the necessary investigation, and to bury the dead.

The pockets of the deceased had been examined, and probably rifled of a few valuables, which a sailor of sober steady habits is seldom without. But beyond that, no attention had been paid to him by the men who occupy that part of the Island. The body was left by them partly in the water, washed by every wave. Mr. Tyler was an amiable young man, and leaves many friends at Saybrook, Ash-tabula Co., Ohio.

No notice has yet appeared in this paper of the death of Thomas Bennett, of which so much has been said in other places. The editor was absent at the time of the occurrence, and the publication having been suspended from that time till last week, it was thus unintentionally quite passed by until now. We shall give a particular account of it in our next issue.

We intend to give our readers some account of the recent Mormon trials, but at present the proper documents are not at hand, and therefore we have postponed it.

The writer of Eben Harris has been too much in prison of late to prepare that tale for the press, from week to week. We hope to receive the balance in a short time.

Don't live in hope with your arms folded. Future smiles on those who roll up their sleeves and put shoulder to the wheel that propels them on to wealth and happiness. Cut this out, and carry it about in your vest pocket, ye who idle in the bar-rooms or at the corners of the streets.

The following letter was written in answer to one from Mr. Briggs, of Wisconsin. His letter is too scurrilous to appear in print, therefore we publish only the reply of Mr. Bacon:—

Beaver Island, July 18th, 1851.

Mr. Briggs—Sir:—Some time since I received a letter from you, in which you claimed to take the liberty to write to me, on the ground that our acquaintance had been such as to forbid personal enmities; and therefore you would carry out the precept, "do unto others as you would have others do unto you;" and that I was less orthodox in the pretences of Strang, &c., than some others.

All this looks very pretty on paper; but whatever our feelings have been heretofore, the remainder of your letter was written for no other purpose than for an insult to me; containing no argument whatever in favour of anything, and only one against the claims of Mr. Strang, and that built on assumption.

The rest of your letter is filled up with bombastic innuendo and inference, such as the most bitter and loathsome of our enemies and persecutors have thrown in the faces of the saints ever since Joseph Smith, the prophet of God, beheld the golden record. And this you call "doing unto others as you would have them do unto you."

I will now notice the argument, powerful as it may be, which you assert you have found upon examination, touching the letter of appointment. But what examination can this be in which you have found out that you spoke that which was not true? when you declared in public congregations, and at your own fire side, and at the fireside of your neighbours, that Joseph Smith wrote with his own hand the "letter of appointment," (for you saw him in a vision,) and your surprise and faith in the "knocking spirits" of New York, from the fact that they asserted the same?

But for the argument. You assert that all that is said about Joseph "appointing," is found in the Book of Doctrine and Covenants, sec. 14, which says: "For if it (the gift of receiving revelations and commandments) be taken from him, (which he must apostatize to have,) he shall not have power except to appoint another in his stead." You then inquire, "now did Joseph (who was to wear a crown of martyr and king) forfeit that gift? Did he cease to abide in Christ? Did he apostatize?" You then assert that I will answer, "No!"

But the different questions require different answers. And I am capable to answer for myself, and that without being driven to the extreme necessity of saying no to each of the questions. When you ask, "did Joseph apostatize?" I answer, no; for that would be to wholly depart from God's law, and to deny the truth of the dispensation, and the revelations given to him. But when you ask, "Did Joseph forfeit that gift? (of receiving revelations and commandments.) Did he cease to abide in Christ?" I will let sec. 4, par. 11 answer, in which it is declared that the keys of the mysteries of those things that have been sealed, and the things that should come until the time of Christ's coming, were given unto Joseph; that he should possess them, if he did abide in Christ until the time of his coming; if not, another I will plant in his stead. If Joseph still holds the keys of that gift, why does William profess to have them, and stand in his (Joseph's) stead?

But you asserted that Joseph must apostatize in order to lose or forfeit that gift. Consequently, as you believe Joseph did not apostatize, you believe also that William does not stand in Joseph's stead, and that he is merely an impostor; that Joseph still holds those keys of receiving revelations, and therefore the church and the world are left without a prophet, seer and revelator in the flesh; that the mysteries of God are forever sealed to us, until the coming of Christ, or the resurrection of Joseph, unless Brigham Young or some one else perchance dreams the will of the prophet.

The next thing you touch upon is the "curse pronounced by Strang in '46." But what do you know about the curse to which you have reference? You never saw it, and only know what some one wrote about it, undertaking to give something near what it was, not having the original, but wrote simply from memory. You next refer me to the pamphlet you sent me, and declare your faith in William Smith. But before I notice that I will notice the beginning of your postscript, in which you state that you understand that his Majesty leaves the throne and runs at the approach of the Sheriff. But I have heard of something more noted than that. I have a book which contains the tradition of my fathers in part, which states there was once one of the tribe of Judah who declared he was the one the prophets had spoken of, that the government should be upon his shoulders; and his own people actually took him and killed him for making himself a king, and that too in the most disgraceful and cruel manner.

But what of the pamphlet? It is entitled, "Epistle of the Twelve," but written by J. Wood, not one of the Twelve. I suppose, however, that Wood is spokesman for the Twelve also. If so, it is a good thing for some of them, being dead, are not able to speak for themselves. And others, who are living, never speak for William, only by declaring they have no connection with him. And the company which, "perhaps," consists of from 500 to 1,000 families, simply consists

of about 150 persons; and they are preparing to move to Jackson county, Missouri; and, further, that the man and woman whom William sent there came nigh breaking up their settlement, and they did not fellowship them.

But Wood, yes, even Jo. Wood, who is counsellor for the said Wm. Smith, and also prophet, seer and revelator, holding the keys of the ministry equal and jointly with the said Wm. Smith, (only Jo. acts without counsellors and William with,) even Joseph Wood, who is the President of the Twelve and of the whole ministry, (and of course presides over William, if he has any part of the ministry,) even he asserts, on the 7th page of his Epistle, that he believes that William Smith inherited from his father that which his father never pretended to have, viz., the office of First President over the whole church. He only claimed the office of Patriarch. And this priesthood he received from under the hands of his son Joseph, who was President over the whole church, and like unto Moses, having all the gifts which God bestows on the head of the church.

Does any one believe Moses was not a patriarch? If so, let them read the blessings and cursings pronounced upon the heads of the tribes of Israel by him. So too when father Smith was dead, Hyrum Smith was called to take the office of patriarch, which he inherited by right. But how was he to take it? From under the hands of his brother Joseph, who, being the President of the church, had the patriarchal priesthood as well as the prophetic, notwithstanding he was younger than Hyrum.

If the priesthood, in all its functions, goes by lineal descent, what right has William Smith to the office of President of the church? or even to be patriarch over the whole church? For young Joseph would inherit both from his father, and even then would not possess them until he was legally ordained. But the prophetic priesthood has not gone by lineal descent in ages past. It has not merely passed from one family to another, but from tribe to tribe, until it has passed through nearly all of the tribes of Israel.

But who does Jo. Wood, who is the President of the whole ministry, inherit his priesthood from? From his father, I suppose. But just before his (Wood's) death, when he has sent to several of the different States of the Union, not even forgetting to send to the two Canadas, and gathers all his children around his dying bed, will he not have an almighty great blessing to confer on his eldest son?

I suppose the apostleship goes by lineage, also, like all other parts of the priesthood, and that you and L. J. P. must be the children of the ancient apostles. And then I can hardly get it through my noddle. I am so thick headed, how you should possess that office, while your father is living. I should suppose it would rightly belong to him. I think that Jo., even Joseph Wood, who is counsellor to William and holds the keys equal and jointly with him, who is also President of the whole ministry, who is not only spokesman for William, but likewise for the Twelve, should speak out on this subject, and not let the world remain longer in ignorance concerning it. If he should, I should expect another pamphlet would be forthcoming. Truly and sincerely,

S. P. BACON.

A FATHER'S ADVICE TO HIS SON.

The time draws nigh, dear John, that I must go the way from which none return. I cannot take thee with me, and I leave thee in a world where good counsel is not superabundant. No one is born wise. Time and experience teach us to separate the grain from the chaff. I have seen more of the world, than thou; it is not all gold, dear son, that glitters. I have seen many a star from Heaven fall, and many a staff on which men have leaned, break; therefore I give this advice, the result of my experience: Attach not thy heart to any transitory thing. The truth comes not to us, dear son; we must search for it. That which you see scrutinize carefully; and with regard to things unseen and eternal, rely on the word of God.

Search no one so closely as thyself. Within us dwells the judge who never deceives, and whose voice is more to us than the applause of the world, and more than all the wisdom of the Egyptians and Greeks. Resolve, my son, to do nothing to which this voice is opposed. When you think and project strike on your forehead and ask for his counsel. He speaks at first low, and lisps as an innocent child; but if you

WEATHER TABLE, FOR THE WEEK ENDING JUNE 23, 1851.											
	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	
Tuesday,	17	6 56	8 66	5 66	5 58	S. E.	2	E.	2	S. E.	1
Wednesday,	18	1 61	1 68	2 75	1 68	S. E.	2	S. E.	4	S. E.	1
Thursday,	19	0 58	0 58	6 64	9 50	S. E.	3	S. W.	4	S. W.	5
Friday,	20	10 52	2 58	9 68	4 56	S. E.	1	N. W.	1	S. W.	2
Saturday,	21	0 64	0 62	0 64	0 63	E.	6	E.	8	S. E.	5
Sunday,	22	0 60	0 72	0 67	0 50	S. W.	3	S. W.	4	S. W.	2
Monday,	23	0 54	0 62	0 64	4 50	W.	2	W.	2	N. W.	3

honour his innocence, he gradually loses his tongue and speaks more distinctly.

Despise not any religion; it is easy to despise, but it is much better to understand. Uphold truth when thou canst, and be willing for her sake to be hated; but know that thy individual cause is the cause of truth, and beware that they are not confounded. Do good for thy own satisfaction; and care not what follows. Cause no gray hairs to any one; nevertheless, for the right even gray hairs are not to be regarded.

Help and give willingly when thou hast, and think no more of thyself for it, and if thou hast nothing let thy hands be ready with a drink of cold water, and esteem thyself for that no less, not always say what thou knowest, but know always what thou sayest. Not the apparent devout, but the truly devout man respect, and go in his ways. A man who has the fears of God in his heart is like the sun that shines and warms, though it does not speak. Do that which is worthy of recompense, and ask none. Reflect daily upon death, and seek the life which is beyond with cheerful courage; and further, go not out of the world without having testified by some good deed, thy love and respect for the Author of all Truth.

SOLOMON'S TEMPLE.

We find in an English paper the following extract from an unpublished lecture on the progress of the arts and sciences, and the antiquity of Freemasonry: "Freemasonry, we are informed, was reduced to rules at the building of Solomon's Temple, and there is every reason to believe that some bond of union was necessary in such a congregated mass of workmen.

"The number of persons employed in building the temple was one hundred and thirteen thousand six hundred, besides the men of burden, not freemasons, who amounted to seventy thousand more.

"The footstone of this mighty fabric was levelled in the fourth year of Solomon's reign, the third after the death of David, and the 480th year after the passage of the Hebrews through the Red Sea. The building commenced in Mount Moriah on Monday, the second day of the month Zif, which answers to the 21st of our April, and it was finished in all parts in a little more than seven years, on the 8th day of the month Bul, which answers to our 23d day of October, being the second month of the sacred year, and the eleventh of Solomon's reign. Every piece of the edifice, whether timber, stone or metal, was ready cut, framed or polished at Jerusalem, so that no other tool was wanting, no other sound was heard, than what was necessary to join the several parts together.

All the noise of the axe, hammer and saw, was confined to the forests of Lebanon, and the quarries and plains of Zeredadeth, that nothing might be heard among the masons of Zion but harmony and peace."

EDUCATE YOUR DAUGHTERS.

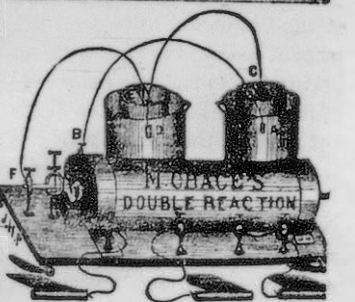
A writer says: When I lived among the Choctaw Indians I held a consultation with one of their chiefs respecting the successive stages of their progress in the arts of civilized life; and among other things he informed me at their first start they fell into a great mistake—they only sent their boys to school.

They became intelligent men, but they married uneducated and uncivilized wives; and the uniform result was, that the children were all like their mother, and soon the father lost his interest in both wife and children. "And now," says he, "if we could educate one class of our children, we would choose the girl; for when they become mothers, they would educate their sons." No nation can become fully and permanently civilized and enlightened when the mothers are not, to a good degree, qualified to discharge the duties of home education.

The man that first introduced a fanning mill into Scotland, was denounced as an atheist. In the opinion of the old fogies of that generation, it was flying into the face of the Laird—and getting up gales of wind when Providence willed a calm.

CONFERENCE.

There will be a General Conference of the Church of Jesus Christ of Latter Day Saints, at Saint James, Beaver Island, the 13th, 14th and 15th of Sept. next. JAMES J. STRANG, Pres. H. G. HALL, Clerk. St. James, July 22d, 1851.



MOSES CHASE, MANUFACTURER OF COMMON AND IMPROVED SINGLE, DOUBLE AND TRIPLE COMPLEX, RE-ACTING, GALVANO, ELECTRO, MAGNETIC TORPEDO MACHINES, For the Medical Faculty and the Scientific, Saint James, Beaver Island, Lake Mich. March 6th, 1851. 4th.

NORTHERN ISLANDER BOOK AND JOB PRINTING OFFICE. COOPER & CHIDESTER, (At the New Block Building.) Are now prepared to execute most kinds of BOOK AND JOB PRINTING, At the shortest notice, and on the most reasonable terms. FRANCIS COOPER, DENNIS CHIDESTER.

1851. BOARDING HOUSE, 1851. BY HENRY W. GRANGER, Mackinac, Michigan, at the right of the Docks, on Water street. Board, 75 cts. per day. " 4.00 " week, or, 3.50 per week by the season. Mackinac, April 24th, 1851. 4th.

THE FARMER'S DAUGHTER.
She may not in the mazy dance,
With jeweled maidens vie;
She may not smile on courtly swains
With soft bewitching eye:
She cannot boast a form and mien
That lavish wealth has bought her;
But, ah! she has much fairer charms—
The farmer's peerless daughter!
The rose and lily on her cheek
Together love to dwell:
Her laughing blue eyes wreath around
The heart's a witching spell:
Her smile is bright as morning glow
Upon the dewy plain;
And list'ning to her voice we dream
That spring has come again.
The timid fawn is not more wild,
Nor yet more gay and free.
The lily's cup is not more pure,
In all its purity.
Of all the wild flowers in the woods,
Or by the crystal water,
There's none more pure or fair than she,
The farmer's peerless daughter.
The haughty belle whom all adore,
On downy pillow lies—
While forth upon the dewy lawn
The merry maiden hies,
And with the lark's uprising song,
Her own clear voice is heard—
Yet may not tell which sweetest sings,
The maiden or the bird.
Then tell me not of jeweled fair—
The brightest jewel yet
Is the true heart where virtue dwells
And innocence is set.
The glow of health upon her cheek—
The grace no rule hath taught her—
The fairest wreath that beauty twines
Is for the farmer's daughter.

TRAVELLING SKETCHES.

(Correspondence of the Memorial.)

Mackinac, Mich., June 1, 1851.
MR. EDITOR:—In my last I spoke particularly of this place. I propose now to say a few words of the policy of the United States towards the Indians; not because it has anything to do with this locality in particular, but because I have become acquainted with its workings.

It is doubtless known to nearly all that the United States are constantly engaged in purchasing lands of the Indian tribes. In some instances the purchases are made at prices merely nominal. In others, at prices so high that after paying the expenses of holding treaties and of surveyors, the lands are found to cost more than they will sell for.

In many cases lands are purchased having valuable improvements at very low prices, and in other instances the highest prices have been paid for lands having no improvements whatever, and to which the Indians could present no claim of right, beyond the fact that they had occasionally hunted upon them.

This, though it may appear strange, is part of a fixed and permanent policy of the government, having for its end the extinction of the entire Indian race. I do not speak of this as the policy of the present or any particular administration, but as the national policy, adopted and put in use, so long ago, that it is now carried out as a mere matter of course, without much thought.

The prices paid the Indians are measured not by the value of the lands, but by the amount necessary to destroy the several tribes. It has been found cheaper to destroy their power with annuities, than with arms. Consequently when the settlements begin to press upon any tribe, they are pressed to sell their lands to the United States at some price agreed upon payable in annual installments for 10, 15, or 20 years. Traders establish among them who furnish them with liquors, beads, and cheap ornaments, guns, ammunition, and a few other articles of general use, and in return

get back all their money and all their peltry.

At the same time the traders learn all the habits of the Indians, and advantages of their remaining country, and introduce among them the vices of the most debased among civilized men, gradually prostituting the women with disease, and the men with intoxication. Intoxicating drinks could scarcely be used among the Indians but for the annuities and the traders established about the several agencies, and supported by the annuities.

And the articles sold at these establishments are of the worst sort of adulterated stuff; a barrel of whiskey, for instance, being made of two gallons of genuine whiskey, and the extract of red pepper and tobacco in such quantities as to give it great strength. These articles enter into general use among the Indians, and they will not do without them, and the men who furnish them gain an entire ascendancy over the Indians, so that they are able to dictate to them in all things.—They have more power than the chiefs.

The Indian traders are generally hated by the Indians, yet they are so dependent upon them for a variety of articles which use has made necessary to them, that they are anxious to keep the traders with them; they regard them as a necessary evil. These traders are the instruments of the government in negotiating treaties, and managing Indian affairs.

Besides traders kept up among the Indians by such means, the nation generally provides by treaty for appointing a number of farmers, blacksmiths, &c., to reside among the various tribes and teach them agriculture and the arts. These are provided with farms, shops, utensils, &c., and a good salary at the expense of the public treasury, and carry on business for their own benefit, doing just enough for the Indians, in connection with the various missions, to bring about that transition state between savage and civilized life in which an Indian tribe is usually lost.

School funds are also provided by many of the treaties with the Indians, the administration of which usually falls into the hands of the Home Mission Societies, and it is no uncommon thing to so arrange that a farmer, blacksmith and teacher are all paid and supported by the national government, and in the control of a missionary sent out by some missionary society.

In these instances there is not unfrequently a really sincere effort made to civilize and preserve the Indians; an effort, however, which has not succeeded, to say the best of it, in any one North Western tribe. The trader is always along to corrupt with intoxicating drinks, and the worst character of borderer, to introduce the lowest vices and the foulest diseases known to civilized men.

The Indian women, though generally very chaste, are intoxicated and prostituted until a large portion of them become barren, and of the children of those who have Indian husbands, most of them are half-breeds. The best

and most talented become concubines to traders, trappers, fishermen and the entire race of borderers, who are engaged in corrupting the Indians, and the Indians only obtain the women of inferior rank, or talent, or such as have been corrupted.

By these means, by the time a tribe has received its annuities, its social order is broken up, and all the elements of sound national or tribal character destroyed. In the establishment of the traders at particular locations, the Indians accordingly become measurably separated from the rest of the tribe, until in the end the power of the head chief is abolished and each village becomes a separate band, independent of the tribe. The mixed race growing up by the concubinage of the Indian women are not in all cases recognized as the members of the tribes; neither are they received as members of civilized society; and by these means the lines of tribal existence are lost: and the few men of strong personal character who survive all these mutations of national existence, finally settle down with the whites, and their children become the dregs of society in the next generation, or migrate and join another tribe to realize again the same process of destruction.

By these means more Indians have been destroyed than have been moved across the Mississippi; and the same means are in so active operation there, that the Indians are not increasing by the migration. So vigorously is this policy pushed there, that traders accompany the wandering tribes, in all their travels, whether in pursuit of game or in war.

The republic of Texas, assuming that the Indians have no title to unimproved lands, have selected the hunting grounds of the Camanches, granting them no annuities in return, and the consequence is that they are the least corrupted of any Indian nation in proximity to the whites. They are increasing in numbers and power, and drunkenness, prostitution, and loathsome disease are scarcely known among them.

But on the other hand, they are inevitably hostile to the whites. Their war parties go down 100 miles and sometimes to the very sea coast for plunder. At one time a large party entered the ancient and wealthy city of San Antonio, and loaded 1000 pack horses with the spoils and returned without the loss of a man.—Annuities sufficient to quiet and destroy the tribe would be less expensive than two years of defence and loss upon the Texan system. It is not improbable that since the cession of part of Texas to the United States as public dominion, they will obtain annuities, and with them the usual vices and misfortunes.

The sight of the broken fragments of once powerful tribes, who receive their annuities at Mackinac has induced these thoughts. I was at this place between 2 and 3 weeks, while they were waiting here for their payments. They came in from every direction, in fish boats and bark canoes, in most cases the entire families coming with all their effects, according to the In-

WEATHER TABLE, FOR THE WEEK ENDING JUNE 16, 1851.

	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Course	& velocity of the	wind.
	S. R.	9 A.M.	3 P.M.	9 P.M.	SUNRISE.	9 A.M.	3 P.M.	9 P.M.			
Tuesday,	10	56	64	60	S.	3	S.	4	S.	3	S.
Wednesday,	11	46	55	60	W.	4	W.	3	S. W.	3	S. W.
Thursday,	12	50	58	63	S. E.	1	S. W.	3	S.	2	N. W.
Friday,	13	46	55	69	N. W.	3	N. E.	2	S.	1	W.
Saturday,	14	48	60	67	N. W.	3	S. E.	1	S. E.	1	W.
Sunday,	15	54	74	73	W.	1	N. E.	1	S. E.	1	S. E.
Monday,	16	54	84	83	E.	1	N. E.	3	N. E.	6	S. E.

dian custom. Some of them were waiting here 2 months, their payments which should have been made early in Sept., having been delayed till the middle of Nov.—Their boats were turned up along the shore in front of the town for miles. Not unfrequently the family had their camp fire near by and slept under their boat. Others brought with them birch or cedar bark, wherewith they put up wigwams. A few had tents of cotton cloth.

Their scanty supply of provisions were soon consumed. Every article they had for sale was soon converted into whiskey and drank up. Many of them got credit at the traders to the amount of their annuities, which they also drank up. With the accustomed generosity of the race, all who had anything divided with the destitute, till by the 20th of Oct. Mackinac contained 500 Indians entirely destitute of food. It happened at this time that there was a call for 200 men to pump out the wreck of the steamer Patchin, wrecked on the Isle le Galet.—Seventy-five Indians turned out and raised a scanty supply of provisions, but by the 25th the Indians looked gaunt and emaciated.

So long a delay was unexpected, and grew out of the incompetency of the agent. Many of the Indians returned home, while others subsisted on a scanty supply of provisions, raised by a subscription among the inhabitants of the town. Finally about the middle of November the Indians received their annuities, and the provisions which should have been furnished them while attending the payment: paid out the money on the debts they had contracted, and for liquors: a majority sold their late furnished provisions, for less than a third of what they had been paying for the like. Night was hideous with their drunken carnival: towards morning the weather being fair they all left, most of them destitute.

NEWSPAPER COLLECTING.

Written for a South Carolina paper, but suited to most meridians.

MY DEAR SIR:—I have just returned from a tour through this State, and proceed to furnish you with an account of my labours and their success. I have been gone for three months, and assure you, in all sincerity, that I am fully satisfied. You furnished me a list of one hundred and seventeen owing subscribers, as you will recollect. I have called upon one hundred and four of them, and have the honour of paying over to your order three dollars and twelve and one-half cents, being the amount to which you are entitled. I return you the list numbered 1 to 117, and now give you the reply of each.

No. 1.—Is a minister. He says, in the first place, he never got one-half of the numbers, (a lie according to the account of the post master,) and in the next place, your paper's column was too scurrilous. He can't think of aiding to sustain a paper that advertises horse races and gander pullings. Besides, he knows from the tone of your editorials that you drink, and paying you would only be the means of your ending your days in the kennel. He wonders at your impudence in sending him his bill, after publishing the account of the great prize fight between Left Handed Snake and Battering Bill. He wants nothing to do with you—never wants to hear from you again.

No. 2.—Is in jail for debt. He has not seen a half dollar for a year. Says he would pay with the utmost cheerfulness, if he only had the money, but had to borrow a shirt to put on last Sunday. Admires your paper wonderfully, and hopes you will continue sending it to him. He wishes you to take a bold stand in favour of the abolition of imprisonment for debt, as he thinks it would be a very popular move with gentlemen in his situation. If you send him any more papers he hopes you will see that the postage is paid, as otherwise he will be unable to enjoy your lucubrations.—Sends his best respects.

No. 3.—Is a young doctor. Says your paper is beneath the notice of a gentleman. Wouldn't give a — for a cart load. Says you inserted an article reflecting on the profession. Only wishes he could catch you here—would make you smell —. Is going to persuade everybody that takes your paper to stop it.—Cons'd your bill, and says you may collect it in the best way you can.

No. 4.—Is an old maid. Says you are always taking a fling at single ladies of an uncertain age. Wouldn't pay you if she was rolling in wealth, and you hadn't cash enough to buy a crust of bread. Sent all the papers she had back a month ago, and says now that she sent them back she don't owe you anything. Says she is even with you, and intends to keep so till the day of judgment. Asked me not to forget to tell you that you are no gentleman, or you wouldn't undertake to slander a large and respectable class of the female population of the country.

No. 5.—Is a gambler—a sporting gentleman. Says he got completely cleaned out last week at the races. Couldn't accommodate his grandmother with a half dime if she was starving. Likes your paper tolerably—would like it better if you published more races, and would occasionally give an account of a cock fight.—Liked the description of the prize fight amazingly—it redeemed a multitude of your faults. Hopes you won't think hard of him for not paying you now—but has got a prospect of soon having some loose change, as he is after a rich young green horn who arrived here last week. Will pay your bill out of the pluckings.

No. 6.—Is an old drunkard. Hasn't got anything, and never expects to have. Gathered up all the papers that he had and sold them for a half pint of rum to the doggerly keeper to wrap groceries in. Wished you would send him a pile, as they cost him no postage, his brother-in-law being post master, and permitting him to take out his papers for nothing. Winked at me when I presented your bill, and inquired if I wasn't a distant relation of the man that butted the bull off the bridge.

No. 7.—Is a magistrate. Swore he never owed you a cent, and told me I was a low rascal for trying to swindle him in such a brazen manner. Advised me to make tracks in a little less than no time, or he would get out a warrant against me as a common cheat, and have me sent to prison. Took his advice. Is, by all odds, the meanest man I have seen yet. Will never go near him again.

No. 8.—Is a politician. Says although you profess to publish a neutral paper, it is not so. Thinks he has seen a considerable squinting towards the side to which he is opposed.—Meant to have told you a year ago to stop his paper, but forgot it. Tells you to do so now, and thinks you are getting off very cheaply in not losing any more by him. Believes you to be a rascal, and is too honourable to have anything to do with you, as it might compromise him and injure his prospects.

No. 9.—Paid up like a man. The only one. Likes your paper first rate, and means to take it and pay for it as long as you publish it, or he lives. Asked me to dinner, and treated me like a king. An oasis in the desert! A man fit for heaven!

No. 10.—Is a merchant. Expects to break shortly, must save all his small change. Offered me a pair of breeches and a cotton handkerchief for the debt. Refused him with scorn. Had a long jaw. Threatened to break my head. Dared him to do it. Threw a hatchet at me. I dodged it and put out.

No. 11 to 117.—Mean as rot. Had no money—wouldn't pay—didn't owe. I swore I'd sue. Said I might sue and be hanged. Never got the first red cent from any one of them.

The foregoing is a true extract from my note book. I have not succeeded a whit better with the patrons of the other publications for which I am agent, as it is impossible to collect from those who are determined not to pay. I have said I have been away three months. I have expended in that period two hundred and ten dollars, traveling, and my entire commission amounted to eighty-two dollars and forty-five cents. I am very willing to do my share towards the propagation of news, but more than that no reasonable man could ask. This business don't exactly suit me—I can't stand it.

Please accept my resignation, and strike my name from your list of agents. I admire your paper very much myself, but it would be a queer looking sort of a concern that would come fully up to the requirements of everybody. One wants independence in an editor—another don't want any. One wants all slang—another wouldn't touch a journal that contained an irreverent line with a ten foot pole. One sentimental, lackadaisical Miss in pantalons wanted nothing but love poetry, another never read anything but the marriages.

All kinds of abuse I have to bear, too. I wouldn't mind it so much if they only cursed you and your paper, but they curse me too! Swindler, rascal, villain, blood-sucker. These are some of the names they think proper to bestow upon me. I tried fighting for awhile, and thrashed several of your patrons like blazes, but occasionally I got licked like thunder myself. Once I was put in jail for assault and battery, and only escaped by breaking out.

Send me a receipt for the three dollars twelve and a half cents, and believe me, yours in despair.
AARON SWEATWELL.

NORTHERN ISLANDER.

VOL I

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, AUG. 14, 1851.

NO. 12.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,

at St. James, Beaver Island,

Lake Michigan, by

COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 5 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further notice and payment of bill.

ADVENTURES OF LEWIS WETZEL.

Among the heroes of border warfare, Lewis Wetzel holds no inferior station. Inured to hardships while yet in boyhood, and familiar with all the varieties of forest adventure, from that of hunting the beaver and bear, to that of the wily Indian, he became one of the most celebrated marksmen of the day. His form was erect, and of that height best adapted to activity—being very muscular, and possessed of great bodily strength.

From constant exercise, he could, without fatigue, bear prolonged and violent exertion, especially that of running and walking; and he had, by practice, acquired the art of loading his rifle when running at full speed through the forest, and wheeling on the instant, he could discharge it with unerring aim, at the distance of eighty or one hundred yards, into a mark not larger than a dollar. This art he has been known to practice more than once upon his savage foes, with fatal success.

A marksman of superiour skill was in those days estimated by the other borderers much in the same way that a knight templar, or a knight of the cross, who excelled in the tournament or the charge, was valued by his competitors in the days of chivalry.

Challenges of skill often took place, and marksmen who lived at the distance of fifty miles or more from each other, frequently met by appointment to try the accuracy of their aim on bets of considerable amount. Wetzel's name had spread far and wide, as the most expert and unerring shot of the day. It chanced that a young man, a few years younger than himself, who lived on Dankard's Creek, a tributary of the Monongahela river, which waters one of the earliest settlements of that region, heard of his fame, and as he was also an expert woodsman, and a first rate shot, the best in his settlement, he became very desirous of an opportunity for a trial of skill. So great was his desire, that he one day shouldered his rifle, and whistling his faithful dog to his side, started for the neighbourhood of Wetzel, who at the time lived on Wheeling creek.

When about half way on his journey, a fine buck sprang up just before him. He leveled his gun with his usual precision, but the deer, though badly wounded, did not fall dead in his tracks.—His faithful dog soon seized him,

and brought him to the ground, but while in the act of doing this, another dog sprang from the forest upon the same deer, and his master making his appearance at the same time from behind a tree, with a loud voice claimed the property, because he had been wounded by his shot, and seized by his dog. It so happened that they both fired at once at this deer—a thing which may very easily happen where two active men are hunting upon the same ground, although one may fire at the distance of fifty yards, and the other at one hundred.

The dogs felt the same spirit of rivalry, and quitting the deer, which was already dead, fell to worrying and tearing each other. In separating the dogs, the strange hunter happened to strike that of the young man. The old adage, "strike my dog, strike me," arose in full force, and without further ceremony, except a few hearty curses, he fell upon the hunter and hurled him to the ground.—This was no sooner done than he found himself turned, and under his stronger and more powerful antagonist.

Discovering that he was no match at this play, the young man appealed to trial by rifles, saying it was too much like dogs for men and hunters to fight in this way. The stranger assented to the trial, but told his antagonist that before he put it fairly to the test, he had better witness what he was able to do with the rifle—saying he was as much his superiour, he thought, with that weapon, as he was in bodily strength. He bade him place a mark the size of a shilling on the side of a huge poplar that stood beside them, from which he would start with his rifle unloaded, and running a hundred yards at full speed, he would load it as he ran, and wheeling would discharge it instantly into the centre of the mark.

The feat was no sooner proposed than performed; the ball entered the centre of the diminutive target. Astonished at this activity and skill, his antagonist instantly inquired his name.—"Lewis Wetzel, at your service," answered the stranger. The young man seized him by the hand, with all the ardour of youthful admiration, and at once acknowledged his own inferiority. So charmed was he with Wetzel's frankness, skill and fine personal appearance, that he insisted upon his returning with him to the settlement on Dankard's Creek, that he might exhibit his talents to his own family, and to the hardy backwoodsmen, his neighbours.

Nothing loath to such an exhibition, and pleased with the energy of his new acquaintance, Wetzel consented to accompany him, shortening the way with their mutual tales of hunting excursions, and hazardous contests with the common enemies of their country. Among other things, Wetzel stated his manner

of distinguishing the footsteps of a white man from those of an Indian, although covered with mocassins, and intermixed with the tracks of savages. He had acquired this tact from closely examining the manner of placing the feet; the Indian stepping with his feet in parallel lines, and first bringing the toe to the ground, while the white man almost invariably places his feet at an angle with the line of march.

An opportunity they little expected soon gave room to put his skill to the trial. On reaching the young man's home, which they did that day, they found the dwelling a smoking ruin, and all the family lying murdered and scalped, except a young woman who had been brought up in the family, and to whom the young man was ardently attached. She had been taken away alive, as was ascertained by examining the trail of the savages. Wetzel discovered that the party consisted of three Indians and a renegade white man, a fact not uncommon in those early days, when for crime or the love of revenge, the white outlaw fled to the savages, and was adopted, on trial, into their tribe.

As it was past the middle of the day, the nearest assistance still at some considerable distance, and as there were only four to contend with, they decided on instant pursuit. As the deed had very recently been done, they hoped to overtake them in their camp that night, and perhaps before they could cross the Ohio river, to which the Indians always retreated after a successful incursion, considering themselves in a manner safe when they had crossed its right bank, at that time occupied wholly by the Indian tribes.

Ardent and unwearied was the pursuit by the youthful huntsmen; the one excited to recover his lost mistress, the other to assist his new friend, and to take revenge for the slaughter of his countrymen—slaughter and revenge being the daily business of the borderer at this portentous period. Wetzel followed the trail with the unerring sagacity of the bloodhound; and just at dusk traced the fugitives to a noted war path, a few rods opposite the mouth of the Captina Creek, emptying into the Ohio, which, much to their disparagement, they found the Indians had crossed by forming a raft of logs and brush, their usual manner when at a distance from their villages.

By examining carefully the appearance of the opposite shore, they soon discovered the fire of an Indian camp in a hollow way, a few rods from the river. Lest the noise of constructing a raft should alarm the Indians, and give notice of the pursuit, the two hardy adventurers determined to swim the stream a few rods below. This they easily accomplished, being both of them excellent swimmers; fastening their clothes and ammunition in a bun-

dle on the top of their heads, with their rifles resting on their left hip, they reached the opposite shore in safety.

After carefully examining their arms, and putting every article of attack or defence in its proper place, they crawled to a position which gave them a fair view of their enemies, who, thinking themselves safe from pursuit, were carelessly reposing around the fire, thoughtless of the fate that awaited them. They instantly discovered the young woman, apparently unhurt, but making much moaning and lamentation, while the white man was trying to pacify and console her with the promise of kind usage, and an adoption with the tribe. The young man, hardly able to restrain his rage, was for firing and rushing instantly upon them. Wetzel, more cautious, told him to wait till daylight, when they could make the attack with a better chance of success, and of also killing the whole party; but if they attacked in the dark, a part would certainly escape.

As soon as daylight dawned, the Indians arose and prepared to depart. The young man selecting the white renegade, and Wetzel an Indian, they both fired at the same time, each killing his man. The young man rushed forward, knife in hand, to relieve the young woman, while Wetzel reloaded his gun and pushed in pursuit of the two surviving Indians, who had taken to the wood, until they could ascertain the number of their enemies.

Wetzel, as soon as he saw that he was discovered, discharged his rifle at random, in order to draw them from their covert. Hearing the report, and finding themselves unhurt, the Indians rushed upon him before he could again reload. This was as he wished. Taking to his heels, Wetzel loaded as he ran, and suddenly wheeling about, discharged his rifle through the body of his nearest, but unsuspecting enemy.

The remaining Indian, seeing the fate of his companion, and that his enemy's rifle was unloaded, pushed forward with all his energy, the prospect of prompt revenge being fairly before him. Wetzel led him on, dodging from tree to tree, until his rifle was again ready, when suddenly turning, he shot his remaining enemy, who fell dead at his feet. After taking their scalps, Wetzel and his friend, with their rescued captive, returned in safety to the settlement.

Like honest Joshua Fleeheart, after the peace of 1795, Wetzel pushed for the frontiers of the Mississippi, where he could trap the beaver, hunt the buffalo and the deer, and occasionally shoot an Indian, the object of his mortal hatred. He finally died, as he had lived, a free man of the forest.

IMPUDENT QUESTIONS.

To ask an unmarried lady how old she is. To ask a lawyer if he ever told a lie. To ask a doc-

tor how many persons he has killed. To ask a minister whether he ever did anything wrong. To ask a merchant whether he ever cheated a customer. To ask a young lady whether she would like a *beau*. To ask an editor if he has got more than one shirt. To ask a subscriber if he has paid the printer.

To make cowards courageous, all that is necessary is to play sneak yourself. The Apache Indians were as timid as women till they commenced fighting with the Mexicans. They are now the worst customers we have to deal with. Pluck springs from success, as naturally as music from cat-gut. Had Scott lost his first battle, his whole army would have been knocked into a cocked hat before it reached the Castle of Perote.

Jim was employed to cut wood by the day. The boss came along and found Jim lifting the axe as leisurely as flat boats go up the Mississippi, and accompanying every blow with a grunt.

"Slow work, Jim, slow work." "Boss, the Bible says we must use moderation in all things."

The boss was non-plussed. At dinner, Jim plied his knife and fork with remarkable industry. The boss reminded him of his morning text, but Jim was ready.

"I've been reading in the Scriptures since, boss, that whatever the hands find able to do, that do with all thy might."

Boss told Jim he was entirely too learned to chop wood, and therefore very politely requested him to take up his bed and walk.

Why should a teetotaler refrain from marrying?

Because, if he got a wife, his principles would not allow him to sup *porter*!

SCRAPS.

It is the ordinary way of the world to keep folly at the helm, and wit under hatches.

The rich are more envied by those who have a little, than by those who have nothing.

Where true fortitude dwells, loyalty, bounty, friendship and fidelity may be found.

Nature never says one thing, and Wisdom another.

Man is partly a creature, and partly a creator of circumstances.

The vows we make in storms, are forgotten oft in calms.

Pride that dines on vanity, sups as surely on contempt.

Rashness is the faithful but unhappy parent of misfortune.

You may imitate a good man, but never counterfeit him.

It is a base and narrow mind to which suspicion is natural.

Wine and passion are racks oft used to extort words from us.

In order to deserve a true friend, we must learn first to be one.

Will is the root; knowledge the stem and leaves; feeling the flower.

THE GATHERING.

Fellow-servants in the gospel, whatever obstacle keeps you away from here, break through it now, or give up the expectation of gathering with us forever.—Do not longer flatter us on false hopes, nor yourselves on blinding delusions. Whoever is intending to help us in maintaining the kingdom, let them help now.—Otherwise, if we do the labour, we cannot yield to them the reward.

Fearfulness is on many. But if you fear now, when will your fear cease? A few weeks ago every body, except a few of the faithful, believed we should be obliged to leave this place immediately. Now the blindest can see that we have an entire victory; in a word, that the day of mobbing the Mormons here has gone by.

Three months since sixty armed men were hunting the prophet, with the openly avowed intention of shooting him wherever they could find him, at first sight. Now he sits quietly in his own house, without keeping one of his trusted friends by to assist him, and dispenses the law to these same men as a Justice of the Peace; and when business requires, goes alone and unarmed in the midst of them, without molestation or danger.

Never was there a time since the first Mormon set his foot on Beaver Island that they were as secure from danger as now. The example that has been set has produced this state of things, and it is not difficult to preserve it.—A strong hand, never departing from the right, will secure respect anywhere. But vacillation makes us despised.

As for making a livelihood, it can be done here as well as anywhere else. The people have taken warning this year, and raised crops. The land here will produce as well as in any other place, and it is not difficult to subdue it. Chopping steamboat wood is well enough for a present resort, but it is sound policy to clear land by burning the timber on the ground. Now, this year, is the time of all times to come up.

RUNAWAY WIVES—ADVICE.

The marriage tie, like all the strong bonds of social society, is losing its sanctity. Marriage is by many regarded merely as a civil contract, and therefore to be abandoned by consent of the parties at pleasure, and violated by each without crime. Since marriage ceased to be regarded as a religious sacrament, and came to be solemnized by magistrates, as well as ministers of religion, it has year by year been held less and less sacred, until partings of husband and wife cease to be heard of with surprise.

There is one fact, however, connected with these matters, which, more than all others, shows the folly of the new ideas, the modern improvements in the social order. That is, the impossibility of keeping them separate. The marriage tie, spite of all men,

is a tie for life, and more than for life. It is hardly possible that a man should treat his wife so ill that she will permanently leave him. Thousands run away, but all, all return. Whoever assists one against her husband, however deserving, however much an object of sympathy, is sure to meet with curses, rather than thanks, even from her.

We are led to make these remarks from an unfortunate instance, recently thrust upon our observation.—A woman with four children came here, calling herself Mrs. Bebee, from Pine Run, Mich., saying that her husband was an habitual drunkard, and in the constant habit of beating her, and that she had taken advantage of his absence from home, and with as much of his substance as she could bring away, she had left him.

She had all the appearance of a mild, kind hearted and excellent woman. A universal feeling of sympathy was inspired for her. She was provided with a house and provisions, and whatever was necessary for her comfort provided with alacrity. She represented that her husband was a man of violence, and would be sure to follow her, to get away the children and what substance she had brought along.

No difficulty was made in providing her a house favourably situated for protecting her and her family from lawless violence, and in furnishing her with the means of house keeping; but when the proposition was made to take and keep the property she had brought, no man of substance was willing to have anything to do with it. With difficulty she got some persons who were about leaving for a long time to secure it for her, and that against the better counsel of more prudent men.

This was no more than well done, and the actors gone, when Mr. Bebee arrived, and paid his respects to the runaway—and, as might have been expected, was received by her with joy. They retired early from the busy work day life, to enjoy anew that conjugal felicity which a fortnights separation had given a peculiar zest to.

The woman, as every good woman should, maintained the integrity of her husband with great pertinacity. Her greatest happiness was to return with him to her old home. She very promptly denied having spoken ill of him, and said she had never said he was a drunkard, or that he maltreated her. He was a good husband, and a worthy man.

But this did not cure the whole difficulty. The woman had got her stuff hid in the woods, and nobody here knew where it was. Search was made, and for a portion of it in vain. Poor woman. After spending \$100 of her husband's property, and what she had to spare of her own character, had to return with her husband to her old home, leaving behind her probably fifty dollars' worth of stuff that she had got so well hid that she could not find it. And she has shown her gratitude to those who sympathized with her in her distress, not only by saying many very ill things of them, but by carrying

off with her several trifles that were loaned to her while here.

We do not mention this as a fault in the woman of a very heinous nature. It was the necessity of her situation. Having determined to return to her husband, she must do something to reconcile him to her. What could she do as acceptable as any act which would cast blame on those he looked on as her abettors? Especially as that would take a portion of it from herself? And a little peculation, such as carrying off a few rare and valuable books, is the small revenge which a little soul might demand, and compel his repenting wife to be the instrument of.

We hope this will be the last transaction of the kind in this quarter. It is matter of serious regret that any woman should be maltreated by her husband. But we wish to see no more fugitive wives here. If this woman had brought thousands here, and had bestowed it all on us, it would not compensate for the injury she has done us. Such is the appetite of the publick maw for some tale of Mormon rascality, that beyond question a most interesting cock and bull story will be manufactured out of the transaction, giving a world wide fame to a transaction which anywhere else would not have been mentioned out of its own neighbourhood.

Another annoyance we have had in this matter. A distinguished lawyer in Detroit, a high publick functionary, addressed a letter to Mr. Strang, much in the style of Mexican diplomacy, requiring him to take Mr. Bebee's property and children, and return them to him, and threatening in the alternate to come up here himself and try his hand at it.

Pray, what business has Mr. S. with Bebee's children and property? If Bebee cannot govern his wife, or make her take care of his children and substance to his liking, why ask a stranger to help him? Mr. Strang is quite likely to have business enough of his own, without helping heepecked husbands manage unruly women.

And a lawyer and officer of the government must have strange ideas of civil rights to think that Mr. Strang could do anything with the family or property of Bebee, which he could not do himself. Mr. Strang knows his duty, both as a citizen, a civil magistrate, and a minister of the gospel, and is quite as likely to do it faithfully, and to do no more, as any man. And as to the threat of a lawyer coming here, we are not children, and cannot understand such things.

DEATH OF THOMAS BENNETT.

The death of this individual has been published in nearly all the periodical papers of the country, and by a large portion of them spoken of as a cold blooded and unprovoked murder.

It is in reference to this mistaken view of the matter that we now speak of it. We shall give a brief history of the transactions preceding the attempt to arrest Bennett, which are necessary to a proper understanding of the matter.

Some time near the last of May Mr. Samuel Graham went to

Whiskey Point to have an interview with Sheriff Granger. A few moments after arriving there, and while approaching a house where Granger was, Richard O'Donnell and James Hoy passed him, and as he passed by one of them struck him with a heavy cane. Graham received the blow on his arm, and it broke the bone.

He then seized the ruffian with the other hand, but the other antagonist took the cane and struck Graham over the head, and brought him down. They then alternately beat him with the cane, each crying, "kill him, damn him," as the other struck. Before they were taken off, his skull was fractured, and his head dreadfully mutilated. It has been stated in various papers that there had been a previous quarrel between Graham and O'Donnell and Hoy, and that on this occasion Graham commenced the violence. Both statements are untrue. There had been no previous quarrel, and on this occasion Graham had not so much as spoken to them.

For this offence warrants were issued successively, first by James M. Greig, County Judge, and subsequently by M. M. Aldrich, Justice of the Peace, and put into the hands of Sheriff Granger, and he refused to execute them.—And this refusal was not on the ground of any informality of the warrants, nor on the last was it pretended. He refused to execute the first, giving as a reason that it had not the county seal.

But such warrants never have it. But in regard to the warrant issued by Mr. Aldrich, and which was carefully drawn up by an able lawyer, he declared that he would execute no warrant issued by a magistrate who was a Mormon, or issued upon complaint of a Mormon. Thus the Mormons were denied legal protection by the officers of the law.

They then petitioned the Prosecuting Attorney to prosecute the offenders at Mackinac; wishing to have nothing to do with either arresting or judging the offenders. But he, with his usual fearlessness and faithfulness to duty, determined to vindicate the integrity of the law on the spot.—He came to this place and directed the proceedings, that all might be done with exact legal precision. A warrant issued by M. M. Aldrich, Justice of the Peace, was put into the hands of Wm. Chambers, Constable, for the arrest of O'Donnell and Hoy, and he went up on to the fishing ground to arrest them, accompanied by three men, all unarmed.

As they approached Bennett's place, which they had to pass in going for O'Donnell and Hoy, the Bennetts stopped them, and with guns in their hands drove them back; telling them that all the fishermen on those grounds, represented to be sixty in number, would rally at the signal of three guns, and they had bound themselves together that no one should be taken by an officer, and they would not give up while one remained alive.

The Constable returned to the Justice and stated these facts on oath, and he issued his warrant for the arrest of Thomas and Samuel Bennett, for resisting an officer in the discharge of his official

duties. The constable, with this and the warrant against O'Donnell and Hoy, summoned a posse; but the men would not go. He went to the Prosecuting Attorney for advice, and he told him to summon a sufficient posse, and put down the name of every man who refused to aid him, and he would prosecute them.

Mr. Chambers went around a second time to call the power of the county to his aid, and succeeded in raising a force of between thirty and forty men, and with them went up to the fishing ground to arrest the two Bennetts, O'Donnell and Hoy. On approaching Bennett's constable, leaving most of his party behind, went forward, and as he approached the house they shut the door.—He spoke to them through the window, explained his business, told them the instructions he had received from the Prosecuting Attorney, and urged them to desist from any act of violence, and to go peaceably with him. They refused with oaths, imprecations and threats.

As he drew back to call on his posse, they shot at him. Three guns were fired, and one of them brought down the constable, and upon that the fire was returned, and when resistance ceased Thomas Bennett was found dead, and Samuel wounded.

Not an act was done by the constable or his posse but what was necessary to the enforcement of the law. Had the officer done less, he would have been charged as recreant to his duty, and faithless to his oath of office.

Upon this Hoy took to the woods, and made his escape. O'Donnell took a boat and put out on the lake, and a part of the posse pursued. As they approached him, he took deliberate aim at one of them with his rifle, and threatened to shoot if they advanced. Three rifles were instantly brought to bear upon him, and the boat went on, till the man in the bow seized O'Donnell's rifle by the muzzle. From this resistance ceased, and we may add that but for the avidity with which newspapers at a distance seized upon and repeated false tales concerning the transaction, it would have put an end to all further attempts at lawlessness here.

As it is, a constable can go alone to the fishing grounds, and arrest any person charged with crime. The magistrates are treated with as much respect as any in the State; and in the progress of law and order, since Mr. Strang has come into office as a Justice of the Peace, even the fishermen come to him to right their wrongs.

All that has been said about brutality in the post mortem examination, is utterly without foundation. Nor was there any malice shown or felt on the part of those engaged in the transaction. It was a mere act of vindication of the lawful authority of the State of Michigan throughout Mackinac Co. Such every legal investigation will show it.

CRIME AND DETECTION.

During the absence of most of the brethren from here in June and July, divers persons remaining here, who flattering themselves that the saints would be imprisoned and driven off the Island

commenced a wholesale plunder of the property of the absentees. In this operation Johnson & McCulloch were plundered of one hundred cords of steamboat wood. Various other persons were plundered of small quantities. And the various farms occupied by the Mormons, many of whom have only pre-empted their land, were regularly apportioned among a few speculating rascals, who waited only for the conviction of the Mormon prisoners to seize upon them.

The work of plunder went on swimmingly until the prisoners began to return. Upon that event the plunderers prepared to leave, but believing the Mormons were worn out and spirit broken, they did not seem to think there was any danger of being called to account for their peculations.

In this they were mistaken.—Dr. McCulloch commenced a prosecution against one of the active instruments of these peculations, in the conducting of which the transactions were laid bare. The consequence has been that large quantities of cord wood, stolen in the absence of the owners, has been paid for, and many other peculations are being now the subject of adjustment. As often as any one has stood out to be prosecuted, he has been subjected to exemplary damages, moderate to be sure, but yet sufficient to make the speculators generally willing to pay the value for their plunderings, in peace.

POLICE AND PERJURY.

On the examination of a criminal charge connected with the recent wood stealing operations in this place, William Chapman was introduced as a witness for the prisoner, and undertook 'to swear him through.' Now it is our opinion that no task can be more difficult than that same. For a man to simply say he "don't remember," when he does remember, and knows the fact to be important, may not be difficult to one who is corrupt enough. But, to tell a tale of deliberate falsehood, with its essential circumstances, and on a rigid cross examination escape detection and exposure, is a task that few men are equal to the accomplishment of. We would not fear to trust our life upon its utter impossibility.

But Mr. Chapman undertook this task. He stated that the quantity of wood stolen from a certain place was but five cords and a half. He knew, because he measured the wood himself. When? About five weeks ago. He was certain that he had remembered the amount correctly, for his sister put it down in the account book at the time. He saw her put it down, and he had seen it again the same day he testified.

Mr. Strang, the sitting magistrate, directed him to bring in the book. After a short absence, he came in with part of a leaf of an account book, and went on to testify that that was the account; that he had just torn it from the book, and that there was nothing whatever on the rest of the leaf. Mr. Strang suggested a doubt whether that was not a mere memorandum, copied from the account book, instead of the book

itself, but he reasserted with positiveness and minutely circumstantial particularity that he had just torn that identical piece of paper from the original account book, and that the entry of five cords and a half of wood thereon was the original entry made by his sister about five, and certainly more than three weeks previous.

The quick eye of the magistrate detected at the first glance that the ink on the paper was fresh; that it was written wrong end up of the book leaf, and that the piece was from the inner and not the outer edge of the leaf—two strong circumstances and one positive fact against the witness' testimony. He immediately directed the witness to go and bring in the book itself, from which he had torn this. And as soon as the witness was gone, he directed an officer to follow, and the moment he had returned with the book, to take his sister who had made the entries into custody, and bring her into court, without allowing any one to communicate with her.

William Chapman returned in due time with the account book, made of a different kind of paper from the piece he had before brought in, and no leaf torn out, but an entry of an account of nine and three-fourth cords of wood, made under date of that day, and the ink yet fresh, and then explained that that was the original account, and the paper he had before brought in was a copy that his sister had made, when he was up after it; and asserted in the most positive manner that the entry in the book was made by his sister some five weeks previously, and was positive that he had seen and read it there more than three weeks previous.

The sister was immediately called in, and testified that she had made both the entries at the direction of her brother that day, which was further confirmed by the fact that it followed after entries of articles sold under various dates, almost every day, down till that very morning.

Chapman was ordered into custody, and after a regular examination, duly committed for trial; but escaped from the officer by the aid of Mr. McKinley, U. S. Deputy Marshal, and a crew of drunken men he keeps gathered around him to depredate on honest citizens, and override the legal authorities.

THE LATE GOVERNMENT SEIZURES.

We mentioned recently the seizures of timber, &c., here by Dept. Marshals Bower and McKinley, and some singular transactions connected with it. Since then the property seized has been advertised for sale; and subsequently a very little sold, but most of it released. McKinley and Bower, unwilling that their patrons should know to what extent they had prostituted their official power to private malice, failed to report many seizures made by them. The little transactions, such as seizing a few house logs, a single stock of boards, or a half dozen sticks of timber for some unfinished house, are left out of the catalogue in the official report of seizures. Several very gross

transactions are covered up by means still more reprehensible.

The result of this matter is, that with every favoritism that could be carried on, the seizure has fallen heavier on those who invoked it for the destruction of the Mormons than on them.—Like every attempt against us, it has fallen on the heads of its authors. The Mormons here are settlers, intending to make the place a permanent home. They are engaged in clearing land to cultivate. It is others who strip land of its timber, and leave it on the hands of the government.—But very little lumber business was ever done here by anybody. There are no facilities for it, and the Mormons have always been anxious to preserve the timber for the use of future settlers.

Such a thing as seizing timber here would never have been thought of, but as a pretence upon which to injure the Mormons. We are fully warranted in saying that in the conducting of the business here, the instructions of the Solicitor of the Treasury have been constantly and shamelessly violated. There was never property enough here liable to seizure under his instructions to pay the expense of seizing and selling. And the Mormons have never cut any, except upon lands which they settled upon for permanent improvement.

The same men who have made the government an expense of some hundred dollars in seizing timber not liable, are now making their boasts that it will yet be sold. Let them try it again. Again it will fall on their heads.

Mr. E. J. Moore was one of the persons who procured the general seizure of timber, &c., here. It so happened, however, that Moore had got out more timber from government land than any other person. True, it had all been sold on an execution against him, but he don't know that a legal title against him is sufficient to divest him.

Well, as we were saying, Moore had timber here which must be seized if any seizures were made. But he has his own way of getting out of the muss—and, reader, that is, perjury. He made his solemn oath that his timber was cut on land purchased by him.—And at the very moment he made that oath the timber was lying on Congress land, where it fell, one end of every stick lying at the stump, and the other at the top of the tree where it was cut. It lays there now, and any gentleman who wishes can make a personal inspection of it in a half hours walk from here.

We take pleasure in recommending to the travelling public, and especially to emigrants coming to these Islands, the Propeller Lady of the Lake, Capt. A. W. Rosman. A courteous frankness is extended to passengers on this boat that is denied to Mormons, at least, on several other boats.

We are pleased to see the pile driver again putting down big stakes for the spring pier of M. M. Aldrich & Co., at the south jaw of this harbour. There is every prospect that they will have

WEATHER TABLE, FOR THE WEEK ENDING JULY 7, 1851.

	Clearness.				Thermometer.				Course				& velocity of the wind.			
	S. R.	9 A.M.	3 P.M.	9 P.M.	S. R.	9 A.M.	3 P.M.	9 P.M.	SUNRISE.	9 A.M.	3 P.M.	9 P.M.	S. R.	9 A.M.	3 P.M.	9 P.M.
Tuesday,	1	8 58	8 75	6 67	0 56	S. W. 2	S. W. 4	S. W. 4	S. W. 4	S. W. 2	S. W. 4	S. W. 4	S. W. 2	S. W. 4	S. W. 4	S. W. 4
Wednesday,	2	0 53	0 64	0 61	0 54	S. W. 3	S. E. 4	N. E. 2	N. E. 3	N. E. 2	N. E. 2	N. E. 2	N. E. 2	N. E. 2	N. E. 2	N. E. 2
Thursday,	3	0 54	8 70	8 75	8 56	N. 2	N. 2	N. W. 2	N. W. 2	N. W. 2	N. W. 2	N. W. 2	N. W. 2	N. W. 2	N. W. 2	N. W. 2
Friday,	4	10 56	8 68	6 70	4 56	W. 1	W. 1	W. 1	W. 1	W. 1	W. 1	W. 1	W. 1	W. 1	W. 1	W. 1
Saturday,	5	4 60	1 64	1 64	0 60	S. W. 3	S. W. 4	S. W. 4	S. W. 4	S. W. 3	S. W. 4	S. W. 4	S. W. 3	S. W. 4	S. W. 4	S. W. 4
Sunday,	6	5 60	0 64	0 67	1 61	S. W. 3	W. 1	E. 1	N. W. 1	N. W. 1	N. W. 1	N. W. 1	N. W. 1	N. W. 1	N. W. 1	N. W. 1
Monday,	7	1 54	7 61	3 68	0 61	N. E. 7	E. 8	N. E. 6	N. E. 6	N. E. 6	N. E. 6	N. E. 6	N. E. 6	N. E. 6	N. E. 6	N. E. 6

it ready for use before the close of the season.

We are informed that Mr. Mills will commence another in the course of a week. Success to the enterprise.

R. PECKHAM & Co. have brought on here the largest stock of merchandise ever opened within forty miles of us, and are doing more business, and selling goods cheaper, than all the traders together ever did before. We don't get anything for saying this.—Even a printer can tell the truth without asking pay for it.

ACQUITTED.

A great ado has been made over the arrest of STRANG, the Mormon King at Beaver Island, alledging that he had been guilty of almost everything. He has had an examination at Detroit, and been honourably acquitted.—In this case we are of the opinion that STRANG and his followers have been wronged.—*Comme-ant Reporter.*

FEMALE BEAUTY.

The following curious facts respecting female beauty in the various countries of the world are interesting. They show how the standard of beauty varies in different countries, and how beauty itself, though depending upon general laws, as those which govern the universe is, without any adventitious aid, appreciated only in proportion as civilization advances, and taste improves with intellectual cultivation:—

The ladies of Arabia stain their fingers and toes red, their eye brows black, and their lips blue. In Persia, they paint a black streak around the eyes, and ornament their faces with various figures. The Japanese women gild their teeth, and those of India paint them red. The pearl of the teeth must be dyed black to be beautiful in Guzarat. The Holent women paint the entire body in compartments of red and black. In Greenland the women cover their faces with blue and yellow, and they frequently tattoo their bodies by saturated thread in soot, inserting them beneath the skin and then drawing them through.—Hindoo women, when they wish to appear particularly lovely, smear themselves with a mixture of saffron, tumeric and grease. In nearly all the islands of the Pacific and Indian Oceans, the women, as well as men, tattoo a great variety of figures on the face, the lips, tongue, and the whole body. In New Holland, they cut themselves with shells, and by keeping the wounds open a long time, form deep scars in the flesh, which they deem highly ornamental. And another singular addition is made to their beauty by taking off, in infancy, the little finger of the left hand, at the second joint. In ancient Persia, an aquiline nose was tho't worthy of the crown; but the Sumatran mother carefully flattened the nose of her daughter. Among the savage tribes of Oregon, and also in Sumatra and Arracan, continual pressure is applied to the skull in order to flatten it, and thus give it a new beauty. The modern Persians have a strong aversion to red hair; the Turks, on the contrary, are warm admirers of it. In China small round eyes are liked; and the girls are continually plucking their eye brows that they may be thin and long. But the great beauty of a Chinese lady is in her feet, which, in childhood, are so compressed by bandages as effectually to prevent any further increase of size. The four smaller toes are turned under the foot, to the sole of which they firmly adhere; and the poor girl not only endures much pain, but becomes a cripple for life. Another mark of beauty consists in finger nails so long that casings of bamboo are necessary to preserve them from injury. An African beauty must have small eyes, thick lips, a large flat nose, and a skin beautifully black. In New Guinea, the nose is perforated, and a large piece of wood or bone inserted.—On the northwest coast of America, an incision more than two inches in length is made in the lower lip, and then filled with a wooden plug. In Guiana, the lips are pierced with thorns, the heads being inside the mouth, and the point resting on the chin. The Tunisian woman of moderate pretensions to beauty, needs a slave under each arm, to support her when she walks, and a perfect belle carries flesh enough to load down a camel.

FROM UTAH TERRITORY.

The last mail from the west brought us a letter, and some papers, from the Great Salt Lake City, up to July 1st. The news is not of remarkable interest. No rain had fallen for the six weeks previous to the 1st of July, and still the gardens and crops in general looked fine and promised an abundant harvest. There were some exceptions in fields of wheat which had been burnt, or perished for want of irrigation, as the streams were so low a sufficient quantity

ty could not be obtained to supply all.

Trade, it is said, opens dull, and it was feared that there was not money enough in the city to buy the merchandise that was coming. There was talk already of taking part of it to Oregon or some other quarter.

The people have had considerable difficulty with the Indians, by whom large numbers of cattle and horses had been stolen. The Mormons collected a party, and pursued the Indians into the mountains and among the cedars. They killed about a dozen Indians, broke up their encampment, and destroyed all their provisions. The Indians have stolen, at various times, great numbers of mules, horses and cattle.

The emigration to California is represented as quite small, though the intelligence from that quarter was very flattering. A very large emigration to California from the States was anticipated this season, overland; and it is said, unless this takes place, and money becomes more abundant, pecuniary affairs would be seriously affected.

Flour was selling at \$8 per hundred, and it was supposed that it would go down to \$6.

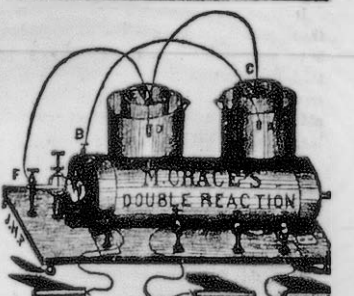
MARINE LIST.

ARRIVALS.

July 23 Sch. Dolphin, from Mackinac.
" 23 Sch. Two Brothers, from Mackinac.
" 24 Stea. Michigan, from Green Bay.
" 24 Three master, from Grand Traverse.
" 25 Prop. Oneida, from Buffalo.
" 27 Prop. Gen. Taylor, from Chicago.
" 27 Prop. Troy, from Chicago.
" 30 Sch. Dolphin, from Mackinac.
Aug. 1 Sch. Julia, from Fox Island.
" 1 Sch. Two Brothers, from north shore.
" 2 Sch. Dolphin, from head of Beaver.
" 3 Prop. James Wood, from Chicago.
" 3 Stea. Michigan, from Buffalo.
" 4 Prop. Lady of the Lake, from Buffalo.
" 6 Sch. Julia, from head of Beaver.
" 7 Stea. Michigan, from Green Bay.
" 7 Prop. Genesee Chief, from Buffalo.
" 8 Sch. Dolphin, from Mackinac.
" 8 Sch. Julia, from head of Beaver.
" 9 Prop. Delaware, from Buffalo.
" 9 Sch. Eliza Caroline, from head Beaver.
" 10 Emeline, from Fox Island.
" 10 Sch. Mahala, from head of Beaver.
" 10 Brig Orleans, from Buffalo.
" 10 E. Caroline, from head of Beaver.
" 10 Stea. J. D. Morton, from Buffalo.
" 12 Prop. Lady of the Lake, from Chicago.
" 12 Prop. Troy, from Buffalo.

DEPARTURES.

July 24 Sch. Dolphin, for Mackinac.
" 25 Stea. Michigan, for Buffalo.
" 25 Prop. Oneida, for Chicago.
" 25 Three master, for head of Beaver.
" 26 Sch. Two Brothers, for head Beaver.
" 27 Prop. Gen. Taylor, for Buffalo.
" 27 Prop. Troy, for Buffalo.
Aug. 1 Sch. Two Brothers, for Mackinac.
" 2 Sch. Dolphin, for Mackinac.
" 3 Stea. Michigan, for Green Bay.
" 4 Prop. James Wood, for Buffalo.
" 4 Prop. Lady of the Lake, for Chicago.
" 5 Sch. Julia, for head of Beaver.
" 7 Stea. Michigan, for Buffalo.
" 7 Prop. Genesee Chief, for Chicago.
" 7 Sch. Julia, for head of Beaver.
" 9 Prop. Delaware, for Chicago.
" 10 Sch. E. Caroline, for head of Beaver.
" 10 Stea. J. D. Morton, for Green Bay.
" 11 Sch. Mahala, for head of Beaver.
" 11 Brig Orleans, for Chicago.
" 11 Sch. E. Caroline, for west side Beaver.
" 12 Prop. Lady of the Lake, for Buffalo.
" 12 Emeline, for Fox Island.
" 12 Prop. Lady of the Lake, for Chicago.
" 12 Prop. Troy, for Chicago.
" 14 Sch. Dolphin, for Fox Island.



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MANUFACTURER OF COMMON AND IMPROVED
SINGLE, DOUBLE AND TRIPLE COM-
PLEX, RE-ACTING,
GALVANO, ELECTRO,
MAGNETIC TORPEDO MACHINES,
For the Medical Faculty and the Scientific,
Saint James, Beaver Island, Lake Mich.
March 6th, 1851. 44.

1851. BOARDING HOUSE, 1851.

BY HENRY W. GRANGER,
Mackinac, Michigan, at the right of the Docks,
on Water street.
Board, 75 cts. per day.
" 4.00 " week.
or, 3.50 per week by the season.
Mackinac, April 24th, 1851. 64.

TO THE TWELVE.

BY H. RANDALL.

Go forth in power, ye heralds go,
From Ephraim's fruitful land;
Go preach the gospel clear and bold,
For God has given command.
Unto the nations of the earth
Your message bold declare;
Go armed with power from Joseph's God,
A people to prepare.
Tell them that God once more to earth
The priesthood has restored,
And gather all to Zion's fold
Who will obey your word.
Point to the standard that is rais'd,
With banners wide and unfurl'd,
To gather in from every land
The noble of the world.
First unto Europe's fertile shores—
In Asia loud proclaim;
Till songs from every land shall raise,
To the Redeemer's name.
And then to Africa's sable sons
May heaven direct your way;
Tell them no galling chains you've bro't,
To force their friends away.
The savage tribes that roam the west
Shall be your converts soon;
When God says to Ephraim's sons,
Your wanderings they are done.
Go boldly on your mission, go,
To every distant shore;
Preach the eternal gospel where
It ne'er was preach'd before.
Be faithful to your Lord's command
Until the glorious day,
When God shall call his servants home,
Their labour to repay.
Then on Mount Zion you shall stand,
And be our saviours there;
And all you've turned from error's ways
Rejoice to meet you there.

INTELLIGENCE AND AFFECTION.

These, like material things, have their origin in eternal, uncreated elements; and like them, must endure forever. They are the foundations of enjoyment, the main-springs of glory and exaltation, and the fountains from which emanate a thousand streams of life, and joy, and gladness; diffused through all worlds, and extending to all extent. They are the principal roots from which shoot forth innumerable branches, which bud in time, and blossom and ripen in eternity; producing a perfume more delicious than the balmy sweets of Arabia, and fruits more precious than the apples of Eden.

The human mind in infancy, like the body, is small and weak indeed. It neither possesses intelligence nor affection to any great degree; for the latter is the production of the former—grows with its growth, and strengthens with its strength; and cannot exist independent and separate therefrom.

This infant mind commences to expand, and continues to enlarge itself just in proportion to the truths that are presented for its food, and the time and opportunity it has to digest and comprehend them. If unassociated with other intelligence, it expands but very little—all its powers remain in a great measure inactive and dormant. For instance, let an infant be cut off from all communication with other intelligences, let it grow to manhood entirely alone, and it still knows little more than in infancy.

One child may be raised to manhood possessing only the limited knowledge of Holofernes, while another is made to comprehend the sublime truths of a Newton.

The human mind then, is capable of a constant and gradual expansion to an unlimited extent. In fact, its receptive powers are infinite.

Once set free from the chains of innocent tradition; and unfettered from the limited creeds and superstition of men, and associated with beings of unlimited intelligence, it may go freely on from truth to truth; enlarge itself like the rays of the morning; circumscribe the earth and soar to the heavens; comprehend the mysteries of the past, and remove the veil from the future; till the wide expanse of eternity, with all its treasures of wisdom, is brought within the range of its comprehension.

It is true, that in this life, the progress of the mind in intelligence, is not only gradual, but obstructed in various ways. It has to contend, not only with its own prejudices, and the errors of an opposing world, but with innumerable weaknesses, temptations, cares, and troubles, with which it is continually beset.

And finally, its organs are weakened by disease, or worn with age, till it sinks into the backward tendency—loses a portion of that which it has been able to comprehend, and partakes of a kind of secondary childhood.

From this fact, some are ready to conclude, that the mind, like the body, has its limits; its point of maturity, beyond which it can never expand; and that arriving at this climax of maturity, like a full grown plant, it is incapable of further advance. But this is a mistake. It is not the mind itself that is thus limited and confined, within a circle so narrow, but it is the circumstances in which it is placed. That is, its bodily organs, once strong and vigorous, are now weakened by disease, or worn with age. Hence, the mind, while connected with them, and dependent on them, is compelled to partake of their weaknesses. And like a strong traveler with a weak companion, or a strong workman with a slender tool, it can only operate as they are able to bear. What then is the means by which this formidable obstacle

can be overcome, and the mind be enabled, with renewed vigour, to continue its onward progress in the reception of intelligence?

We will best answer this question by a parable.

A certain child had continued the use of food until its teeth were worn, loosened and decayed to that degree that they were no longer able to perform their accustomed office. On this account, its food was swallowed in such a manner as not to digest properly.

This soon caused a general weakness and disorder of the system. Some unthinking persons seeing this, came to the conclusion that the child had come to maturity—that it no longer needed its accustomed nourishment, but must gradually sink and die. But in process of time, nature provided its own remedy. The old teeth were shed, and a new set more strong and durable took their place. The system being thus restored in every part to a full, vigorous and healthy action, was enabled to make rapid progress towards perfection, and to receive and digest food far more strong and hard of digestion than before.

So with the organs of the mind. This temporary body, frail and mortal, is to the mind what the children's teeth are to the system. Like them it answers a momentary purpose, and like them its organs become decayed and weakened by age and use; so that many truths which present themselves to the mind, cannot be properly digested while dependent on such weak organs. But let this feeble and decayed body share the fate of the child's first set of teeth—let it be plucked by death, and the mind set free. Nay, rather let it be renewed in all the freshness and vigour of eternal life; with organs fresh and strong, and durable as the powers of eternal intellect.

And the mind, thus provided with organs, fully adapted to its most ardent powers of action, will find itself no longer constrained to linger on the confines of its former limits, where, impatient of restraint, it had struggled in vain for freedom. But like a prisoner, suddenly freed from the iron shackles and gloomy dungeons of a terrible tyrant, it will move nimbly onward with a joyous consciousness of its own liberty. It will renew with redoubled vigour its intellectual feast, and enlarge its field of operations amid the boundless sources of intelligence, till earth, with all its measures of wisdom, becomes too small, and the neighbouring worlds too narrow to satisfy a capacity so enlarged. It will then, on wings of faith, and by the power of the spirit, waft itself far beyond our visible heavens, and "far above earth's span of sky," and explore other suns, and other systems; and hold communion with other intelligences, more remote than our weak minds can possibly conceive.

In these researches and discoveries, the mind will be able by degrees to circumscribe the heavens, and to comprehend the heights and depths, and lengths and breadths of the mysteries of eternal truth, and like its Maker, "comprehend all things, even the deep things of God."

While the mind is thus expanding and increasing in intelligence, the affection will expand and increase in proportion, both in this life and in the life to come.

God is light, God is truth, God is love.

The reason why he loves, is because he is light and truth. Or, in other words, he loves because he knows; and in proportion to the extent of his knowledge, or intelligence, so is the extent of his love; and so it is with the human mind. In infancy, our love is as narrow as our intellectual capacity. But as our intelligence increases, so our affection grows, till from knowing and loving our mother, we begin to know and love the circle of our immediate kindred and family. Thus, love or affection is dependent on knowledge, or intelligence, and can only be increased by an increase of knowledge. These two principles are the foundations, the fountains of all real happiness.

Some persons have supposed that our natural affections were the result of a fallen and corrupt nature, and that they are "corrupt, sensual and devilish," and therefore ought to be resisted, subdued, or overcome as so many evils which prevent our perfection, or progress in the spiritual life. In short, that they should be greatly subdued in this world, and in the world to come entirely done away. And even our intelligences.

Such persons have mistaken the source and fountain of happiness altogether. They have not one correct idea of the nature of the enjoyments or happiness of heaven, or earth; of this life or any other. If intelligence and affection are to decrease at such a low ebb that we shall neither recognise our kindred and friends, then a stone, a block of wood, or a picture in the wall is as capable of the enjoyments of heaven as we are. So far from this being the case, our natural affections are planted in us by the Spirit of God, for a wise purpose; and they are the very main-springs of life and happiness—they are the cement of all virtuous and heavenly society—they are the essence of charity, or love, and therefore never fail, but endure forever.

These pure affections are inspired in our bosoms, and interwoven with our nature by an all-wise and benevolent being, who rejoices in the happiness and welfare of his creatures. All his revelations to man touching this subject, are calculated to encourage, and strengthen these emotions, and to increase and perfect them; that man, enlightened and taught of God, may be more free, more social, cheerful, happy, kind, familiar and lovely than he was before, that he may fill all the relationships of life, and act in every sphere of usefulness with

a greater energy and with a readier mind, and a more willing heart. All the monkish austerity, all the sadness and reserve, all the unsocial feelings and doings of priests, and monks, and nuns; all the long-facedness, unsocial sadness, groanings, sighs, and mortifications of sectaries, whether of ancient convents, where men and women retire from all the busy scenes and pleasures of life, to live a life of celibacy, self-denial and devotion; or whether in the more modern and fashionable circles of the camp meetings, or the "mourners' bench." All these I say are expressly and entirely opposed to the spirit and objects of true religion; they are so many relics of superstition, ignorance and hypocrisy, and are expressly forbidden, and condemned by our Lord and Saviour.

Man was designed for a social being; he was made to cultivate, beautify, possess, enjoy and govern the earth; and to fill it with myriads of happy, free, and social intelligences. Woman was made for him, as a help and a comfort. All the faculties of his are precisely adapted to his several duties and enjoyments. He owes a duty to his wife, to his parents, to his children, to his brothers and sisters, and kindred, and finally to his neighbours, his nation, and to all mankind. He also owes a duty to the earth, and to his God. These several spheres of action are termed in times, political, civil, moral, social, domestic, foreign, religious, &c., &c. But they may all be summed up in one term, viz: religious.

That man who, through a mistaken zeal, or through the influence of ignorant teachings or incorrect traditions, so far mistakes the object and purpose of his being, as to withdraw from all these; to shut himself from the world, and to seek to overcome and subdue the natural affections with which God has endowed him, is not a religious man at all. On the contrary, he is opposing the will and commandment of God, and neglecting the duties of religion.

How often do we hear of persons, and even whole societies, who hold that a religious man or community should have nothing to do with politics, government and office. Such persons judge of the depth of a man's religion by his indifference to, or retirement from, the arduous duties of family, church, or state. How different is this notion from the facts of the case, if we may judge either from common sense, or from precepts and examples set before us by God's people.

What then is sinful? I answer, our unnatural passions and affections, or, in other words, the abuse, the perversion, the unlawful indulgence of that which is otherwise good. Sodom was not destroyed for their natural affection, but for the want of it. They had perverted all their affections, and had given place to that which was unnatural, and contrary to nature. Thus they had lost those holy and pure principles of virtue and love which were calculated to preserve and exalt mankind; and were overwhelmed in all manner of corruption; and also hated towards those who were good.

So it was with the nations of Canaan who were doomed to destruction by the Israelites. And so it was with the Greeks, Romans, and other Gentiles in the days of Paul. Hence his testimony against their wicked works, and his warnings to the churches to beware of these carnal, sinful, corrupt and impure works of the flesh; all of which we more or less interweave with their natures by reason of long and frequent indulgences therein. Now it was not because men's natural affections were sinful that all these sins existed; but it was because wicked customs, contrary to nature, had become so prevalent as to become a kind of second nature.

So it is in the present age; men who do not govern their affections so as to keep them in their proper and lawful channel; but who indulge in every vice, and in unlawful use of that which was originally good, so far pervert it that it becomes a minister of evil; and they seek to change their nature; and call upon God to make them into a different being from what he made them at first. In short they seek to divest themselves of a portion of the very attributes of their nature, instead of seeking to govern, to improve, and to cultivate and direct their powers of mind and their affections, so as to cause them to contribute to their happiness. All these are the result of innocent tradition, superstition and practices. Know ye, O man, that God created you in his own image, and in the light of heaven, the rays of his happiness are within and around thee.

As we said in the beginning of this subject, we say again; that our intellect and affection, only buds in time, and ripens in eternity. Then we shall know and love our kindred and our friends; and there we shall be capable of exercising all those pure emotions of friendship and love which fill our hearts with such inexpressible delight in this world. And not only so, but our love will be far more strong and perfect in many respects. First, because we shall know and realize more. Secondly, because our organs of thought will be more strong and durable. Thirdly, because we shall be free from those mean, selfish, grovelling, envious and disagreeable influences which disturb, and hinder the free exercise of our affections in this world. And lastly, because we shall be associated with a more extensive and numerous society of those who are filled with the same freedom of spirit and affection that we are; and therefore are objects truly worthy of our love. While those of a contrary nature will be banished to their own place, and not suffered to mingle in the society, or mar the peace of those who have gotten the victory.

WEATHER TABLE, FOR THE WEEK ENDING JUNE 30, 1851.

		Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Clearness.	Thermometer.	Course	& velocity of the	wind.
Tuesday,	24	8	54	4	74	8	71	2	56	S. W. 1	W. 2	W. 2
Wednesday,	25	0	54	0	64	1	66	4	54	S. E. 4	W. 3	N. W. 2
Thursday,	26	0	62	0	72	4	68	8	55	S. W. 2	S. W. 2	W. 4
Friday,	27	8	61	8	75	4	64	0	60	N. E. 2	E. 3	N. E. 6
Saturday,	28	0	66	0	72	0	72	0	60	S. 6	S. W. 8	S. W. 4
Sunday,	29	3	61	6	75	6	72	0	56	S. W. 6	S. W. 8	S. W. 8
Monday,	30	1	50	0	61	6	64	0	50	N. W. 4	N. W. 3	W. 3

Having discovered and set forth in plainness the origin, purpose, and destiny of man's physical organization and the powers, attributes, energies, affections and capabilities of his intellect, till we find him standing erect in God-like majesty, with organs of strength beyond the reach of death; and powers of thought, capable of spanning the heavens, and comprehending all things. We must now inquire into the nature of his employment in that eternal world of joy and bliss. On this subject, as on most others, where investigation has been considered a sin, men have greatly erred. They have supposed that this short life was the only active one; and that the world to come was a life of repose, or of inactive and eternal rest; where all our powers of body and mind would remain dormant, or only be engaged in shouts, songs and acclamations. To prove this we often hear quotations like the following:—"There is no work or device, nor knowledge in the grave whither thou goest." "As the tree falleth so it lieth." "His death leaves us, so judgment will find us." To the first of these we would reply that the spirit never goes to the grave; and the body does not stay in it long. And beyond it, in the regions of eternal life there is abundance of work, knowledge and device. To the second we would say that the tree lieth as it falleth until it is removed, and used for some other purpose. And to the third, we reply, that it is a sectarian proverb, instead of a scripture; and, by the by, a false one too. For death leaves us in the grave, with body and spirit separated; and judgment finds us risen from the grave, and spirit and body united.

Thus organized anew, we are prepared to enter upon a life of business and usefulness, in a sphere vastly enlarged and extended. Possessing a priesthood after the order of Melchisedec, or after the order of the Son of God, which is after the power of an endless life, without beginning of days or ending of years, a priesthood which includes a sceptre and kingly office—we are more fully than ever qualified to teach, to judge, to rule and govern—and to go and come on foreign missions. The field of our labours may extend, for aught we know, to the most distant worlds—to climates where mortal eye never penetrated. Or we may visit the dark and gloomy regions of the spirits in prison, and there like a risen Jesus, preach the gospel to those who are dead; "that they may be judged according to men in the flesh, but live according to God in the spirit." Or we may be called upon, with the other sons of God to shout for joy, at the organization of new systems of worlds, and new orders of being; over which we may reign as kings, or to whom we may minister as priests.

These ideas may be considered by some as mere flights of fancy, no where supported by positive evidence. But we contend that the very nature of our existence and of our priesthood is such as to warrant the conclusion to which we have arrived. But if proof were wanting, we have only to refer, as a precedent, to the active life and ministry of a risen Jesus; and to his administration as king of kings and lord of lords; as well as to the promises made by him to those whom he had sent. It appears that Jesus Christ after rising from the dead, immediately entered upon the most active ministry; in which he taught, expounded, opened the scriptures, commanded, commissioned, prophesied and blessed. By this means he laid the foundation for his kingdom to be established not only among the Jews and Gentiles, but also among the Nephites and the lost tribes of Israel. He also visited the spirits of the dead and preached the gospel unto them, as is recorded in one of the Epistles of Peter. Not only so, but he ascended to realms of exalted glory, where, seated on a throne, he still is active both as a king and priest. And, if we look into the future, we shall find that he has yet a great work to do upon the earth, not only as a judge, king and priest; but as an executioner, warrior, and a military commander. For he will tread them in his anger, and trample them in his fury, and stain his raiment with their blood; while all the armies in heaven follow him in martial splendor, mounted on white horses, and all arrayed in a uniform of spotless white. This same Jesus conferred on his apostles an everlasting priesthood, after his own order, as it is written:—"As the father hath sent me, even so I send you." "And the works that I do shall ye also do." He also promised to be with them always even unto the end of the world; and therefore is yet with them in their labours and ministry, whether as men or angels. Those who suppose a man's office or priesthood to end with his life have been in the habit of applying that promise, as if it only meant them and their successors; but he said no such thing. But rather that he would be with them always unto the end of the world. If they had successors, it was then time enough for similar promises to be made to them, when they in turn should enter upon their holy and sacred office.

of the apostleship and priesthood.

These apostles not only hold the perpetual office of the apostleship and priesthood; but also partake of kingly power. Hence it is written "they shall sit on twelve thrones judging the twelve tribes of Israel." And this too, when the son of man shall come in his glory. Then will be fulfilled that which was recorded by John, saying: "They have made us unto our God kings and priests; and we shall reign on the earth." In view of an eternal kingdom, and of an immortal reign and ministry, they might well rejoice when arraigned before the dreadful tribunals of earthly tyrants, knowing as they did that they should reign in turn, and that their persecutors would be in turn arraigned before a judgment bar.

From all these and a thousand other promises made to prophets and apostles, we feel safe in the conclusion, that a field wide as eternity and boundless as the ocean of God's benevolence, extends before the servants of God. A field where ambition knows no check, and zeal no limits; and where the most ardent aspirations may be more than realized. A field where crowns of glory, thrones of power and dominions of immortality are the rewards of diligence. And where man—once a weak and helpless worm of dust—may sit enthroned in majesty on high, and occupy an exalted station among the councils of the sons of God.

THE FAMILY OPPOSED TO NEWS-PAPERS.

The man that don't take his county newspaper was in town yesterday. He brought the whole family in a one horse wagon. He still believed that Gen. Taylor was President, and wanted to know if the "Kamscatkins" had taken Cuba, and if so, where they had taken it. He had sold his corn for twenty-five cents—the price being thirty-one—but on going to deposit the money, they told him it was mostly counterfeit. The only hard money he had was some three cent pieces, and these some sharper had "run on him" for half dimes!—His old lady smoked a "cob pipe" and would not believe that anything else could be used. One of the boys went to a blacksmith's shop to be measured for a pair of shoes, and another mistook the market house for a church. After hanging his hat on a meat hook, he pioussly took a seat on a butcher's stall, and listened to an auctioneer, whom he took to be the preacher. He left before "meetin" was out," and had no great opinion of the "sarin."

One of the girls took a lot of seed onions to the post-office to trade them for a letter. She had a baby, which she carried in a "sugar-trough," stopping at times to rock it on the side-walk. When it cried, she stuffed its mouth with an old stocking, and sung "Barbara Allen." The oldest boy had sold two "coon skins" and was on a "bust." When last seen he had called for a glass of "sody and water," and stood soaking ginger-bread and making wry faces. The shop keeper, mistaking his meaning, had given him a mixture of sal soda and water, and it tasted strongly of soap. But he'd heard tell of sody and water, and was bound to give it a fair trial, poke or no poke. Some "town fellow" came in and called for lemonade with a "fly in it," whereupon our "soaped" friend turned his back and quietly wiped several flies into his drink.

We approached the old gentleman and tried to get him to "subscribe," but he would not listen to it. He was opposed to "internal improvements," and he thought "larnin'" was a wicked invention. None of his family ever learned to read, but one boy, and he "taught school awhile, and then went a studying divinity."

We cut me above from the Boston Times, where we find it without credit. It is certainly good enough to credit to some one.

NOT BAD.

Miss Susan Nipper gives a loud certificate in favour of some of the popular patent medicines of the day. She was suffering from general debility, sick head-ache, heart-burn, indigestion, tape-worms, constipation, rheumatism in the back, shoulders and hips, and besides these, she didn't "feel very well herself" more than half the time. At length, she says, "I was brought very low so that my most impudent friends didn't know me, and the regular faculties didn't expect me to live from one end to the other."

"About this time, a friend recommended, as the last resort, that I should try a few bottles of the Pectoral Oxenated Compound Sassafla Extract of Wild Cherry Wine Bitters and Syrup of Huckleberry, satisfaction given or no money refunded, to be well taken before shakin' destroy the label as soon as possible, no pay no cure, beware of counterfeits—none genuine unless the proprietor is on the wrapper—I took three dozen bottles of this truly invaluable medicine, and it gives immediate relief in three months."

Personally appeared the said Susan Nipper as aforesaid, and swore to the foregoing, and said she'd be darned—if it wasn't true.

NORTHERN ISLANDER.

VOL. I.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, AUG. 28, 1851.

NO. 13.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

PATENT LABOUR-SAVING FLUID.

HOW A YANKEE GOT HIS FINGERS BURN'T.

The following humorous account of a vial of Washing Fluid was made in the following manner, which is condensed from the Boston Museum:—

"Don't make yourselves uneasy about the children's dresses, ladies," exclaimed a labour saving fluid man. "I have a few bottles of the transparent washing fluid in my trunk, that will in five minutes time, without the least labour or inconvenience in the world, man, renovate the dresses in a manner that is truly astonishing, and bring back the colour to a few shades brighter than the original tint."

A raw boned Vermonter, sitting by our side, and who, until this time, kept as silent as a pine slab, here drew up his long neck, and exclaimed:

"Stranger, you'll oblige me much by discontinuing your remarks about your infernal washing fluid; for I'm in rather good humour to-day, and I don't wish to be riled. I once purchased a bottle of that stuff, and it came near ruining me for life, and I've taken an oath to lick the first man who offers me another bottle. I could tell you a yarn on that subject, that would bring tears to your eyes; but of course no man wants to hear a yarn now."

The Yankee proceeded with his yarn thus: Having on such an application made a purchase, he proceeds to tell his experiments.

"My purchase was on Saturday afternoon about three o'clock, and I took my big black bottle of fluid, put it in my coat pocket, and started for home. Now, thinks I to myself, my wife always picks up her clothes on Sunday night, and does washing Monday morning, after breakfast; and so it would be a good joke for me not to let her know anything about the blessed fluid, stir 'em up with a stick, and hang them up to dry. Lord, says I to myself, right in the street, as loud as I'm talking now, I'll do it, by ginger, if I have to get up at two o'clock! So when I gets home, I just takes the bottle of fluid out into the woodshed, and pokes it upon a high shelf, among a lot of old beer bottles and blacking boxes, and went whistling around the house just as if nothing had happened.

"Saturday night I went to market just as usual, and Sunday we both went to church in the forenoon, and staid to home and talk-

ed about our future prospects in the afternoon; but I kept a keeping still about the fluid, and didn't let on but what I expected she would do the washing the next morning just the same as ever. But I didn't sleep much that night.

"I kept a thinking about stirring up the tub of clothes, and getting 'em out to dry before daylight. Once I got into a short doze, and I dreamed I was swimming across a deep river of gushing fluid, and the rocks at the bottom and both sides were all petrified shirt bosoms and pillow cases, and there was an old wash woman on the banks of the river, who kept a stirring on us up with a long pole. I reckon I woke up about five o'clock; for 'twas just about half between daylight and dark, and I could just see the leastest streak of light in the world among the clouds around the tops of the Green Mountains.

"I turns over and looks at wife, and she was sleeping as sound as a dead salmon; so I carefully slid out of bed, hurried on my clothes, and in less than ten minutes had the old wash tub filled clear to the top with all of wife's white clothes, and all I could find of my own. I poured in about a pailful and a half of clean rain water, and then goes out to the woodshed, takes down the bottle of fluid, walks back to the tub, and pours her all in!—Lord! but 'twould have done you good to have heard it *sis*!

"Well, says I to myself, if that's the dirt coming out, it makes a good deal of noise about it, any way; and I guess it's doing up the thing handsomely. So after letting it *sis* for about a minute, I takes up an old broom handle that was standing there, and wallops the things about like a lamb's tail in fly time, for three minutes, and takes hold of 'em with my hands to string 'em on the fence. But, gentlemen, you'd better believe I dropped that *ere* pile o' duds mighty sudden!—bilin' water wasn't a circumstance to 'em, and afore I could get my hands into a pail of fresh water, I thought my soul I should lose 'em both.

"For about a minute I was mad as a scratched kitten. I finally thought I wouldn't wake up my wife with my belling, but I hung out the bilin' duds with the broom handle, and let 'em dreat and dry on the fence; but the plaguy things never cooled to the last minute, and every time the pesky fluid splattered on my hands or face, it burnt worse than a half bushel full of live coals. I soon got tired of the sport, however, and before I had hung out on the fence half what was in the tub I just washed my hands and face in some clean rain water, and streaked it for bed. But I couldn't sleep a wink; my hands pained me so that I had to keep a blowing 'em to keep from belling; so says I to my wife, says I—

"Susan, hadn't you better get up and put your clothes to soak?"

"Ho, h-u-m," said she, rubbing her eyes with her thumb joint, and kind o' winking, as if she was half asleep. 'Yes, John, I guess I had; but how long have you been awake?'

"Oh, some time," says I, blowing my hands, and digging my legs with my toe nails all the time to keep from groaning; 'but get up now, Susan, do, dear, or you will be late about your breakfast, and I've got to go out to town this morning on important business.'

"If that's the case," says she, 'I'll certainly hurry.'

"You may depend upon it, gentlemen, I was in a mighty uncomfortable fix about that time! I wanted to groan like a dying horse, and have something cooling wrapped round my fingers; and then again, I didn't want to make any noise till wife had seen how nice I had fixed her things.—Well, wife she hurried and dressed herself, and went out into the kitchen to fill up the tub, and in a few minutes I heard her say to herself, says she—

"Good heavens and earth! What does all this mean? I never put these things to soak!—John! get up and come here, *do*!

"I am under strong impressions, gentlemen, that this customer was not very slow in his movements, about that time; for in less than forty seconds I was there, and says I—

"What's the matter, Susan? What's the matter?"

"Why, do look here," says she, somebody has put all my best clothes in a tub, and then put something on them which has entirely ruined them!"

"Ha, ha, ha," says I, 'well, Susan, I suppose I might as well own up the joke at once, for my hands ache so that I can't hold in any longer. It's nothing but washing fluid, and it cleans clothes without any rubbing. I got up this morning while you were asleep and done the whole washing, and hung part of 'em out on the fence to dry.'

"While I was saying this, wife she took a stick, and in trying to lift out of the tub one of her—that is—one of her garments—by ginger! the ternal thing burst in two! right through the middle! one half holding on to the stick, and the other half falling back into the tub! Although I was suffering from my burnt hands, and was as mad as a Green Mountain catamount, at what the infernal fluid had done, I couldn't keep from laughing at that moment, if I'd a died for it.

"Wife took a peep at the clothes on the fence—called up the doctor to dress my hands, and then sat down to have a crying spell. The doctor hurried in to my room, and after seeing my wife a sitting in the rocking chair a crying, and me a walking the room a groaning like a fall wind in a grave yard, says he—

"In the name of calomel and hot jallep, what's the matter now?"

"Nothing particular," says I, 'only I've burnt up all the clothes in the house, and both of my hands, with a bottle of thunder-in' washing fluid, that I've been experimenting with.'

"The doctor looked at my hands, and says he—

"Where's the bottle?"

"Out on the door step," said I.

"The doctor went out into the woodshed and took a peep at the old beer bottles and blacking boxes, and after swearing a little to himself, came back into the kitchen, and says he—

"Well, you have immortalized yourself, and no mistake, and you shall be known hereafter as the Washing Fluid Experiment-er.'

"What in thunder are you laughing at?" says I.

"Why," says he, 'your bottle of washing fluid stands out on the shelf where you put it, I suppose; and you have used a quart and a half of the best quality of oil of vitriol, that I've had on hand these six months.'

"Gentlemen, I'm a man that don't use profane language only in extreme cases, but if I didn't make the atmosphere in that room blue for a few moments, then 'twas because I didn't know how. I went and smashed up the uncorked bottle of fluid, and swore eternal enmity to every thing of the kind, and we've always washed our clothes in the old fashioned way ever since; and if a man ever offers me a bottle of that infernal stuff again, he has got to be a smarter man than I am or take a thrashing."

By the time our loquacious Vermonter had finished his very interesting washing fluid story, our stage had arrived at Vienna, where, as good luck would have it, part of our passengers left, including all of the children, and the dealer in patent transparent washing fluid, so that during the remainder part of the trip we had a very lively and pleasant time.

POWER OF MONOSYLLABLES.

The N. Y. Journal of Commerce some time since contained a communication, which was at once an argument and an exemplification in regard to the force of short words, from which two or three paragraphs are copied.—You will notice there is not in the whole extract a single word of more than one syllable.

THOUGHTS ON AND IN SHORT WORDS.

The speech of our sires, far back in the days of yore, like that of the first man, who may well be thought to have been taught of God, was made up for the most part of those short words which are spoke with one pulse of the breath, and one stroke of the tongue. The stream of time through a long tract of years, and from lands not our own, has brought down to us a vast drift of new and strange terms, with which we may think our speech has come to be rich, but it is

clear that much of its strength has in this way been lost.

Thus we are shown to be base sons, who, both from our limbs and our tongue, have lost the brawn of our sires. They in truth were poor in purse, but rich in speech. Their words, like gems, were as great in wealth as they were small in bulk; while the mass of ours are as poor as they are large and long. We must add to this, not only the loss of force, but the waste of breath and time when we would speak our thoughts, and that of type and ink when we print them.

Huge tomes would shrink to one-third their bulk, and time and pains would be spent less in vain to those who read, if there were a due care to clip the length and size of the words, and to use no more than thought can claim. In our age, the price of time is as great as that of books is small; and the first charge we should give to those who would have us read what they write is, 'in all ways and by all means be brief; for life is short, and art is long.'

Nor let us think that the good old stock of words, so short and strong, is lost. They are not lost; they lie blent with the trace of the heap, and in bright points shine out here and there from the mass, like the stars when a fog dims the air, or the face of the sky is dark with clouds. It will be well worth while to mine out these gems, and string them on the chains of our thoughts, which will then shine with new life; and though the tongue may lose in sound, it will be more fit to speak all that the deep soul can feel. The heart feels but throbs by throb; and it is thus that the tongue should beat while it gives vent to its joys and its pains.

The arts of life and the lore of the head have need, it is true, for terms both cold and long. The heart must be kept cool while we search for truth, and truth shines best in what some call a 'dry light.' But what we have said holds in full force when we look to all that large class of thoughts which comes from the heart, and which we wish to go down in the souls of those to whom we speak.

Here we need the thoughts that breathe, and the words that burn—those that wing their speech like a bolt, and pierce like the barb of the shaft. Such are the terms in which it is fit to hail the long lost friend, when we once more grasp his hand, and hang on his neck, and tell him, 'I have seen thy face as though I had seen the face of God.' Thus should we 'sing praise to the Lord with a harp; with the harp and the voice of a psalm, and pay our vows in the house of the Lord.'

Hear him who cries out of the depths, and say, what are the strains of this sad plaint. 'Wo to the day in which I was born! Let that day be dark with the clouds of death. Let no voice of joy break in the night, and let us

stars be dark; let it look for light but have none; nor let it see the dawn of day. My gray hairs shall go down in grief to the grave of my son, and there our heads shall be at rest. O, my son! my son! would to God I had died for thee; my son! my son!

INDIAN CRUELTY—A THRILLING INCIDENT.

An incident occurred at the Key Biscayne light house during the Florida war, which is perhaps worth recording. The light house was kept by a man named Thompson. His only companion was an old negro man; they both lived in a small hut near the light house. One evening about dark they discovered a party of some fifteen or twenty Indians creeping upon them, upon which they immediately retreated into the light house, carrying with them a keg of gunpowder, with the guns and ammunition.

From the windows of the light house Thompson fired upon them several times, but the moment he would show himself at the window, the glasses would instantly be riddled by rifle balls, and he had no alternative but to lie close.

The Indians meanwhile getting out of patience, at not being able to force the door, which Thompson had secured, collected piles of wood, which, being placed against the door and set fire to, in process of time not only burnt thro' the door, but also set fire to the staircase conducting to the lantern, into which Thompson and the negro were compelled to retreat. From this, too, they were finally driven by the encroaching flames, and were forced outside on the parapet wall, which was not more than three feet wide.

The flames now began to ascend as from a chimney some fifteen or twenty feet above the light house. These men had to lie in this situation, some seventy feet above the ground, with a blazing furnace roasting them on one side, and the Indians on the other embracing every occasion, as soon as any part of the body was exposed, to pop at them. The negro, incautiously exposing himself, was killed, while Thompson received several balls in his feet, which he had projected beyond the wall.

Nearly roasted to death, and in a fit of desperation, Thompson seized the keg of gunpowder, which he had still preserved to keep from the hands of the enemy, and threw it into the blazing light house, hoping to end his sufferings and destroy the savages. In a few moments it exploded, but the walls were too strong to be shaken, and the explosion took place out of the light house, as though it had been fired from their gun.

The effect of the concussion was to throw down the blazing materials level with the ground, so as to produce subsidence of the flames, and then Thompson was permitted to remain exempt from their influence. Before day the Indians were off, and Thompson being left alone, was compelled to throw off the body of the negro while strength was left him, before it putrefied.

The gunpowder was heard on

board a revenue cutter at some distance, which immediately proceeded to the spot to ascertain what had occurred, when they found the light house burnt and the keeper above on top of it. Various expedients were resorted to, to get him down; and finally a kite was made and raised with strong twine, and so manoeuvred as to bring the line within his reach, to which a rope of good size was next attached and hauled up by Thompson.

Finally, a block, which being fastened to the light house, and having a rope to it, enabled the crew to haul up a couple of men, by whose aid Thompson was safely landed on terra firma.

The Indians had attempted to reach him by means of the lighting rod, to which they had attached thongs of buckskin, but could not succeed in getting more than half way up.—*Charleston News.*

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,
THURSDAY, AUGUST 28, 1851.

We are under the necessity this week of getting out a half sheet, having been disappointed again in obtaining a supply of paper. We are also short of help, one of our hands having gone away on a visit, short of cash, and no editor, therefore our readers will excuse us if the paper is not as interesting as usual. Some of our indebted subscribers would much oblige us by sending on a little cash. The printers have hard times as well as other people. Do not forget us entirely in your hurry of business.

We learn from various sources that the wheat and potato crop in the northern part of Illinois and the southern part of Wisconsin has proved nearly a failure, which no doubt is true. The potato crop here we learn is somewhat damaged by rot, caused by the cold wet weather recently.

THE SELKIRK SETTLEMENT.

This settlement is about six hundred miles north-west from the falls of St. Anthony, in the British Possessions, on the Red river of the north. The distance from Selkirk to York Factory, on Hudson's Bay is about seven hundred miles. This is their seaport.

The annual caravans from the settlement arrived at St. Paul, Minnesota, about the 20th of July, consisting of 102 carts, for the most part, drawn each by one ox, and laden with buffalo skins, moccasins, buffalo tongues, pemmican, &c., which they exchange for merchandise suited to their wants. The train left Selkirk on the 4th of June, and usually occupies about three months in the entire trip.

A monthly mail has been established between St. Paul and Pembina, which is on this side, and near the boundary line between the United States and the British Possessions.

The Minnesota Democrat states that the population of Selkirk settlement is about seven thousand, including Indians. They

raise large crops of barley, oats, spring wheat, potatoes, and all kinds of garden vegetable that grow in temperate latitudes.—They plant early in May. They usually have frost till the 1st of June, and again in September.—The corn crop is not relied upon—it is a precarious crop, though raised in every garden for table use.

THE UNITED STATES AND THE SANDWICH ISLANDS.

The Washington correspondent of the Journal of Commerce, writes that this Government has determined that Hawaiian independence shall be respected by France; that the hostile interference of France in Hawaiian affairs shall not be tolerated, and that the United States will never permit the transfer of those interests to the control of any foreign power.

The cabinet came to a determination last week on these subjects, and the French Government will be speedily notified that its threatened hostile course against the Hawaiian Government will be resisted, even at the hazard of war; that the Hawaiian authorities and people ask protection from the United States and ultimate annexation to them. Should France persist in her course, it may lead to some very close political as well as commercial relations between the United States and the Sandwich Islands.

Mr. Rives, our Minister to France, has been written to upon the subject, and will make proper representation to the French Government of the feelings and intentions of this Government.

THE WORKING MAN.

A great mistake often made and fraught with the worst of consequences is, that labour is discreditable to a gentleman. Nature says there can be no gentleman without it. It is necessary to the existence—certainly to the perfection of the race in their proper relations here. It is necessary to wealth, comfort and happiness. It is the appointment of God himself. God made man a labourer. He made the labourer a gentleman, and the gentleman a labourer. It has been said that the devil made the gentleman, and this very vulgar expression is certainly graphic in truth whenever any man is tempted to believe that it is discreditable to work for a living, and that a gentleman is found by idleness.

Our day is distinguished for expedients to improve and advance the human race. This is well. The effort is a noble one—worthy of man; and this is saying enough. But, like the efforts of the day on all other subjects, there is a very strong tendency to fanaticism in the labours of those who seek human perfectibility by ordinary agencies and fictitious schemes. Here, too, men seek for the philosopher's stone, some catholicism—a panacea which is to work miracles—some high pressure expedient for making a gentleman without labour, and securing the avails of labour without industry. After men are starved into the truth they will find that nature cannot be well forced to make a gentleman—they must come in the regular way. As well might the doll maker attempt to compete with nature—he may make a pretty thing, but he produces no living, breathing, thinking, useful being. So fashion may make a gentleman out of any dandy that walks on two legs instead of four; but it is a thing only fit to show in the windows of a toy shop, and had much better be left there for fools to gaze at than to be put into the hands of a young lady.

Confer a real benefit, do something effectually to elevate the race, and make advances to the only real philosopher's stone which turns everything it touches into gold, whenever we do anything creditable to the man who engages in it. This we do whenever the labourer is made a scholar, and secures to himself the influence and respect which knowledge commands for the man who has it. This we do, too, when the labourer is cheered on to perseverance in his efforts, and attains the wealth which is the proper result of industry.

So men have been honoured, are honoured, must be honoured wherever they are found.—The man who has it, other things being equal, will exert a controlling influence. He triumphs over matter; he controls the mass of men—their minds as well as their physical force.—This it is that gives the great superiority to some men over others. They are sought out,

WEATHER TABLE, FOR THE WEEK ENDING JULY 14, 1851.

	Cleanness.	Thermometer.	Cleanness.	Thermometer.	Cleanness.	Thermometer.	Cleanness.	Thermometer.	Course.	& velocity of the wind.
	S. R.	9 A.M.	3 P.M.	9 P.M.	S. R.	9 A.M.	3 P.M.	9 P.M.		
Tuesday,	8	0 59	0 59	0 60	S. E.	5	S. E.	5	S. E.	2
Wednesday,	9	4 58	3 68	1 69	S. W.	1	N. W.	2	N. W.	1
Thursday,	10	2 56	4 67	6 68	N.	2	N.	3	W.	1
Friday,	11	8 48	4 68	2 68	S. W.	1	N. W.	1	S. W.	2
Saturday,	12	0 58	0 64	1 66	S. E.	4	S. E.	3	N. E.	5
Sunday,	13	4 58	0 68	4 72	S. E.	1	S. E.	1	S. E.	1
Monday,	14	0 62	0 65	0 72	S.	1	S. E.	3	N. E.	3

and will occupy the highest place of society. When these powers are directed to the amelioration of human woes, those who exert and possess them become and are called benefactors. Their names are inscribed on the catalogue of honour and honourable men. They do their part and do much to render labour reputable. Let the mass of working men do their duty, and things will find their proper level—the order of nature will be restored in the estimate men place upon the different professions and occupations for life.

ORIGIN OF THE WORE "JOURNEYMAN."

There was at one time—perhaps there is still—a law in force in Germany which required all mechanics, at the expiration of their terms of apprenticeship, for a period of three years, to travel about from place to place, not being allowed to remain more than three months in any one place. They worked at their trade during their tramp, but if it became necessary they were assisted at the expense of the State. At the expiration of the three years, it being supposed that the wanderer had seen something of the world, he was allowed to settle down where he chose. Hence the word "journeyman."

TOTAL DEPRAVITY.

The Baltimore Patriot contains a letter from Utica, N. Y., dated the 10th ult., which says: "Our city police have recently brought to light one of the most extraordinary gangs of incendiaries that ever cursed a community.—Over \$150,000 worth of property has been destroyed by some forty-three or four different fires during the past eighteen months, embracing stores, hotels, dwelling houses, ships, lumber yards and churches—all of which now turn out to have been set on fire by some five or six young men attached to two engine companies. I should perhaps except two small fires. The proof against them is sufficient, and their conviction is certain, and it is more than probable that they will plead guilty. Some instances have been arson in the first degree, which is punishable by death. The most remarkable feature in the whole transaction is the utter want of motive to prompt to such enormity.—The very men who put the torch to the buildings, worked the hardest at the fire. The only reason assigned by the guilty pirates is that they wanted a little fun and frolic, and that they went on undetected until they acquired a sort of mania for such excitement, as the French do for suicide."

SWEETNESS OF HOME.

He who has no home has not the pleasure of life, he feels not the endearments that cluster round that hallowed spot to fill the void of his aching heart, and while away his leisure moments in the sweetest of life's joys. Is misfortune your lot? you will find a friendly welcome from hearts beating true to your own.—The chosen partner of your toil has a smile of approbation when others have deserted, a hand to help when all others refuse, and a heart to feel your sorrows as her own. Perhaps a smiling cherub, with prattling glee and joyous laugh will drive all sorrow from your careworn brow and disclose it in the wreaths of domestic bliss.

No matter how humble the home be; how destitute its stores, or how poorly its inmates are clad, if true hearts dwell there, it is yet a home—a cheerful prudent wife, obedient and affectionate children, will give their possessors more joy than bags of gold and windy honour. The home of a temperate, industrious man will be his greatest joy. He comes to it "weary and worn," but the sound of the merry laugh and happy voice of childhood cheers him, and a plain but healthy meal awaits him. Envy, ambition and strife have no place there, with a clear conscience, he lays his weary limbs down to rest in the bosom of his family, and under the protecting care of the poor man's Friend and help.

SELF-GOVERNMENT.

Do all in your power to teach your children self-government. If a child is passionate, teach him by fair and gentle means, to cure his temper. If he is greedy, cultivate liberality in him. If he is selfish, promote generosity. If he is sulky, charm him out of it, by encouraging frank, good humour. If he is indolent, accustom him to exertion, and train him so as to perform even onerous duties with alacrity. If pride comes in to make his obedience reluctant, subdue him either by counsel or discipline. In short, give your children the habit of overcoming their besetting sins.

CHEAP BOARDING.

A thousand and one stories are told of the extreme cheapness of living in the Far West, but as to the way it is occasionally done, we were never aware until the matter was explained by the late Dan Marble.

"You keep boarders here, ma'am?" said an individual, addressing the landlady of a house, upon the door of which he saw "cheap boarding" painted.

"We do," was the reply.

"What do you charge a week?"

"For board without lodging, do you mean," inquired the lady.

"Yes ma'am."

"Fifty cents is our regular price."

"Well," rejoined the inquirer, "that's cheap enough, at any rate. Do you give your boarders much of a variety?"

"Yes sir, something of a variety. We give them dried apples for breakfast, warm water for dinner, and let them *swell* for supper!"

"Let go that jib—let go that jib, quick!" shouted the captain of a down east sloop to a raw hand in a squall.

"I ain't touching your darned old jib!" replied Jonathan indignantly, as he jammed his fists deeper into his trouser-looms.

"Well, Sambo, how do you like your new place?" "Oh, berry well, Massa." "What did you have for breakfast this morning?" "Why you see missis biled tree eggs for herself, and gib me de brof."

"Wont you take half of this poor apple?" said a pretty damsel to a witty swain. "No, I thank you; I would prefer a better half!" Eliza blushed and referred him to papa.

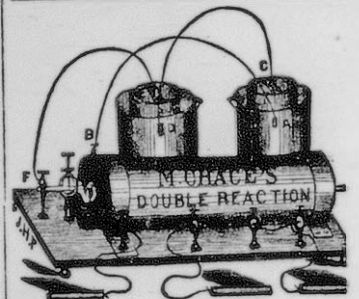
MARINE LIST.

ARRIVALS.

Aug. 16 Sch. Julia, from head of Beaver.
" 16 Sch. Dolphin, from Fox Island.
" 16 A large schooner, from above.
" 17 Prop. Gen. Taylor, from Chicago.
" 18 Stea. Michigan, from Buffalo.
" 20 Sch. Julia, from head of Beaver.
" 20 Emalin, from Grand Traverse.
" 21 Stea. Michigan, from Green Bay.
" 22 Sch. Dolphin, from Whiskey Island.
" 24 Sch. Kish-kon-co, from Mackinac.
" 24 Stea. J. D. Morton, from Buffalo.

DEPARTURES.

Aug. 14 Sch. Julia, for head of Beaver.
" 16 A large schooner, for Manistee.
" 17 Prop. Gen. Taylor, for Buffalo.
" 17 Sch. Julia, for head of Beaver.
" 18 Stea. Michigan, for Green Bay.
" 21 Stea. Michigan, for Buffalo.
" 21 Sch. Dolphin, for Whiskey Island.
" 24 Stea. J. D. Morton, for Green Bay.
" 25 Sch. Kish-kon-co, for head of Beaver.
" 25 Sch. Julia, for Fox Island.
" 25 Sch. Dolphin, for Mackinac.



MOSES CHASE.

MANUFACTURER OF COMMON AND IMPROVED SINGLE, DOUBLE AND TRIPLE COMPLEX, RE-ACTING, GALVANO-ELECTRO, MAGNETIC TORPEDO MACHINES, For the Medical Faculty and the Scientific, Saint James, Beaver Island, Lake Mich. March 6th, 1851. 41f.

SHERIFF'S SALE.

BY VIRTUE of a writ of F. Fa. issued out of the Circuit Court for the County of Wayne, against the goods and chattels, lands and tenements of Peter McKinley, and to me directed and delivered, and dated August 14th, 1851, I did, on the 18th day of August, 1851, levy on and take all the right, title and interest of the said Peter McKinley in and to the following pieces or parcels of land, to wit: Range (10) ten, Town (39) thirty-nine, Section (36) twenty-six, Lot (2) two, containing (35) thirty-five acres, more or less; also Lots (3 & 4) three and four, Range (10) ten, Town (39) thirty-nine, Section (37) twenty-seven, containing (80) eighty acres, more or less, to which I shall sell at public auction, to the highest bidder, as the law directs, at the Court House, in the village of Mackinac, on the eighth day of October next, at one o'clock in the afternoon of that day.

Dated August 20th, 1851. 13r.
H. W. GRANGER, Sheriff.
By I. WATKINS, Special Deputy.

1851. BOARDING HOUSE, 1851.

BY HENRY W. GRANGER,
Mackinac, Michigan, at the right of the Docks,
on Water street.
Board, 75 cts. per day.
" 4.00 " week,
or, 3.50 per week by the season.
Mackinac, April 24th, 1851. 61f.

NORTHERN ISLANDER.

VOL. II.

SALT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, MARCH 4, 1852.

NO. 2.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY

at St. James, Beaver Island,
Lake Michigan, by

COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

The following is from the pen of JOHN G. WHITTE, and is well worth a perusal.

THE DOCTOR'S MATCH-MAKING.

"Good morning Mrs. Barnet!" cried the Doctor, as we drew near a neat farm house, during one of our morning drives.

A tall, healthful young woman, in the bloom of matronly beauty, was feeding chickens at the door. She uttered an exclamation of delight and hurried towards us. Perceiving a stranger in the wagon she paused with a look of embarrassment.

"My friend, who is spending a few weeks with me," explained the Doctor.

She greeted me civilly, and pressed the Doctor's hand warmly.

"Oh, it is so long since you have called on us, that we have been talking of going up to the village to see you, as soon as Robert can get away from the corn field. You don't know how little Lucy has grown. You must stop and see her."

"She's coming to see me herself," replied the Doctor, beckoning to a sweet blue-eyed child in the door way.

The delighted mother caught up her darling and held her before the Doctor.

"Doesn't she look like Robert?" she inquired. "His very eyes and forehead! Bless me! here he is now."

A stout, hale, young farmer, in a coarse checked frock and broad straw hat, came up from the adjoining field.

"Well, Robert," said the Doctor, "how do matters stand with you? Well I hope."

"All right Doctor. We've paid off the last cent of the mortgage, and the farm is all free and clear. Julia and I have worked hard, but we're none the worse for it."

"You look well and happy, I am sure," said the Doctor. "I don't think you are sorry you took the advice of an old bachelor, after all."

The young wife's head drooped until her lips touched those of her child.

"Sorry!" exclaimed her husband, "not we! If there's anybody happier than we are within ten miles of us, I don't know them. Doctor, I'll tell you what I said to Julia the night I brought home that mortgage: 'well' said I, 'that debt's paid; but there's one debt we can never pay as long as we live!' 'I know it,' says she, 'but Dr. Singletary wants no better reward for his kindness than

to see us live happily together, and do for others what he has done for us."

"Pshaw!" said the Doctor, "letting up his reins and whip. 'You owe me nothing. But I must not forget my errand. Poor old Widow Whiting needs a watcher to night, and she insists upon having Julia Barnet and nobody else. What shall I tell her?'"

"I'll go, certainly. I can leave Lucy now as well as not."

"Good bye, neighbors."

"Good bye, Doctor."

As we drove off, I saw the Doctor draw his hand hastily across his eyes, and he said nothing for some time.

"Public opinion," said he at length, as if pursuing his meditations aloud—"Public opinion is, in nine cases out of ten, public folly and impertinence. We are all slaves to one another. We dare not take counsel of our consciences and affections, but must needs suffer popular prejudice and custom to decide for us, and at their biddings are sacrificed love and friendship, and all the best hopes of our lives. We do not ask what is right and best for us, but what will folks say of it? We have no individuality, no self, no length, no sense of freedom. We are conscious always of the gaze of the many-eyed tyrant. We propitiate him with precious offerings; we burn incense perpetually to Molech, and pass through his fire the sacred first born of our hearts. How few dare to seek their own happiness by the lights which God has put in them, or have strength to resist the false pride and the prejudices of the world, and stand in the liberty of Christians! Can anything be more pitiable than the sight of so many who should be the choosers and creators under God of their own spheres of utility and happiness self-degraded into mere slaves of propriety and custom, their natures undeveloped, their hearts cramped and shut up; each afraid of his neighbor, and his neighbor of him, living a life of unreality, deceiving and being deceived, and for ever walking in a vain show? Here now we have just left a married couple who are happy because they have taken counsel of their honest affections, rather than of the opinions of the multitude, and have dared to be true to themselves in defiance of impertinent gossip."

"You allude to the young farmer Barnet and his wife," said I.

"Yes, I will give their case as an illustration. Julia Atkinson was the daughter of Ensign Atkinson, who lived on the mill road just above Deacon Warner's. When she was ten years old, her mother died; and in a few months afterwards her father married Polly Wiggin the tailoress, a shrewd, selfish, managing woman. Julia, poor girl, had a sorry time of it; for the Ensign, although a kind and affectionate man naturally, was too weak and yielding

to interpose between her and his strong minded, sharp tongued wife. She had one friend however, who was always ready to sympathize with her. Robert Barnet was the son of her next door neighbor, about ten years older than herself; they had grown up together as school companions and playmates; and often in my drives I used to meet them coming home hand in hand, from school, or from the woods with berries and nuts, talking and laughing as if there were no scolding step-mothers in the world.

It so fell out that when Julia was in her sixteenth year, there came a famous writing master to Peewawkin. He was a showy, dashing fellow, with a fashionable dress, a wicked eye, and a tongue like the old serpent's when he tempted our great grandmother. Julia was one of his scholars, and perhaps the prettiest of them all. The rascal singled her out from the first, and the better to accomplish his purpose, he left the tavern, and took lodgings at the Ensign's. He soon saw how matters stood in the family, and governed himself accordingly, taking special pains to conciliate the ruling authority. The Ensign's wife hated young Barnet, and wished to get rid of her daughter-in-law. The writing master, therefore, had a fair field. He flattered the poor young girl by his attentions, and praised her beauty. Her moral training had not fitted her to withstand this seductive influence; no mother's love with its quick instinctive sense of danger threatening its object, interposed between her and the tempter. Her old friend and play mate—he who could alone have saved her—had been rudely repulsed from the house by her step-mother; and indignant and disgusted, he had retired from all competition with his formidable rival. Thus abandoned to her own undisciplined imagination, with the inexperience of a child and the passions of a woman, she was deceived by false promises, bewildered, fascinated, and beguiled into sin."

It is the same old story of woman's confidence, and man's duplicity. The rascally writing master, under pretence of visiting a neighboring town, left his lodging, and never returned. The last I heard of him, he was the tenant of a western penitentiary. Poor Julia, driven in disgrace from her father's house, found a refuge in the humble dwelling of an old woman of no very credible character. There I was called to visit her, and, although not unused to scenes of suffering and sorrow, I had never before witnessed such an utter abandonment to grief, shame, and remorse. Alas! what sorrow was like unto her sorrow. The birth hour of her infant was also that of its death.

The agony of her spirit seemed greater than she could bear. Her eyes were opened, and she looked upon herself with loathing and horror. She would admit of no hope; of no consolation; she

would listen to no palliation or excuse of her guilt. I could only direct her to that source of pardon and peace to which the broken and contrite heart never appeals in vain.

In the mean time, Robert Barnet shipped on board a Labrador vessel. The night before he left, he called on me, and put in my hand a sum of money, small indeed, but all he could command.

"You will see her often," said he. "Do not let her suffer, for she is more to be pitied than blamed."

I answered him that I would do all in my power for her, and added that I thought far better of her, contrite and penitent as she was, than of some who were holding her up to shame and censure.

"God bless you for these words!" he said, grasping my hand. "I shall think of them often. They will be a comfort to me."

As for Julia God was more merciful to her than man. She rose from her sick bed thoughtful and humbled, but with hopes that transcended the world of her suffering and shame. She no longer murmured against her sorrowful allotment, but accepted it with quiet and almost cheerful resignation, as the fitting penalty of God's broken laws, and the needed discipline of her spirit. She could say with the Psalmist, "The judgments of the Lord are true, justified in themselves.—Thou art just, Oh Lord, and thy judgment is right." Through my exertions, she obtained employment in a respectable family, to whom she endeared herself by her faithfulness, cheerful obedience, and unaffected piety. Her trials had made her heart tender with sympathy for all in affliction.

She seemed evidently drawn towards the sick and suffering. In their presence, the burden of her sorrow seemed to fall off. She was the most cheerful and sunny-faced nurse I ever knew; and I always felt sure that my own efforts would be well seconded, when I found her by the bedside of a patient. Beautiful it was to see this poor young girl, whom the world still looked upon with scorn and unkindness, cheering the desponding, and imparting, as it were, her own strong, healthful life to the weak and faint; supporting through weary nights, the heads of those who in health, would have deemed her touch pollution; or to hear her singing for the ear of the dying, some sweet hymn of pious hope or resignation, or calling to mind the consolations of the gospel and the great love of Christ.

"I trust," said I, "that the feelings of the community were softened towards her."

"You know what human nature is," replied the Doctor; "and with what hearty satisfaction we abhor and censure sin and folly in others. It is a luxury which we cannot easily forego, although our own experience tells us that the consequences of vice and error

are evil and bitter enough, without the aggravation of ridicule and reproach from without. So you need not be surprised to learn that, in poor Julia's case, the charity of sinners like herself did not keep pace with the mercy and forgiveness of Him, who is infinite in purity. Nevertheless, I will do our people the justice to say, that her blameless and self-sacrificing life was not without its effect upon them."

"What became of Robert Barnet?" I enquired.

"He came back after an absence of several months, and called on me before he had even seen his father and mother. He did not mention Julia, but I saw that his errand with me concerned her. I spoke of her excellent deportment and her useful life, dwelt upon the extenuating circumstances of her error, and of her sincere and hearty repentance."

"Doctor?" said he, at length, with a hesitating and embarrassed manner. "What should you think if I should tell you that, after all that has passed, I have made up my mind to ask her to become my wife?"

"I should think better of it if you had wholly made up your mind," said I; "and if you were my own son, I wouldn't ask for you a better wife than Julia Atkinson. Don't hesitate. Robert, on account of what some ill-natured people may say. Consult your own heart first of all."

"I don't care for the talk of all the busy bodies in town," said he, "but I wish father and mother could feel as you do about her."

"Leave that to me said I," said I; "they are kind hearted and reasonable, and I dare say will be disposed to make the best of the matter, when they find you are decided in your purpose."

"I did not see him again, but a few days after I learned from his parents that he had gone on another voyage. It was in autumn, and the most sickly season I have ever known in Peewawkin. Ensign Atkins and his wife both fell sick, and Julia embraced with alacrity this providential opportunity to return to her father's house, and fulfil the duties of a daughter. Under her careful nursing, the Ensign soon got upon his feet; but his wife, whose constitution was weaker, sunk under the fever. She died better than she had lived, penitent and loving, asking forgiveness of Julia for her neglect and unkindness, and invoking blessings on her head. Julia had now for the first time since the death of her mother a comfortable home, and a father's love and protection. Her sweetness of temper, patient endurance, and forgetfulness of herself in her labors for others, gradually overcame the scruples and hard feelings of her neighbors. They began to question whether, after all, it was meritorious in them to treat one like her as a sinner beyond forgiveness. Elder Stables and Deacon Warner were

her fast friends. The Deacon's daughters—the tall, blue eyed, brown locked girls you noticed in meeting the other day—set the example among the young people of treating her as their equal and companion. The dear good girls! they reminded me of the maidens of Naxos, cheering and comforting the unhappy Ariadne.

One midsummer evening, I took Julia with me to a poor sick patient of mine, who was suffering for lack of attendance. The house where she lived was in a lonely and desolate place, some two or three miles below us, on a sandy level just elevated above the great salt marshes, stretching far away to the sea. The night set in dark and stormy; a fierce northeasterly wind swept over the level waste, driving thick snow clouds before it, shaking the doors and windows of the old house, and roaring in its vast chimney. The woman was dying when we arrived, and her drunken husband was sitting in stupid unconcern in the corner of the fire-place. A little after midnight she breathed her last.

"In the mean time the storm had grown more violent; there was a blinding snow-fall in the air and we could feel the jar of the great waves as they broke upon the beach."

"It is a terrible night for sailors on the coast," said I, breaking our long silence with the dead, "God grant them serenity!"

Julia shuddered as I spoke, and by the diminishing fire-light I saw that she was weeping. Her thoughts, I knew, were with her old friend and playmate, on the wild waters.

"Julia," said I, "do you know that Robert Barnet loves you with all the strength of an honest and true heart?"

She trembled, and her voice faltered as she confessed that when Robert was at home, he had asked her to become his wife.

"And like a fool you refused him, I suppose—the brave generous fellow!"

"Oh, Doctor!" she exclaimed, "how can you talk so? It is just because Robert is so good, and noble, and generous, that I dared not take him at his word. You yourself Doctor, would have despised me if I had taken advantage of his pity or kind remembrance of the old days when we were children together. I have already brought too much disgrace upon those dear to me."

I was endeavoring to convince her, in reply, that she was doing injustice to herself, and wronging her best friend, whose happiness, in a great measure, depended upon her, when, borne upon the strong blast, we both heard a faint cry, as of a human being in distress. I threw up the window, which opened seaward, and we leaned out into the wild night, listening breathlessly for a repetition of the sound. Once more, and once only, we heard it—a low, smothered, despairing cry.

"Some one is lost, and perishing in the snow," said Julia. "The sound comes in the direction of the beach plum bushes on the side of the marsh. Let us go at once."

She snatched up her hood and

shawl, and was already at the door. I found and lighted a lantern, and soon overtook her. The snow was already deep and badly drifted, and it was with extreme difficulty that we could force our way against the storm. We stopped often to take breath and listen; but the roaring of the wind and waves was alone audible. At last we reached a slightly elevated spot, overgrown with dwarf plum trees, the branches of which were dimly visible above the snow.

"Here, bring the lantern here!" cried Julia, who had strayed a few yards from me. I hastened to her, and found her lifting up the body of a man who was apparently insensible. The rays of the lantern fell upon his face, and we both in the same instant, recognized Robert Barnet. But, kneeling in the snow, and still supporting the body, she turned towards me a look of earnest and fearful inquiry.

"Courage!" said I, "he still lives. He is only overcome with fatigue and cold."

With much difficulty—partly carrying and partly dragging him through the snow—we succeeded in getting him to the house, where, in a short time, he so far recovered as to be able to speak. Julia, who had been my prompt and efficient assistant in his restoration, retired into the shadow of the room as soon as he began to rouse himself and look about him. He asked where he was, and who was with me—saying that his head was so confused that he thought he saw Julia Atkins by the bed-side. "You were not mistaken," said I "Julia is here, and you owe your life to her." He started up and gazed round the room. I beckoned Julia to the bed-side; and I shall never forget the grateful earnestness with which he grasped her hand, and called upon God to bless her. Some folks think me a tough-hearted old fellow, and so I am; but that scene was more than I could bear without shedding tears. Robert told us that his vessel had been thrown upon the beach a few miles below, and that he feared all the crew had perished save himself.

Assured of his safety, I went out once more, in the faint hope of hearing the voice of some survivor of the disaster; but I listened only to the heavy thunder of the surf rolling along the horizon of the East. The storm had in a great measure ceased; the gray light of dawn was just visible, and I was gratified to see two of the nearest neighbors approaching the house. On being informed of the wreck, they immediately started for the beach, where several dead bodies, half buried in the snow, confirmed the fears of the solitary survivor.

The result of all this you can easily conjecture. Robert Barnet abandoned the sea, and with the aid of some of his friends, purchased the farm where he now lives, and the anniversary of his shipwreck found him the husband of Julia. I can assure you I have reason to congratulate myself on my share in the match-making. Nobody ventured to find fault with it except two or three sour old busybodies, who, as Elder

Staples well says, "would have cursed her whom Christ had forgiven, and spurned the weeping Magdalen from the feet of her Lord."

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,
THURSDAY, MARCH 18, 1852.

THE SALT LAKE SETTLEMENT.

There occurred last summer between the Mormons at Salt Lake, and the officers of the U. S. government, sent out to rule them, a most serious difficulty, several rumors of which reached us before the close of navigation. We have not at any time seen a collected detail of the difficulty. But it appears that after the Territory of Utah was partially organized by the appointment of Brigham Young, Governor, and some other leading Mormons to some of the highest offices in the Territory, the President saw fit to appoint several persons having no connection with the Mormons, and no particular good will for them, to the judicial and various other offices of the Territory. These went out in the summer with their year's salary, and a heavy outfit paid in advance. On arriving at Utah some of them held public meetings in which they lectured the people, as a pedagogue would the same number of half grown boys and girls, on their alleged delinquencies and immoralities. They do not complain that they were not heard through attentively and without interruption. But they received no vote of thanks, and it was evident that the people felt insulted.

A controversy grew up between the officers who were, and those were not Mormons, concerning the control of the public funds; which being decided by the judges, not Mormons, against the Mormons, they quietly submitted. It is charged however, that they, in various subsequent meetings, spoke disrespectfully of General Taylor, late President, and expressed the opinion that he was not fit for the kingdom of God; an opinion certainly not very uncommon among that class of politicians who thought his nomination, not fit to be made.

They are also charged with hostile intentions towards the U. S.; with preaching sedition, and threatening rebellion, and with universal immorality and countless crimes against social good order.

Some rumors have gone so far as to say they had proceeded to acts of violence, robbing the emigrants, and putting the officers of the government in fear, and in effect driving them from the settlement, and threatening to resist any officers sent among them who are not of themselves.

It is not for us, who have no connection with the Salt Lake Mormons, and are not treated with common courtesy by them, to defend them. Yet we cannot but have an opinion on these matters, and perhaps, more means of judging accurately than most men. Common wrongs ought to produce common sympathy, and does with us, if not with them.

We say, then, we believe this out cry against them is unjusti-

fiable and wicked. We do not believe that the Salt Lake Mormons have been guilty of any high handed offence against the United States. We do not believe that they have any general criminal purpose, or that crime more rife among them than in any other part of the U. S. Should any one go upon the ground, he would there learn that the struggle was for the possession of a country, where Mormon law's have made roads, constructed bridges, built houses, and set mills in operation. As usual, other men have followed in the footsteps of the Mormons, and after they have done the labor wish to rob them of its fruits. We shall not be in the least disappointed, to hear of a formidable attempt to dispossess them of the Salt Lake Valley. God grant that it may terminate as the late vindictive attempt against this place.

But however such a movement may effect the Mormons, it will be unfortunate to all who engage in it. Time was that all Mormons felt a deep attachment to the American government. Whether native or alien born, their faith taught them to revere the American nation as the instrument of God, in preparing the way for the dispensation of the fullness of times, and all were proud of the name "American citizen."

But that time has gone, never to return. Whatever good they look for, growing out of the peculiarities of the American institutions, they expect on persecution, malice, and ill-will, from people and government. All Mormons, without exception, have a lively consciousness of the deep and unpalliated wrongs they have received from the American nation. All look for the repetition of those wrongs. And if any of them pretend to any especial attachment to the American government, the pretense is merely hypocritical. They do not feel it; and he who makes the most pretensions at the political forum, will be found most rancorous in the unwatched pulpit.

But it does not follow therefore that they will rebel against the government, or commit treason against the nation. They are fools who fear any such event, and were it not that the public maw has digested falsehoods still more ridiculous, we should expect to hear such an assertion nowhere out side of a mad-house. The entire population of Salt Lake Valley probably does not exceed 5,000. That a people, so few in numbers, should undertake to throw off the authority of the U. S. government and defy the power of the nation, is so entirely improbable, that the Federal officer who comes home with such a report, ought to be sent to the hospital for the insane, rather than the department of the Interior.

We presume the punishment invoked against the Mormons, will be the abolishing of legal government in Utah, as was done at Nauvoo, when the politicians of Illinois sought to provoke them to some act, which might be made an excuse for outrage and violence.

Should this be done, and then a horde of robbers press upon them to drive them out of the Valley, and take their lands as they did twice in Missouri, and once in Illinois, they may drive them from their towns, but they cannot from the fastness of the mountains. They have yielded a home for the last time. The feeling of revenge was suppressed with difficulty when they left Nauvoo. A thousand farmers, all of American blood, for the fourth time made houseless, would be rough neighbors to the Frontier. We pity the man who should plant himself in their deserted Valley. We know it is possible to produce such a state of things that the overland emigrants will track their path in blood from the confines of Nebraska, to the Sierra Nevada. That a thousand men of the most energetic character, to be speedily joined by thousands of others like themselves, may be made houseless and homeless, by a band of robbers and driven from their settlements, to become the terror of emigrant and settler from the Gulf of California, to Nootka sound is both possible and probable. But that the Mormons should cease to occupy and rule large portions of Utah, is, to us so utterly improbable, that we find it difficult to speak of it as a possibility.

They well know how much sympathy is felt by the public, and expressed in the Newspaper Press for their persecutors; how little for them. Well do they know that though only a band of wretches, destitute of character, may attack them, the great body of the people, set them on, and triumph in their success. Whatever may occur, they look for no protection from the United States. To God and their own hands only do they look for protection.

From among our exchanges we have clipped the following, the latter floating without credit, but the former from the Rochester Democrat of January 15th.

THE MORMONS IN UTAH.

It is undoubtedly a matter of concern to every lover of good order, morality and religion, that a sect holding such principles as the disciples of Joseph Smith should not only exist, but grow and strengthen itself in the midst of this Republic, in a day when enlightenment and Christianity are so broad-spread. But we are doomed to have errors and wickedness side by side with truth and piety. Such is the decree of that Providence which governs all events. The Mormons systematize and license licentiousness by local laws; in every community the same exists, but hides itself in darkness; sometimes indeed palliated by those who reprobate it in general by neglecting to punish the guilty, and even receiving the transgressor into honest society. Such things as, however, by some means given a coloring hides the real enormity of the thing; and we are expected to abide with the sinful, who brought forward and patronized by influential associations. The Mormons pursue an open course, and not only legalize the enormity, but throw over it the sanction of their mis-called religious faith. Christendom is outraged by such a thing; but the remedy is not attempted, otherwise than by resort to measures of hostility and outrage against the sect. By means not recognized under our laws, the Mormons have been driven from place to place, until they have sought an asylum in the heart of a wilderness, choosing always most admirable locations for their towns, and exhibiting industry and thrift. We are not advised that they are dishonest in their conduct with each other or the strangers who go among them. With the exception of the one peculiar dark stain, they are as correct as their neighbors. They reject the Bible, which is the foundation of good government and every good thing. But in this they are not worse than other proscribed sects who separate from the world to enjoy their own distinctive opinions.—We say this not to make any lighter the condemnation which the public judgment has passed upon the strange votaries of a monstrous belief. But we fancy there

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IMMORTALITY AND ETERNAL LIFE OF THE MATERIAL BODY.

(Continued from our last.)

If we can give an example of a material organization of flesh and bones, actually rescued from the dominion of death and the grave, and made immortal, and capable of eternal existence, then the immortality of the body is clearly established, and the same example will form a precedent from which, (reasoning from analogy,) we may draw a safe conclusion as to the redemption of all others, especially if we have direct and positive promises to that effect.

SUCH WAS JESUS CHRIST, THE CRUCIFIED AND RISEN SAVIOUR. It was not enough that he should die for the sins of the world, but he must also rise from the dead. Christ Jesus and him crucified, would never have been preached by Peter, Paul or any one else, as glad tidings of salvation if he had not risen from the dead. A gloomy solemn silence brooded over all nature, and the once eloquent tongues of the apostles themselves were staid with grief, and their lips sealed with sadness, and the death gloom of despair hung upon their brows, and settled in deep desponding melancholy upon their hearts, till, on a sudden, they "were begotten unto a lively hope by the resurrection of their Master from the dead." When they first saw him, they, (like the mystics of modern times,) supposed it was only a spirit: they seemed to have no idea of a physical or material salvation, or existence beyond the grave. But, like Socrates, Plato, Confucius, and other heathen philosophers they thought of nothing more than a spiritual existence.

But judge their surprise, joy, and wonder, when he exclaimed, "handle me and see; for a spirit hath not flesh and bones as ye see me have."

Here was an end of mysticism; here was a material salvation; here was flesh and bones, immortal and celestial, prepared for eternal bloom in the mansions of glory; and this demonstrated by the sense of seeing, feeling, and hearing.

The apostles not only handled him and examined his wounds, but ate, drank, walked, and conversed with him, and found him every way adapted and qualified for an active and useful life, and for an enlarged sphere of action, as a king, lawgiver, priest, mediator, judge and conqueror, and preacher of the gospel. Hitherto his labors had been confined to Judea, and to his own kindred people in that small province which gave him birth.

Unfettered from the bonds of mortality and death, and clothed with organs strong and lasting as the immortal mind, and no longer governed by the laws of this limited sphere of action, he could speed his way to distant continents and islands, beyond the towering waves and boisterous storms of the ocean; and there in other tribes and tongues make known the glad tidings of immortality and eternal life. Or speeding his way to the abodes of spirits, he could there preach deliverance to the captive and the opening of the prison to them that are bound, and thus bind up the broken hearted, and comfort all those that mourn. Or taking leave of earth with all its cares and sorrows, and of the dark regions of the unhappy dead, once dark but now illuminated with a ray of hope, he could speed his way to the mansions of his Father, and sit down on his throne, as the joy of better worlds, till the times of restoration should call him again to earth, to reign on the throne of his father David, and to take the universal government of the purchased possession, as King over all the earth.

His disciples, being by tangible evidence now delivered from mysticism, and made to realise in the most lively manner, a real and substantial salvation from sin, death, hell, and the grave, were filled with joy, as intense as was their sorrow; and were now prepared, when the appointed time should arrive, to be the bearers of the glad tidings indeed, to a dark and benighted world; a world who through fear of death had been all their lifetime subject to bondage. They not only preached Jesus Christ and him crucified; but they testified of his resurrection, and that he would change our vile bodies, and fashion them like unto his glorious body.

What is it my friends which makes us unhappy? Why do we mourn? and why are our souls sorrowful? In short, why does all creation groan in pain together? The answer is—*sin*—*sickness*, *pain*, and *death*. These, together with our sins, weigh us down in gloom and sorrow till we think a visitor from a world of eternal life would hardly be able to look upon our world and contemplate the scene for a moment.

What kind of salvation do we need? I reply, we need salvation from death and the grave, as well as from our sins. And we have now shown clearly that this is the salvation provided and brought to light by the gospel; a salvation not only of our spirits, but of our body and parts of our flesh and bones, of our hands, feet and head, with every organ, limb and joint. What kind of salvation does the earth need, in order to fit it for the abode of immortal man? I answer, it needs a redemption from the withering curse of sin, and a restoration to its paradisaical state. The inquiry now arises whether this salvation will be universal as it relates to the body; to which I answer in the affirmative, as proved by the texts before quoted. This gives rise to another inquiry, viz: whether all who rise from the dead will be equally happy? to this I answer so. After the resurrection of the body, men are to be judged according to their works; and will enjoy that which they are prepared to en-

joy. For instance, our works determine the time of our rising, as well as the enjoyments we shall possess. We read, Rev. xx, that there will be a first resurrection, enjoyed by the blessed and holy, while the rest of the dead will not rise till a thousand years afterwards.

Again, we read that among the servants of God one man is made ruler over ten cities; another over five; another over none; notwithstanding they all rise from the dead.

In the resurrection, and the life to come, men that are prepared will possess a material inheritance on this earth. They will possess houses, cities, and villages, gold, silver, and precious stones, food and raiment; and will eat, drink, converse, think, walk, taste smell and enjoy. They will also sing, preach, teach, learn and investigate; play on musical instruments, and enjoy all the pure delights of domestic felicity. While each can, like the risen Jesus, take his friend by the hand and say; "handle me and see, for a spirit hath not flesh and bones, as ye see me have."

We now proceed to examine the writings of the prophets and apostles on this subject, in order to show that a material existence in the flesh, upon the earth, in their glorified and risen bodies, was the doctrine uniformly taught and embraced by holy men of old; and that they all lived and died, in the hope of no other, than a material immortality and eternal life.

To begin at the fountain head, let me say that God the father of our Lord Jesus Christ, is every where in the scripture revealed as a being possessing a bodily organization in all its parts. He is said to have head, eyes, ears, mouth, nose, nostrils, face, arms, fingers, back-parts, feet and all other parts. It is also said that man was made in his likeness and image.

Jesus Christ is also represented to be the express image of his person. From all these facts we learn that God the Father, has a real and substantial existence in human form and proportions, like Jesus Christ, and like man. Men's precepts would carry the idea that it was the "moral image" only, and not the physical likeness of Deity, that man was formed to represent. But as we find no such term in the scriptures as "moral image;" and as we presume God has no immoral images or likenesses, and that his features, shape or form, which is said to be like Jesus, and like man, therefore we can only judge of his existence by the pattern which represents him. But it is said that "God is a spirit." This is often quoted to prove that he does not exist in a personal or bodily form. But I would inquire of such, what is a spirit? Is there such a being as an individual intelligence in personal form, without flesh and bones, and without the grosser properties of matter which are tangible to our senses, or touch? We freely admit there is. For such are we, while our bodies are in the grave. But who shall say that an individual spirit of this kind, is not an organized personage of a proper shape, form and proportions; and who shall say they are not composed of matter, although of a more subtle and refined nature than we are prepared fully to comprehend, while moving in our present sphere? The fact is, mortal man knows but a very little in regard to the more refined properties of matter as it approaches the confines of spirituality and approximates towards its highest state of refinement, in order to form those links which connect it with mind, or with intelligence. Suffice it to say, that reason and experience teaches that every individual intelligence, must have a definite centre and circumference, definite form and shape, and must therefore occupy a certain point in space. And therefore to say that an individual intelligence really exists, "whose centre is every where and his circumference no where;" or even to assert that an individual intelligence can personally occupy two distinct places at the same time is worse than nonsense; it is folly in the extreme. It is clearly manifest that Jesus Christ himself cannot occupy more than one place at a time, in person. And we believe it is admitted on all hands, that he partakes of all the fullness of the God-head, and has the same power as his father; and is glorified with the same glory. Indeed, in his prayer to the Father, he admits that they are not one, and he prays that his disciples may be one with them as they are one. Now, if the father's centre is every where and his circumference no where, then Jesus Christ is the same; and if the father and Son are thus, then all his disciples must in turn have their centre every where and their circumference no where, in order to be one, as they are one. Again, if the Father is without body or parts, then the son must also be without body and parts in order to be like him; and if the Father and Son are thus, then his disciples must be without body and parts, in order that the prayer may be answered, which was, that father and son and his disciples might be one in the same sense of the word. What a world of mystery has been thrown over the subject of the oneness of the father and the son, when the simple truth is this; they are one in the same sense of the word, that all of the children of God are required to be one; that is, one by perfect agreement. "God is a spirit," so is Jesus Christ a spirit, and so are we spirits. But then some spirits are associated and connected with bodies of flesh and bones, and some are not. But all intelligent beings have a personal identity, and embodiment; whether it be of flesh and bones, or of some substance more refined. The only difficulty remaining to be solved is this, how or in what sense can an organized intelligent being be every where present?

The omnipresence of God is the necessary

consequence of his sovereignty. The very idea of his sovereignty implies presence, not in person, but in power wherever this sovereignty exists. God is every where present in his sovereign power. He is every where able to see, and to exert his power both to cause, to guide, and to prevent. Not only by his angels who minister unto him throughout the universe, and his priesthood which ministers to him throughout the earth, but by his person exercising his omnipotence throughout space, his presence is every where.

The Sun is here present by his light. By his light he illuminates distant stars. Wherever his light is, there by it he is present. Still he is not everywhere. But there is no place where God is not present by all his attributes, and by them all exercises his sovereignty.

This in God's sovereignty is a fact, a living active truth. With man the same thing exists in theory, if not in truth. In theory the king of England is present throughout the empire. The records of the court of king's Bench always recite that the court sat in the presence of the king. The processes purport to issue from him, and they are returnable nominally whosoever the king shall be, though in fact regularly returned at the same place, because in his sovereignty he is ever present. The person summoned to answer &c., before the king on the morrow of the festival of saint Hilday does not suspect for a moment that he is to inquire where the king's presence is on that day that he may obey that mandate. He goes to the court of king's Bench at Westminster Hall, though he well knows the king's person is at Windsor Castle. Yet feeling himself in the king's presence, and I may add feeling equally sure that he is in the presence of God, whose person he is quite as certain is in heaven, for he invariably there takes an oath the formula of which is "you do solemnly swear in the presence of Almighty God &c." This use of language, speaking of him as present, who is present in sovereignty, is universal, and it is to us surprising that it should have been questioned.

But to return to the examination of the prophets and apostles, on the subject of man's material existence and inheritance in the life to come. As Job is one of the most ancient writers, let us commence with his testimony. Job, what say you? did you look for a material existence on the earth after the resurrection, or otherwise? Ans. "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Job xix, 25, 26.

Let the Psalmist next speak: come David, speak out and tell us what you know on this subject: "The righteous shall inherit the land, and dwell therein forever." Psa. xxxvii. 29. Solomon, are you of the same mind of your father? If so, speak. "The upright shall dwell in the land, and the perfect shall remain in it." Prov. ii, 21. Isaiah, your turn comes next; what do you testify? "Thy people shall all be righteous; they shall inherit the land for ever." Isa. lx, 21. "For as the new heaven and the new earth which I will make shall remain before me saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me saith the Lord." Isa. lxvi, 23, 23. Ezekiel, as you are a witness in this case, please relate to us whether any thing was revealed to you in regard to the resurrection of the material body, and its final residence on the earth.

"So I prophesied as I was commanded, and as I prophesied there was a noise, and behold a shaking and the bones, came together, bone to a bone. And when I beheld, lo, the sinews, and flesh came upon them, and the skin covered them above. And the breath came into them, and they lived, and stood upon their feet, an exceeding great army. Thus saith the Lord God, behold O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and you shall live; and I shall place you in your own land: then shall ye know that the Lord have spoken it, and performed it, saith the Lord. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, even they and their children, and their children's children forever; and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore." Ezekiel, xxxvii. We will now dismiss this witness who has spoken to the point and call on Daniel.

"And many of them that sleep in the dust of the earth shall awake." Daniel, xii. 2. "And the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the saints of the Most High." Daniel, vii, 27. Very well Daniel. Now here comes little Hosea to give his voice with the rest. Hear him.

"I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plague; O grave, I will be thy destruction." Hosea, xiii, 14. Now let us hear Zachariah.

"And his (the Lord's) feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east. And the Lord my God shall come, and all the saints with thee. And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one. All the land shall be tilled as a plain, from Geba to Rimmon, south of Jerusalem; and it shall be lifted up, and inhabited in her place from Benjamin's gate, unto the place of the first corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And it shall be that whosoever will not come up of all the families of the land unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain." Zach., xiv.

Having selected a few out of many of the most important witnesses on this subject from the Old Testament, we will now proceed to an examination of New Testament witnesses, beginning with Jesus Christ: "Blessed are the meek, for they shall inherit the earth." "Thou shalt call his name Jesus. He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke, i, 31, 32. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory; it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body." "The first man is of the earth, earthy; the second is the Lord from heaven." "As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly." "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1st Cor., xv, 42, 50.

So numerous are the testimonies of the apostles in regard to the resurrection of the material body, that we do not deem it expedient to quote them at large, but will submit the case to the judgment of our readers, with a single remark on one passage. "Flesh and blood," says the Apostle, "cannot inherit the kingdom of God." Now if he had said that flesh and bones could not inherit the kingdom of God, then he would have excluded a risen Saviour therefrom, together with all those who are to rise from the dead in his image, and in the fashion of his glorious body. The fact should be carefully borne in mind, that while the prophets and apostles every where speak of flesh and bones, and sometimes even of skin and sinews, in connection with the resurrection, they nowhere speak of a restoration of the blood to the physical system, but always substitute the word spirit. Hence we conclude that the immortal body in its new organization is quickened by a fluid called spirit, which emanates from God, and is as pure that it renovates the system, and fills it with eternal life and vigor. While the natural body and spiritual body are alike composed of flesh and bones, etc., the one is quickened by the blood, and the other by spirit only. And this seems to constitute the principal difference between them. Having now examined the highest authorities on the earth, as far back as ancient Job, and down through all former dispensations, and having proved that they all agree in the expectation of a material resurrection and an everlasting possession on the earth; we will soar to the heavens and for a moment listen to the songs of beings who have bid farewell to this vale of tears, and who dwell in the immediate presence of God and the Lamb, and see whether they have altered their minds on this subject since their exit from time into eternity. "And they sung a new song, saying:

"Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us, to God by thy blood, out of every kindred, and tongue, and people and nation; and hast made us unto our God, Kings and priests; and we shall reign on the earth." Rev. v, 9, 10.

ploring, conversing, searching, and forming an acquaintance with God and his works. He will be able to receive and impart that finish of education and knowledge which only buds in time; but blossoms and ripens in eternity. While the continued and ceaseless exertions of creative goodness will, by the acquisition of new creations, form a sufficient field for the exercise of his priestly and kingly powers; and thus fulfil the prediction on the head of Jesus, as recorded by the prophet Isaiah, "of the increase of his kingdom and government there shall be no end."

MUSIC IN THE COURT OF KING'S BENCH.

In 1833 a trial occurred in the "Court of King's Bench," between two publishers of music, as to an alleged piracy by one of the parties, of a new arrangement of the old song, "The Old English Gentleman."

Sir James Scarlet was counsel for one of the parties litigant, and Tom Cook, the musical composer, was a witness called by the opposite party. As in professional honour and duty bound, Sir James cross examined Tom in the sharp and flippant manner following;

Sir James—"Now sir, you say that the two melodies are the same but different. What do you mean by that sir?" Tom—"I said that the notes in the two copies were alike, but with a different accent, the one being in common time, the other in six eight time; and consequently the position of the accented notes was different."

Sir James—"What is a musical accent?" Tom—"My terms are a guinea a lesson, sir." (A loud laugh.) Sir James, (rather muffled)—"Never mind your terms here. I ask you what is a musical accent. Can you see it?" Tom—"No."

Sir James—"Can you feel it?" Tom—"A musician can." (Great laughter.) Sir James, (very angry)—"Now, pray sir, don't beat about the bush, but explain to his lordship (Lord Densmore was the judge) and the jury, who are supposed to know nothing about music, the meaning of what you call accent."

Tom—"Accent in music is a certain stress laid upon a peculiar note, in the same manner as you would lay a stress upon any given word for the purpose of being better understood. Thus, if I were to say, 'You are an ass,' it rests on ass, but if I were to say, 'You are an ass,' it rests on you, Sir James."

Reiterated shouts of laughter by the whole court, in which the bench itself joined, followed this repartee. Silence having been at length obtained, the judge, with much seeming gravity, accented the chop fallen counsel thus:

Lord Densmore—"Are you satisfied, Sir James?" Sir James (who, deep red as he naturally was, to use poor Jack Reeve's great huff said, "The scarlet,") in a low down, witness may go he did, amidst renewed laughter, in which all joined, particularly the learned brother, except one who did not see any joke in the matter.

"Homestead Exemption!" exclaimed an Nipple, throwing down the paper. "Come to a pretty pass, indeed, that men going to exempt themselves from home when they please without any proviso for nights."

And go down which all joined, particularly the learned brother, except one who did not see any joke in the matter.

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NORTHERN ISLANDER.

VOL. II.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, APRIL 22, 1852.

NO. 9.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

Terms:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to Cooper & Chidester, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

A TOURNAMENT IN THE WILDERNESS.

BY JOHN MILLS.

The following narrative surpasses in thrilling interest the scenes of chivalric days:

In a close line our party continued to advance brandishing their lances, and, from time to time, giving vent to the most discordant cries which met with a ready response on the part of the enemy in their war-whoop of defiance. It seems, indeed, necessary for the savage, when going to fight, to excite his courage by shouts and yells, and those primitive means are doubtless productive of a corresponding effect with the white warrior's drum and spirit-stirring fife.

With as noble a bearing as a knight of old when about to tilt for his "lady's love," Black Wolf sat upon his horse and led the van as became a chief of the Osages. With that love for display, which is an innate passion with the Indian, he pulled his horse's neck into a curve, and keeping a pair of antique Spanish rowels pricking against his flank, proudly curveted him at the head of his troop, "trimm'd like a yonker prancing to his love."

We had now approached so near to the Pawnee band that momentarily I expected to see them sweep toward us; as in Indian warfare neither side wait with the coolness, which well disciplined courage can only inculcate, to receive the others charge, and each brave is free to fight on his own plan, or any mode which the impulse of the moment may direct.

Much, however, to my surprise, a solitary warrior singled himself from his party, and with something white flying at the head of a lance, approaching at a foot pace. The Osages instantly checked their horses to the command of their chief, and unattended he rode forward to meet the messenger of peace.

I may here remark upon the singularity that the flag of truce—a piece of white buffalo skin—should be adopted by those sons of the wilderness similar in color to our own. The copy doubtless, was taken from the pale faces upon learning that the emblems met with such inviolable respect; but the Indians deny this, and avow that their fathers regarded it as a signal for peace before the great canoes came across the great lake. In support of this it is worthy of observation

that the skin of the white buffalo—a most rare prize—is held in great reverence by them.

The conference was brief between the Pawnee and Black Wolf, and the latter, riding back to where we stood watching their movements, with an interest easier to be conceived than described, informed his brethren in arms that the Pawnee chief was willing to settle the fight in single combat, and that he himself would meet either of the Osage braves who might be chosen the champion of his nation.

This plucky challenge created the wildest commotion among the aspiring warriors of our party, and so numerous were the volunteers and urgent their claims to have the honor assigned them, that unless Black Wolf had settled the contention by claiming it for himself, it is far from improbable that a new diversion might have arisen in mutiny against his orders. There was no disputing, however the right of the chief to take the precedence of all; but the opinions veered to the opposite point, concerning the policy of the measure, when they found that they were to take no share in the glory. The greater number urged the expediency of a general fight, alledging that we were stronger than the enemy, and should capture all their horses and skins, which they were laden like ourselves, in addition to a pretty haul of invaluable scalps.

Black Wolf, however, either from prudential motives, or a desire to gratify his own vanity, decided to accept the challenge on the terms on which it was sent, and agreed that the horse and accoutrements of the vanquished should become the prize of the victor, which he was to take unmolested possession of in the presence of the respective parties.

These preliminaries being adjusted, the arms of Black Wolf were now carefully examined by his companions, who threw aside all jealousy the moment the question was settled. One took his lance and tried the soundness of the shaft by bending it so as the two ends nearly met. Another thumbed his bowstring, while several changed their best arrows for those in his quiver which appeared defective. The touch-hole of his rifle was pricked and re-primed, and even the knife and tomahawk underwent careful scrutiny. The honor of the nation was at stake, and the breast of each individual present seemed to burn with patriotic pride and solicitude for the event which was to decide the fate of the Osage or Pawnee chief.

All being in readiness, Black Wolf dashed his spurs into his horse's sides, and bringing him upon his haunches by way of a start, galloped in a wide circle before us for the combined purposes of exhibiting himself, and announcing to his enemy that he

concluded on last page.

TOWNSHIP ORDINANCES.

CHAPTER I.

QUARANTINE.

An Ordinance for the establishment of a Quarantine ground in Paradise Bay.

At the annual Township meeting of the Township of Peaine for the year 1852, held at the house of Marvin M. Aldrich on the 5th day of April 1852.—

It is ordained by the Inhabitants of said Township in Township meeting assembled:—

§. 1. That all that part of Paradise Bay, in said Township, lying northwardly of the shoal or bar which stretches across from Whiskey Point, to Densmore's Fish House, and also so much of lot number five, of section twenty three, Town thirty nine north, of range ten west, in said Township as lies within twenty rods of the south line of said lot, be, and the same is hereby established and declared to be the Quarantine ground of said Township.

Adopted by unanimous voice.

JAMES J. STRANG, Supervisor,
and ex officio Moderator.

DENNIS CHIDESTER J. P.

M. M. ALDRICH J. P.

H. D. McCULLOCH Township Clerk.

CHAPTER II.

HOSPITAL.

An Ordinance for the establishment of a Hospital.

At the annual Township meeting of the Township of Peaine for the year 1852, held at the house of Marvin M. Aldrich on the 5th day of April 1852.—

It is ordained by the inhabitants of said Township, in Township meeting assembled:—

§. 1. That there be established in said Township, and constantly kept, up, and provided with necessary fixtures, furniture, and utensils, for the reception of persons having smallpox, and other diseases, which may be dangerous to the public health, one hospital.

§. 2. The hospital shall be located on such lot as the supervisor shall select, on Whiskey Point, remote from any house occupied at the time of its location.

§. 3. It shall be the duty of the Supervisor of the Township to provide suitable buildings, with the necessary fixtures, furniture, and utensils, at the expense of the Township: and if in his opinion the interest of the Township will be promoted thereby, he may procure a title to a suitable lot of land, and cause permanent buildings to be erected thereon, from time to time as he shall deem necessary for such hospital.

§. 4. The conducting and management of such hospital shall be entrusted to the board of health of the Township, and such officers and persons as they shall appoint, for that purpose.

§. 5. All accounts for expenditures in executing this ordinance shall be audited by the Township board and on their warrant paid by the Treasurer.

Adopted by unanimous voice.

JAMES J. STRANG, Supervisor,
and ex officio Moderator.

DENNIS CHIDESTER J. P.

M. M. ALDRICH J. P.

H. D. McCULLOCH Township Clerk.

CHAPTER III.

DOGS.

An Ordinance for regulating and licensing Dogs.

At the annual Township meeting of the Township of Peaine for the year 1852, held at the house of Marvin M. Aldrich the fifth day of April 1852:—

It is ordained by the inhabitants of said

Township, in Township meeting assembled,

§. 1. That no male or female Dog shall be kept or suffered to go at large in said Township by any inhabitant thereof, or any other person, except Dogs owned by Indians residing on Garden Island, and kept thereon: unless the person keeping, or letting go at large such Dog, shall first obtain a license therefor in the manner herein after provided.

§. 2. Any person who shall violate any of the provisions of the foregoing section, shall incur a penalty of five dollars for every male or female Dog which he shall keep or let go at large in said Township contrary to the provisions of this ordinance: and an additional penalty of fifty cents for every day he shall keep or suffer to go at large such Dog after the first day, and any inhabitant of the Township may kill such Dog.

§. 3. The Supervisor shall have power upon the conditions and subject to the regulations contained in this ordinance, to grant licences to any of the inhabitants of the Township to keep one or more Dogs on payment of two dollars for each Dog for which he shall obtain licence. But such license shall not authorise any person to allow such Dog to go at large in such Township.

§. 4. And no such license shall be granted unless it shall appear to the satisfaction of the Supervisor that the person applying therefor has need of such Dog for some useful and lawful purpose: and such license shall express on its face that such Dog is not to go at large.

§. 5. It shall be the duty of the person so licensed to keep such Dog at all times either safely and securely chained up in his own enclosure; or safely and securely shut up in his own enclosure; or in the immediate custody of some person able to restrain him from mischief: and for every violation of the provisions of this section, he shall incur a penalty of one dollar, and one dollar for each day that such Dog shall go at large.

§. 6. If such dog shall when going at large in violation of this ordinance bite any domestic animal or if he shall wrongfully bite any domestic animal while travelling in any highway the person so licensed to keep such dog shall incur a penalty of two dollars: if he shall wrongfully assault any person the person so licensed shall incur a penalty of five dollars: and if such dog shall wrongfully bite any person, the person so licensed shall incur a penalty of eight dollars.

§. 7. The Supervisor may also grant to any person applying therefor, licenses to keep and let go at large any peaceable and well disposed Dog, on paying therefor two dollars for every female Dog and one dollar and twenty five cents for every male Dog of the weight of twenty pounds and upwards, and one dollar for every female Dog and fifty cents for every male Dog of less than twenty pounds weight.

§. 8. Every Dog for which such license shall be obtained shall at all times wear a ring strap or belt about his neck, with the name of the person obtaining the license inscribed thereon; and if he shall let such Dog go at large without such ring, strap or belt so inscribed, he shall incur a penalty of twenty-five cents for every day such Dog shall go at large, and such Dog shall be deemed to be at large contrary to this ordinance whenever he shall be off the premises of, and more than twenty rods from the person having him in possession.

§. 9. If any Dog so licensed shall wrongfully assault any person, or bite any domestic animal, the person obtaining such license shall incur a penalty of one dollar, and if he shall wrongfully bite any person, the person obtaining such license shall incur a penalty of five dollars.

§. 10. The Supervisor may revoke any license granted by him, on proof that the person holding it has incurred and refused to pay any penalty under this ordinance, and any license to let go at large any Dog on proof that such Dog is so vicious as to endanger persons engaged in

any lawful business, and thereafter the same penalties shall be incurred by any person keeping or letting such Dog go at large as, if no license had at any time been granted.

§. 11. All licenses given under this ordinance shall expire on the day of the annual Township meeting next following their issue.

§. 12. The Township clerk shall keep a register of all licenses granted under this ordinance, in which he shall state the date of every license; the name of the person to whom granted; the sum paid therefor, the Dog for which they are severally granted, and the character of the license, and if any such license shall be revoked the fact and date of revocation.

§. 13. No license shall be of any force until it shall be signed by the Supervisor, and registered by the clerk, and the fees paid to the Treasurer therefor; which facts shall all appear upon the face of the license.

§. 14. Every person obtaining a license under this ordinance shall pay to the Supervisor fifteen cents for issuing, and to the Township Clerk ten cents for registering the same.

§. 15. All penalties incurred shall, if not voluntarily paid, be recovered with costs of suit before any Justice of the Peace of said Township, and it shall be the especial duty of the Supervisor to prosecute therefor.

Adopted by unanimous voice.

JAMES J. STRANG, *Supervisor*,
and exofficio Moderator.

DENNIS CHIDESTER J. P.

M. M. ALDRICH J. P.

H. D. McCULLOCH *Township Clerk*.

CHAPTER IV.

GUNPOWDER.

An Ordinance concerning Gunpowder.

At the annual Township meeting of the Township of Peaine for the year 1852, held at the house of Marvin M. Aldrich, on the fifth day of April 1852:—

It is ordained by the inhabitants of said Township in Township meeting assembled,

§. 1. That no gunpowder shall be kept at any place within the limits of said Township, unless the same shall be in tight casks or canisters.

§. 2. No gunpowder above the quantity of fifty pounds shall be kept or deposited in any shop, store, or other building, or in any ship or vessel, which shall be within the distance of twenty five rods from any other building, or from any wharf.

§. 3. No gunpowder above the quantity of twenty five pounds, shall be kept or deposited in any shop, store, or building within ten rods of any other building.

§. 4. No gunpowder above the quantity of one pound, shall be kept in any shop, store, or other building, within ten rods of any other building; unless the same shall be well secured in copper, tin, or brass canisters, holding not exceeding five pounds each, and closely covered with copper, tin or brass covers, or in well stoped powderhorns.

§. 5. The Supervisor is charged with the execution of this ordinance, and it shall be his duty to prosecute at law every person who shall violate it.

Adopted by unanimous voice.

JAMES J. STRANG, *Supervisor*,
and exofficio Moderator.

DENNIS CHIDESTER J. P.

M. M. ALDRICH J. P.

H. D. McCULLOCH, *Township Clerk*.

TOWNSHIP ORDINANCES.

1851.

CHAPTER I.

POUND.

An Ordinance for the erection of a Pound.

Be it ordained by the qualified electors of the Township of Peaine in Township meeting assembled.

Sec. 1. That the Supervisor of said Township cause to be erected at the expense of said Township, a good, sufficient, and substantial Pound, for the impounding of cattle, Sheep, Swine, Horses, Mules, Asses, and Goats, which may be found going at large, contrary to law, or to any by law of said Township.

Sec. 2. The said Pound shall be located in the vicinity of Beaver Harbor, on such lot as the Supervisor shall select.

Sec. 3. That the Supervisor secure the title of the lot where he locates said pound, to said Township, on such terms as he shall deem just.

Adopted unanimously at the annual Township meeting held at the Store of Marvin M. Aldrich on the 7th day of April, 1851.

DENNIS CHIDESTER, *Supervisor*.

M. M. ALDRICH J. P.

ANDERSON G. HOPPER, J. P.

WM. CHAMBERS, *Dep. Clerk*.

CHAPTER II.

DOMESTIC ANIMALS.

An Ordinance prohibiting cattle and other domestic animals going at large.

Sec. 1. Be it ordained by the qualified electors of the Township of Peaine, in Township meeting assembled: that cattle, Sheep, Swine, Horses, Asses, Mules, Goats, and other domestic animals be, and they are hereby prohibited going at large in the highways of said Township; and for the violation of this ordinance the following penalties shall be incurred, and recovered according to law; to wit:—For every day that any of said animals shall go at large contrary to this ordinance, from the first day of April, to the last day of October, in each year.

¶. 1. For every Stallion Horse or Ass, two years old and upwards, going at large contrary to this ordinance, ten dollars.

¶. 2. For every other Horse or Ass, and for every Mule, going at large contrary to this ordinance, five dollars.

¶. 3. For every Ox, going at large contrary to this ordinance, five dollars.

¶. 4. For every other of neat cattle going at large contrary to this ordinance, three dollars.

¶. 5. For every Boar Swine, three months old and upwards, going at large contrary to this ordinance, five dollars.

¶. 6. For every other Swine, going at large contrary to this ordinance, three dollars.

¶. 7. For every Buck Sheep, or Goat, going at large contrary to this ordinance, five dollars.

¶. 8. For every other Sheep, going at large contrary to this ordinance, one dollar.

¶. 9. For every other Goat, going at large contrary to this ordinance, two dollars.

Sec. 2. From the first day of November in each year, till the last day of March following, one half the several above mentioned amounts shall be incurred, and collected for all animals going at large contrary to this ordinance.

Sec. 3. The penalties above mentioned, for the violation of this ordinance shall be incurred by, and recovered of, the owners of said animals, or any person having them in custody or so turning them at large, contrary to this ordinance.

Adopted unanimously at the annual Township meeting held at the Store of Marvin M. Aldrich on the 7th of April, 1851.

DENNIS CHIDESTER, *Supervisor*.

ANDERSON G. HOPPER J. P.

M. M. ALDRICH J. P.

WM. CHAMBERS, *Dep. Clerk*.

PEAIN ORGANIZED.

An Act to organize the Township of Peaine.

Sec. 8. All that part of the county of Mackinaw designated as the Beaver Islands in Lake Michigan, be and the same are hereby set off and organized into a separate township by the name of Peaine, and the first township meeting shall be held at the store of A. Cable, Beaver

Island Harbor in said township, on the first day of May next.

Approved March 16th, 1847.

The Township of Peaine is part of Emmet Co. with for judicial purposes is attached to Mackinac Co. for the election of Representative to Newaygo, and for the election of Senator to La-Per.

TOWNSHIP OFFICERS FOR

1852.

James J. Strang, *Supervisor*.

H. D. McCulloch, *Clerk*.

George Miller, *Treasurer*.

George T. Preston, } *Assessors*.

Samuel Wright, }

Anson W. Prindle, } *School Inspectors*.

Warren Post, }

James Smith, } *Directors of the Poor*.

Gurdon Brown, }

George T. Preston, } *Com. of Highways*.

Franklin Johnson, }

Benjamin G. Wright, }

Murray Seaman, } *Justices of the Peace*.

Marvin M. Aldrich, }

James J. Strang, }

Dennis Chidester, }

George Miller, } *Constables*.

Joseph Ketcham, }

George T. Preston, }

Oren Hill, }

Elias Rice, *Keeper of the Pound*.

The Supervisor and Justices of the Peace are, by the Statute the Board of Health of the Township.

Hezekiah D. McCulloch, *Health Officer*.

REGULATIONS.

OF THE

BOARD OF HEALTH.

CHAPTER I.

An Ordinance against the exposure of stinking Fish.

At a meeting of the Board of Health of the Township of Peaine, held at the house of James J. Strang the 12th day of April 1852, it is ordained by said Board.

Sec. 1. No person engaged in Fishing or otherwise shall in said Township leave dead Fish, spoiled Fish, or the offal of Fish upon the beach, nor cast the same into the waters of Lake Michigan, or any of the bays, streams or inlets thereof, or any of the Lakes within Big Beaver Island.

Sec. 2. All persons engaged in Fishing are required to dress their Fish on land, above low water mark, and to bury the offal in the earth at least one foot deep within twenty four hours.

Sec. 3. All persons having at any time spoiled Fish in their possession, are required to bury the same at least one foot deep in the earth within twenty four hours after ascertaining, or receiving notice that the same is spoiled.

Sec. 4. No person shall bury any Fish, spoiled Fish, or offal of Fish, in any street, road, or highway, nor within ten rods of any dwelling house.

Sec. 5. The Board of Health, a member thereof, or the Health officer, shall once in each month from May till October, visit every fishing establishment in said Township, and inspect the same, to see that this ordinance is observed, and that all nuisances and sources of filth may be destroyed, removed, and prevented, as the public health demands.

Sec. 6. The fees for such visits and inspections, shall be fifty cents for each inspection, of each establishment, and shall be paid by the owners or occupants thereof, to the officer making the inspection, and on refusal to pay, shall be collected with costs by suit.

Unanimously adopted.

JAMES J. STRANG, *Chairman of the Board*.

M. M. ALDRICH, J. P.

DENNIS CHIDESTER, J. P.

MURRAY SEAMAN, J. P.

H. D. McCulloch, *Clerk*.

Continued.

was ready for the strife.

Nothing nobler can be pictured to the imagination than the appearance of the chief, as naked as he came into the world, with the exception of his arms slung across his shoulders, he sat upon his plunging and excited steed with grace, ease, and confidence. A tuft of the war eagle's plume surmounted his head, proudly raised and thrown back, while his finely developed chest stood out like that of a gladiator's. With tightened rein he held his horse's head close to his chest, and using the spur freely, roused the animal's fiery blood until large flakes of foam flew from his jaws, his nostrils dilated, and eyes looked ready to spring from their sockets.

After making the circuit, he reined in his horse, and the two stood motionless, as if carved from granite, some hundred yards in advance of where we remained stationary to watch the result and see fair play. There was not, however, as I subsequently learned, the slightest apprehension for treachery, as in combats, which, although rare between members of rival tribes, are occasionally indulged in, the strictest faith is kept with the terms on which they are fought.

The piebald horse with the bearer of the lance, on which a small red flag fluttered, now darted from the body of horsemen drawn up closely in the distance, and making a corresponding circle with Black Wolf, drew up in the same way opposite to him, and they appeared, for a few brief seconds, to be eyeing each other with intent far from charitable. As if moved by a common impulse, both drove the butt ends of their lances into the ground, and then raising their rifles from their thighs, dashed forward and fired at the moment of passing each other, some fifteen or twenty paces apart. Whether the bullets flattened, or were rendered harmless against the tough shields of buffalo hides which were suspended round their necks, or whether they flew wide of their marks, I cannot tell; but, for aught I could see, no harm was done.

Dropping their reins to take aim, their horses carried them unchecked to within a few yards of where the respective parties of Osages and Pawnees were posted. Indeed room had to be given to the Pawnee chief, who came with such a rush towards us as to threaten to upset a handful of the foremost of the spectators, among whom, as there was no danger to be apprehended, I had placed myself, on the Squabby Nigger. There was little opportunity to examine him closely; but he was evidently of much less stature than Black Wolf, and possessed none of that fire and noble bearing which characterized the chief of the Osages. He seemed equipped in precisely the same way, and was equally devoid of the smallest article of attire. If however, his personal attractions fell short of his antagonist, in horsemanship and manner of using his weapons he appeared in every way equal to him.—Snatching up his reins he checked the animal, and brought him

round as if turned upon a pivot, and then adjusting his rifle with a rapid movement, he drew an arrow from his quiver and, with bended bow, swept towards Black Wolf like an eagle stooping upon his prey.

But the Osage, knowing the expertness of the enemy with whom he had to deal, was prepared in like manner, and as they met about midway between the plated lances, their barded weapons were drawn to their heads, and whiz they went at the same moment with barely a dozen feet intervening between them. At close quarters such as these, and with marksmen of unrivalled skill, it was barely possible that they should miss each other; but their bucklers received the arrows, and both warriors as yet remained unscathed.

The short bows being easier to manage than the rifles, round they turned their horses as soon as the arrows were discharged, and again they swept the same course, with their bows prepared as if by magic for the bout. In this the second turn the Pawnee chief was not so fortunate; for as he came towards us I perceived a stream of blood trickling down his bridle arm, the arrow having passed through the fleshy part of his shoulder, ripping it upwards, but not hanging in the wound.

Black Wolf also met with a wound in the breast from the Pawnee's arrow, being buried almost to the feather in his shield and although thus greatly spent in force with which it was driven, it carved a deep, jagged gash in his right side, from which the blood flowed copiously.

With increasing excitement the two now rode at each other, delivering their arrows as fast as they could turn their horses, and it appeared to be a point to endeavor to get a shot without receiving one in return. But so well matched were they both in the skill of managing their horses and use of their weapons, that neither could obtain this advantage, in spite of the most strenuous exertions.

The bodies of the two chiefs became crimson with gore from the number of flesh wounds each had received, but as yet no mortal one had been given, and from the care observed in protecting the body by means of the shields, and lying along the backs of their horses, so as to present to view as little of their person as possible, there was no great probability of these weapons terminating the fight.

At length Black Wolf's last arrow was shot, and his enemy came towards him, he held up his bow to signify that his quiver was exhausted. In a moment the Pawnee turned his horse, and galloping back to where he planted his lance, plucked it from the ground and couched it by his side; nothing loth to imitate his example, Black Wolf grasped his lance, and without breathing time, the pugnacious foes spurred their hot and impatient horses again to the combat, and as they did so, thoughts of tilt and tournament flitted across my mind, albeit my attention

was absorbed beyond description in the pending struggle.

With a terrific shock the weapons crossed, and coming against the centre of the bucklers, the tough shafts bent like willow wands, and the horses were thrown almost upon their haunches. Either from the greater weight of the Osage, or the more effective direction of his lance, the Pawnee was laid flat upon his back; and as his horse bounded forward it seemed impossible that he could regain his perpendicular in the saddle; but with an effort which could be made only by an Indian, he flung himself into his seat, and seizing the rein, turned with the agility of a cat.

It was one of the fixed rules in these bloody frays that there should be no time given between the acts, and that it was to be continued without let, check, or stop, until one of the two were slain. As soon, therefore, as the horses could be brought round, their respective riders recouched their lances and dashed at each other again, with the fury of contending tigers. It might have been the effect of a heated imagination, but as they met I fancied I heard the crashing of a lance as it entered the flesh, and at the same moment the Pawnee chief was flung as if a round shot had blown him from his seat. In an instant, however, he was upon his feet, trying to catch the lasso which was dangling at his horse's heels; but missing his hold, the animal made the best use of the opportunity, and fled away with all the fleetness he possessed.

Black Wolf now dismounted, and giving his horse and lance to Fire-fly, who rode forward to receive them, strode toward the Pawnee chief armed only with the knife and tomahawk.

The appearance of both as they advanced towards each other, was most appalling. From head to heel they presented one thick mass of blood from the numerous wounds which they had received; but as if insensible to pain or faintness each appeared apt as game cocks to renew the feud.

They now went to work hand to hand, backing at each other with their tomahawks with deadly fury, and inflicting now and then most terrible cuts. As the battle progressed, their shields became chopped to pieces, and hung in strips from the surface, while the blows were showered on them as thick as hail.

With that advantage, however, which a big man possesses in a personal encounter with a smaller one, provided his courage be not inferior the odds now became painfully evident in favor of Black Wolf. Up to the point of the Pawnee being hurled from his horse, the chances of the encounter appeared to be pretty nearly balanced; but when its features became changed into a stand up fight between man and man, hand to hand, in sporting phraseology, it was a horse to a hay seed. Towering above his enemy but little less than a foot, the Osage drew his tomahawk down with terrific force, and from his superior reach of arm, often kept his antagonist completely on the

defensive, and returned two blows for one.

Nothing daunted, however, the Pawnee maintained the unequal contest with a spirit which was to be extinguished only with his life. Although his arm grew momentarily weaker, and he staggered and reeled before his enemy's fierce onslaught, yet he made as good a requital as laid in his waning powers, and faced his foe as the bravest of the brave could only do. But like an expiring lion he was to be conquered but with his death, and when apparently on the point of falling before the repeated strokes of the enemy, he suddenly sprang forward, and clinging to Black Wolf's shield, endeavored to make a thrust with his drawn knife under it. The Osage, however, was too much upon his guard to be taken by surprise, and shaking the Pawnee off, as he would a snake, he caught him by the throat in his iron grasp, and holding him at arm's length, drove his long Spanish blade into the lower part of the belly, and ripped him to the chest.

A long wild shout of exultation burst from the lips of our party as they witnessed this decisive act on the part of Black Wolf, who stood over the body of his fallen foe with his head proudly erected and turned towards the body of the Pawnees, who were silent spectators of their defeat. For a few seconds the Osage maintained this attitude, without the perceptible motion of a muscle, and then stooping he took the dead chief's scalp lock between his fingers, and passing the point of his knife adroitly round the skull, plucked the scalp, hot and bleeding, from it, and held the prize up in triumph above his head.

Again his companions yelled with savage pleasure at the sight; but no one presumed to approach the spot where he as yet remained to complete the measure of his triumph.

A Pawnee brave now came forward leading the piebald horse, which had been either caught by lasso, or stopped upon reaching the main body of his own free will, and moving slowly towards Black Wolf, as if reluctance was in every step, he gave the rein without sign or word into his hands, and again returned to his party.

There was now little to be done. Black Wolf collected the arms of the Pawnee chief, which were strewn upon the ground, and trying as must have been the feat, vaulted upon the back of the horse, and rode at a gallop towards us. Upon coming close, I saw that both his body and limbs were cut and hacked most fearfully; but Indian-like, he paid no attention to his wounds, and as far as I could see, suffered but little from the loss of blood.

We now returned to the encampment, and permitted the discomfited Pawnees to bury their chief in peace where he had so bravely fallen.—In the prairie wilderness they laid him; and when all had quitted the solitary grave, a stranger visited it with sorrow for his fate.

Written for the *Islander*.

THE GOSPEL.

The gospel comes to the world, not only its origin, but in all its parts, as the scheme of heaven, and all its advocates claim for it the right of Divine authority from its first promulgators through all successive ages to the present. All believers in it disclaim all right, of interference with it, other than believe and obey it. No right to alter or amend, add or diminish and all attempts of the kind are received with abhorrence by all believers of every sect whatever, let the facts of the case be as they may, whether it is altered or not, all equally disclaim the right of so doing. In doing with the gospel by the consent of all, we have to do entirely with revelation what ever is written on the subject, that the consent of inspiration, is the only source to which we safely go for information in relation to it, or any part of it. It is then, of the first importance, that we let the inspired writers give their own account of the matter, from first to last; and all that is left for us, is to judge for our selves, whether, in the course of human events, we have adhered closely to its doctrines and precepts, or whether we have departed from them.

The sacred writers claim for it the only power to save men. All other schemes, it matters not how specious or how fascinating, are in the matters of salvation unsavory, and have no power unto salvation. Salvation comes alone by the gospel, and by nothing else. He who does not embrace it must be damned; let his character be what it may, from a devout Cornelius to a persecuting Cæsar; for "he that believeth not shall be damned," are the words of its divine author himself, after he had risen from the dead, and claimed all power in heaven and on earth. Not only was it heaven's plan for saving individuals, but it was the only means by which the world could be saved from destruction; for the divine author said, after his ascension, he would come again "in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." 2d Thessalonians, 1st chapter and 8th verse. God has therefore ordained the gospel as the way of acceptance with, and the rule of obedience to Jesus Christ; without receiving its doctrines, and obeying its precepts, no acceptance with, no reverence to Christ is acknowledged. The mandate which has gone forth from of old to the kings and judges of the earth, is to be instructed, and to serve the Lord with fear, and rejoice with trembling. To kiss the son lest he be angry, and you perish from the way, when his wrath is but a little kindled. And he says, "Blessed are all they [the kings and judges] that put their trust in him." 2d Psalm, 10, 11, 12, verses. If the kings and judges of the earth are ever blessed it must be obeying Jesus Christ, and if they ever obey him; they must do it by receiving the gospel, and obeying all its precepts, for without this, if we credit the plain declarations of scripture, there is no obedience on the part of heaven acknowledged, and no blessing promised.

But for a fuller and clearer light on the subject, let us attend to what the promulgators of the gospel have said, themselves, in the books of inspiration. We will begin with the Savior. His last words before his ascension, to his disciples, as recorded in the xvi. chapter of Mark, 15 to 18 verses. "And he said unto them go ye into all the world, and preach my gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe, in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." The following things are to be noted, particularly, in the above sayings. First, they were to go into *all* the world, and preach the gospel to *every* creature. They were not only to go into *all* the world, but to preach the gospel to *every* creature in *all* the world; no exceptions here made for any human being in *all* the world. Second, he that believeth and is baptized shall be saved. That is, *every* creature in *all* the world that believeth and is baptized shall be saved. Third, he that believeth not shall be damned. The same as to say that *every* creature in *all* the world that did not believe should be damned. No allowance is here made for any man's righteousness. A praying conclave as well as a murdering high priest, must equally believe, and equally obey.

Continued in our next.

LAUGH.—"A laugh is worth a hundred groans in any market," said Charles Lamb—and so say we. There never was any good resulting from despondency; and when we see a man trying to groan himself out of difficulties, we conclude him rather weak in the upper story. When you get into a tight place, first look things in the face, and get out the best way you can—but don't 'groan.'

NORTHERN ISLANDER.

VOL. II.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JUNE 17, 1852.

NO. 9.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

Terms:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

A REVOLUTIONARY RELIC.

The following interesting document was recently found among the papers of Maj. John Jacob Schaeffner, a deceased patriot of the Revolution. It is a discourse delivered on the eve of battle of Brandywine, by Rev. Joab Trout, to a large portion of the American soldiers, in presence of Gen. Washington, Gen. Wayne, and other officers of the army:

REVOLUTIONARY SERMON.

"They that take the sword shall perish by the sword."

Soldiers and Countrymen:

We have met this evening perhaps for the last time. We have shared the toils of the march, the peril of the fight, and the dismay of the retreat alike; we have endured the cold and hunger, the contumely of the internal foe, and the courage of the foreign oppressor. We have sat, night after night, beside the camp-fire, we have together heard the roll of the reveille, which called us to duty, or the beat of the tattoo, which gave the signal for the hardy sleep of the soldier, with the earth for his bed and the knapsack for his pillow.

And now, soldiers and brethren, we have met in the peaceful valley on the eve of battle, while the sunlight is dying away beyond yonder heights, the sunlight that tomorrow will glimmer on scenes of blood. We have met, amid the whitening tents of our encampment; in the time of terror and gloom have we gathered together—God grant that it may not be for the last time.

It is a solemn moment. Brethren, does not the solemn voice of nature seem to echo the hour? The flag of our country droops heavily from yonder staff—the breeze has died away along the green plain of Chad's ford—the plain that spreads before us glitters in the sunlight—the heights of Brandywine arise gloomily and grand beyond the waters of yonder stream—all nature holds a pause of silence on the eve of uproar and bloodshed and strife of to-morrow.

"They that take the sword shall perish by the sword."

And have they not taken the sword?

Let the desolate plain, the blood-sodden valley, the burned farm-houses blackening in the sun, the sacked village, and ravaged town, answer—let the whitening bones of the butchered farmer strewn along the fields of his homestead, answer—let the starving mother with her babe clinging to the withered breast that can afford no sustenance, let her answer with the death rattle mingling with the murmuring

tones that marked the last struggle of her life; let the dying mother and her babe answer.

It was but a day past and our land slept in the quiet of peace. War was not here; wrong was not here. Fraud and woe, and misery and want dwelt not among us. From the eternal solitude of the green woods, arose the blue smoke of the settlers' cabin, and golden fields of corn looked forth from among the waste of the wilderness, and the glad music of human voices awoke the silence of the forest.

Now, God of mercy, behold the change! Under the shadow of a pretext, under the sanctity of the name of God, invoking the Redeemer to their aid, do these hirelings slay our people! They throng our towns—they darken our plains, and now they encompass our posts on the lonely pass of Chad's Ford.

"They that take sword shall perish by the sword."

Brethren, think me not unworthy of belief when I tell you the doom of the British is near. Think me not vain when I tell you that beyond the cloud that now enshrouds us, I see gathering thick and fast, the darker cloud and blacker storm of Divine retribution!

They may conquer us to-morrow. Might and wrong prevail, and we may be driven from this field; but the hour of God's own vengeance will come!

Aye, if in the vast solitude of eternal space, if in the heart of the boundless universe, there throbs the being of a God, quick to avenge and sure to punish guilt, then will the man George Brunswick, called King, feel in his brain and his heart, the vengeance of the eternal Jehovah! A blight will be upon his life—a withered brain, and an accursed intellect; a blight will be upon his children and on his people. Great God, how dread the punishment!

A crowded populace, peopling the dense towns where the man of money thrives while the laborer starves; want striding among the people in all its forms of terror; an ignorant and God-defying priesthood chuckling over the miseries of millions; a proud and merciless nobility adding wrong to wrong, and heaping insult upon robbery and fraud; royalty corrupt to the very heart, and aristocracy rotten to the core; crime and want linked hand in hand, and tempting men to deeds of woe and death—these are a part of the woe and retribution that come upon the English throne, and the English people!

Soldiers—I look around upon your familiar faces with a strange interest. To-morrow morning we will go forth to the battle—for need I tell you that your unworthy minister will march with you invoking God's aid in the fight—we will march forth to battle! Need I exhort you to fight the good fight, to fight for your homesteads, for your wives and children?

My friends, I might urge you to fight by the galling memories of British wrong. Walton—I might tell you of your father butchered in the silence of the night on the plains of Trenton; I might picture his grey hairs dabbled in blood; I might ring his death shriek in your ears. Shelmire—I might tell you of a butchered mother, and a sister outraged; the lonely farmhouse, the night assault, the roof in flames, the shouts of the troopers as they dispatched their victims, the cries for mercy and the pleadings of innocence for pity. I might paint this all again in the vivid colors of the terrible reality, if I thought your courage needed such wild excitement.

But I know you are strong in the might of the Lord. You will march forth to battle on the morrow with light hearts and determined spirit, though the solemn duty of avenging the dead may rest heavy on your souls.

And in the hour of battle, when all around is darkness, lit by the lurid cannon glare, and the piercing musket flash; when the wounded strew the ground, and the dead litter your path—then remember, soldiers, that God is with you. The eternal God fights for you—he rides on the battle-cloud, he sweeps onward with the march of the hurricane charge—God, the awful and infinite, fights for you, and you will triumph.

"They that take the sword, shall perish by the sword."

You have taken the sword, but not in the spirit of wrong or ravage. You have taken the sword for your homes, for your wives, for your little ones. You have taken the sword for truth, and justice, and right, and to you the promise is—be of good cheer, for your foes have taken the sword in defiance of all that men hold, in blasphemy of God—they shall perish by the sword.

And now, brethren and soldiers, I bid you all farewell. Many of us may fall in the battle of to-morrow. God rest the souls of the fallen! Many of us may live to tell the story of the fight to-morrow, and in the memory of all will rest and linger the quiet scene of this autumnal night.

Solemn twilight advances, over the valley; the woods on the opposite fling their long shadows over the green of the meadow; around us are the tents of the continental host, the suppressed bustle of the camp, the hurried tramp of the soldiers to and fro among the tents, the stillness and awe that marks the eve of battle.

When we meet again, may the shadows of twilight be flung over a peaceful land. God in Heaven grant it. Let us pray.

Great Father, we bow before thee; we invoke blessings, we deprecate thy wrath; we return thee thanks for the past, we ask thy aid for the future. For we are in times of trouble, oh, Lord, and beset by foes, merciless, un-

pitying. The sword gleams over our land, and the dust of the soil is dampened with the blood of our neighbors and friends.

Oh! God of mercy, we pray thee to bless the American arms. Make the man of our hearts strong in thy wisdom; bless we beseech thee, with renewed life and strength, our hope, and thy instrument, even George Washington; shower thy counsels on the Honorable the Continental Congress; visit our host, comfort the soldier in his wounds, and afflictions nerve him for the fight, prepare him for the hour of death.

And in the hour of defeat, oh, God of hosts, do thou be our stay; and in the hour of triumph be thou our guide.

Teach us to be merciful. Though the memory of galling wrongs be at our hearts, knocking for admittance, that they may fill us with the desire of revenge, yet let us, oh, Lord, spare the vanquished, though they never spared us, in the hour of butchery and bloodshed.

And in the hour of death do thou guide us to the abode for the blest; so shall we return thanks unto thee, through Christ our Redeemer. GOD PROSPER THE CAUSE. Amen.

A COLLEGE SCRAPE.

One of the gravest, yet one of the sharpest-witted men we ever knew, was old Dr. C—, president of W— College, who was wont in the "olden time" to preach long and ponderous sermons on Melchisedec, King of Salem, and other kindred subjects, in a down east village.

The Doctor was a Calvinistic preacher, of the old school, and had a face as "severe and stern to view" as Goldsmith's schoolmaster; but, though his visage seemed to put the *Jocos Rissusque* to flight, a dry or eccentric remark would drop from his lips occasionally, which Nestor himself would swear were laughable. We shall not soon forget the peculiar manner in which he once gave notice of an appointment by a Universalist minister to preach a discourse in the house (a "Union" meeting house) where he was wont to hold forth. Intending himself to preach in a school house near by, at the same time, he gave his anti-brimstone brother of "the cloth" a lift after the following fashion: "My friends, I am requested to give notice that Rev. Mr. D—, a Universalist, will preach at this house at five o'clock. The *Gospel* (laying a heavy stress on this word) will be preached in the school house at the same hour."

As President of the College, the Doctor was exceedingly rigid in his manner of government, and wielded the sceptre of authority with as firm and despotic a hand as the Emperor of all the Russians. He believed in strict discipline, and would sooner have seen the College empty of students, and its walls toppled to the ground, than yield a jot or tittle to any rebellious or refractory spirit that had been placed under his care. Among the mischievous chaps, who were continually fretting him and causing him to wax wroth, Bill S— was the sharpest thorn in his side. In all the forms of devilry and mis-

chief-making, Bill was fully "posted up;" and to tense, worry and torment the Doctor by some new scrape or violation of College edicts, was "particular greens" to him—he relished it as keenly as an Irishman would a fight for which he had been "spiling," or as an epicure would green turtle. Though the perpetrator of nine-tenths of the scrapes that were committed, Bill was never once detected; he was exceedingly sly and cunning in his operations, plotting alone and in secrecy, and had a quick and brilliant inventive genius, which never failed him in an emergency. One of these affairs, which caused the furnace of the President's wrath to be seven fold heated, we shall long remember.

The Doctor's daughter was to be married on a certain evening to the senior College Professor, and our hero's brain was at once big with the idea of having some fun out of the affair. Accordingly, at the appointed hour of the ceremonies, between nine and ten o'clock one dark evening, having previously fastened a line to the tongue of the college bell, and caused it to be conveyed to his room in the fourth story of an adjacent college building. Bill began to toll the bell for fire.—The bell was the only one in the village, and being tolled as was usual when there was a conflagration, the people, hearing the alarm, which was pealing in their ears every moment in tones of increased loudness, leaped from their beds, supposing the colleges must be wrapped in flames.

Rushing to the engine house, they dragged forth their "Cataracts" and "Niagaras," and arming themselves with hose, buckets, hooks and ladders, hurried, half-dressed, at the top of their speed, and with yells and screams of "Fire!" "Fire!" that made night hideous, to the colleges, which they feared were already one sheet of flame, if not a heap of blazing ruins. Arriving within sight of the halls of learning, they found the latter wrapped in Egyptian darkness; but seeing the President's house brilliantly illuminated on the occasion of the wedding, they supposed it was there the flames had broken out, and hastened forward to extinguish them!

The scene that ensued, both within doors and without, baffles description. Only a Dickens' pen, or a Cruickshank's pencil, could do it any shadow of justice. The bride and bridegroom had just stood up together in a life long union, when the parson's voice was drowned by a noise as of seven thunders, from without—every moment it waxed louder, and soon the clattering of engines were heard, and mingled yells and shoutings as if of Indians in a warhoop, or as if a menagerie had broken loose:—a moment more, and *dash!* came a deluge of water upon the windows, shivering the glass into atoms, flooding the floor, drenching the men, women, and wedding "fixins," frightening the bride nearly into hysterics, and making all parties think that a second edition of Noah's diluvian experience was come. For a moment or two all was confusion and "hideous rout;" but presently one of the company, a college professor, saw through the affair, and, guessing at the author of the mischief, rushed out of doors, and stopped the engines: thence, hurrying to the college belfry,

he essayed to check the bell's incessant clangor; but the cunning Bill had removed the ladder and with his long string was keeping up a continual "ding," "ding," while snugly perched in his "eyerie" in the other building, he was chuckling over the success of his joke in an ecstasy of glee. As for the energetic villagers, who, in their zeal to save the colleges from the "devouring element," had hurried from their warm beds into the frosty night air without fully donning their habiliments—they returned sullenly to their homes, muttering curses "not loud, but deep," and declaring that "the colleges might burn to ashes the next time, for aught that they would do to save them."—*Yankee Blade.*

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,
THURSDAY, JUNE 17, 1852.

Well, reader, here we are again. It is a long time since our last visit. We are now fairly in motion once more, and hope to pay our regular weekly visits to you all. The time elapsed has been so long that you probably had thought the "Islander" defunct, or had forgotten the kind faces that greeted him. No, not that. Long and anxious have we been waiting for the present issue. The senior printer, having spent the winter east, returned here late in May, afflicted with sore eyes, while the junior has had a press of other matter, is our excuse for not appearing sooner.—The reader will be so kind as to excuse us for the present, and in future we shall endeavor to be more punctual, at least during the season of lake navigation.

The weather for the past week has been warm, and gardens have flourished finely. To-day (15th) the thermometer stands at 80 deg. in the shade. The farmers have been very busy all the spring in putting in crops, and the consequence is that a larger amount of crops have been put in than was at first anticipated, and all look fine. Still the work is not yet abandoned.—Many are now preparing ground for late oats and turnips. Yesterday the thermometer stood at 112 deg. at noon, in the sun.

The emigration has been steady, and of the right sort—those coming who are determined to be useful in a new country in clearing and cultivating the land.

The fisheries about the Island are not as good as heretofore.—Several reasons assigned by the fishermen, but none are to us conclusive as to the true cause.

THE DEMOCRATIC NATIONAL CONVENTION.

This body closed its labors on the 5th inst., after a struggle of five days to get a nominee to suit the demands of the people. The labors of this body were very protracted, making 48 ballottings without a choice, and the prospect then of a much longer trial before a final settlement upon a candidate. The 49th ballot however changed the complexion of the matter. FRANKLIN PIERCE, of New Hampshire, being the nominee for President, and Hon. WM. R. KING, of Alabama, for Vice President.

The Whig National Conven-

tion probably met yesterday, according to previous arrangement. But with respect to the labor of that body, we shall have no news until our next issue. Who will be the champion to oppose Mr. PIERCE we will not venture to guess, but patiently await the result of the Convention.

LAKE SUPERIOR JOURNAL.

This neat sheet is on our table, and it is welcome here. It is the first of the newspaper kind that has been published in this northern country, and as a neighbor we hail its appearance with due respect. The Journal, together with the Islander, are the only papers published north of Saginaw. The Journal is devoted to the mining interest, and well sustains its character as a mining journal; which, together with its general news items, make it one of the best sheets of the country.

ABORIGINAL IMPLEMENTS OF METAL.

We make the following interesting extract from the splendid work recently published by the Smithsonian Institute on Ancient Monuments of the Mississippi Valley.

The first inquiry suggested by an inspection of the mounds and other earthwork of the West, relates to the means at the command of the builders in constructing them.

However numerous we may suppose the ancient people to have been, we must regard these works as entirely beyond their capabilities, unless they had some artificial aids. As an agricultural people, they must have possessed some means of clearing the land of forests and of tilling the soil. We can hardly conceive at this day, how their operations could be performed without the aid of iron; yet we know that the Peruvians and Mexicans, whose monuments emulate the proudest of the old world, were wholly unacquainted with the uses of that metal, and constructed their edifices and carried on their agricultural operations with implements of wood, stone and copper. They possessed the secret of hardening the metal last named, so as to make it subserve most of the uses to which iron is applied. Of it they made axes, chisels and knives.

The mound builders were acquainted with several of the metals, although they do not seem to have possessed the art of reducing them from the ores.— Implements and ornaments of copper are found in considerable abundance among their remains; silver is occasionally found in the form of ornaments, but only to a trifling amount; the ore of lead galena, has been discovered in considerable quantities, but none of the metal has been found under such circumstances as to establish conclusively that they were acquainted with the art of smelting it. No iron or traces of iron, except with the recent deposits, have been discovered; nor is it believed that the race of the mounds had any knowledge of that metal. The copper and silver found in the mounds were doubtless obtained in their native state, and afterwards worked without the intervention of

fire.

The locality from which they were derived seems pretty clearly indicated by the peculiar mechanico-chemical combination existing, in some specimens, between the silver and copper, which combination characterizes only the native masses of Lake Superior. In none of the articles found is there evidence of welding, nor do any of them appear to have been cast in moulds.— On the contrary, they seem to have been hammered out of rude masses, and gradually and with great labor brought into the required shape. The lamination, resulting from hammering the baser metals while cold, is to be observed in nearly all the articles. But, notwithstanding the disadvantages which they labored under, the mound-builders contrived to produce some very creditable specimens of workmanship, displaying both taste and skill.— No articles composed entirely of silver have been discovered: the extreme scarcity of that metal seems to have led to the utmost economy in its use. It is only found reduced to great thinness and plated upon copper. By plated, it should not be understood that chemical combination, or a union produced by heat, exists between the two metals, but simply that thin slips of silver were wrapped closely around the copper, their edges overlapping so as to leave no portion exposed. This was done so neatly, as, in many cases, almost to escape detection.

AXES.—Among the implements recovered from the mounds, are several copper axes. They are well wrought, and each appears to have been made from a single piece,—showing that the metal was obtained in considerable masses. The largest of these, weighs two pounds five ounces. It measures seven inches in length, by four in breadth at the cutting edge and has an average thickness of about four tenths of an inch. Its edge is slightly curved, somewhat after the manner of the axes of the present day, and is bevelled from both surfaces. Another is less in size, but of heavier proportions. It measures six and one third inches in length, by three and one third in width on the edge. Unlike the other, it has a nearly straight cutting surface; the blade, however, is curved or gouge shaped, closely resembling the adze at present used in hollowing timbers, and it was probably applied to a similar purpose with that instrument. Its head is slightly battered, as if it had sustained blows from a hammer, and had itself been used in pounding.

It may seem incomprehensible to many persons, how these axes, being destitute of an eye for the insertion of a handle, and not even possessing the groove of the Indian stone-axe, for the reception of a withe, could have been used with any effect.

They were doubtless fitted in the same manner with those of the ancient Mexicans and peruvians, with which from all accounts they seem to be identical in form.

"The Mexicans," observes Clavigero, "made use of an axe

to cut trees, which was also made of copper, and was of the same form with those of modern times except that we put the handle in an eye of the axe, while they put the axe in an eye of the handle."

The Pacific Islanders have a sort of adze, which is formed by firmly lashing a blade of stone, with its cutting edge at right angles, to a handle having a sharp crook at its extremity. This mode of fastening would enable the axe with the curved blade to be used with the greatest efficiency as an adze. That it was designed to be so used, seems apparent from the fact that the edge is not formed by bevelling from both sides, but from the inner surface only, precisely in the manner that the adze of the present day is ground.

The circumstances under which these interesting relics were discovered, are detailed in the chapter on mounds.

It will be seen that they were not found where, as a general and almost invariable rule, we must look for the only authentic remains of the mound builders, viz: at the bottom of the mound.— They are nevertheless classed as undoubted relics of the ancient race. The implements of the modern Indians are found, whenever they occur in the mounds, in connection with human remains, in the position in which they were deposited with the dead. We have no evidence that the northern tribes of Indians possessed copper articles of this description, and but slender evidence at best that they were in use among the Indians along the Gulf.

A positive argument in favor of the origin imputed to them, is presented in the fact that many of the articles found both in the sepulchral and sacrificial mounds are of copper, and of similar workmanship, denoting that the mound builders possessed the metal in considerable abundance, and were very well acquainted with its capabilities. That they have an antiquity higher than the date of the first European intercourse, is established by their form; but if this were insufficient the evidence may be found in the fact that from immediately over them was removed the stump of a tree, originally of the largest size, which had long since fallen and decayed.

"With respect to the question whether these remains are of European origin or manufacture, I have merely to remark that their workmanship is very rude; that no traces of iron or European implements were found with them, and that the copper corresponds exactly with the specimens of native metal obtained from Lake Superior. The nature of the soil at this spot is favorable for the preservation of organic remains; the fact, therefore, that the bones found with these relics were in so advanced a stage of decomposition, induces me to believe that they were deposited long before the discovery and occupation of Canada by Europeans."

We might expect here to find relics bearing the stamp of French manufacture; but there is noth-

ing in the form or composition of these which would lead one to suppose them to be of French origin. This spot was not the usual burying place of the Indians. Their cemetery seems to have been some distance back from the river, upon a high sandy ridge, where their remains, apparently of very ancient deposit, are now found in abundance.

From what has been presented, it appears that the mound builders were very well acquainted with the use of copper. They do not, however, seem to have possessed the secret of giving it any extraordinary degree of hardness. The axes above described were found upon analysis to be pure copper,—unalloyed, to any perceptible extent—by other metals. The hardness which they seem to possess, beyond the copper of commerce, is no doubt due to the hammering to which they were subjected in their manufacture. As already observed, the metal appears to have been worked, in all cases, in a cold state. This is somewhat remarkable, as the fires upon the altars were sufficiently strong in some instances to melt down the copper implements and ornaments deposited upon them, and the fact that the metal is fusible could hardly have escaped notice.

It has already been suggested, upon the strength of the fact, that some of the specimens of copper obtained from the mounds have crystals of silver attached to them, that a part of the supply of the ancient people was obtained from the shores of Lake Superior, where alone this peculiar combination is known to exist. The circumstance that the mound axes are made of unalloyed copper, does not affect this conclusion, for a large proportion of the native metal found at this locality is pure. The conclusion is further sustained by the amount of the metal extracted from the mounds, implying a large original supply. Besides numerous small pieces, some large fragments are occasionally discovered. One of these, weighing twenty-three pounds, and from which portions had evidently been cut, was found a few years since near Chillicothe. Still it does not appear that copper was sufficiently abundant to entirely supersede the use of bone and stone implements.

"The copper axes of the Peruvians differ very little in shape from ours; and it appears that these were implements with which they performed most of their works. They were of various shapes and signs, the edge of some is more circular than others, and some have a concave edge."—*Ulina*, vol. 1 p 143.

† It is asserted by the Portuguese chronicler of De Soto's ill-fated expedition, that copper hatchets were found in possession of some of the Indian tribes along the Gulf, "which were said to have a mixture of Gold." These, the Spaniards were told, were obtained in a province towards the north called Chisca "where there was a smelting of copper, and of another metal of the same colour save that it was much finer and far better to the sight, which they used not so much, because it was softer." The Spaniards did not visit the province of Chisca; as they were informed high mountains intervened, which could not be passed with horses. This, it is believed, is the only account of the kind occurring north of Mexico.

VALUABLE DISCOVERY.—Aime N. Derode, of Paris, has recently taken out a patent for the following method of uniting cast iron with cast iron and other vessels: Mr. Derode's process of uniting metals to each other consists in the employment, in conjunc-

tion with ordinary heat, of a succession of electric or electro galvanic shocks. The metals may be operated on either in the solid or partially liquid state. The metals are first scoured with acidulated water, the effects of which may be aided by heat and electric agency, then rubbed with wire brushes, placed in contact with each other in the position they are ultimately intended to occupy, have solder applied to the meeting parts, are heated by means of a clear fire in a suitable furnace, and while the solder is melting a rapid succession of electric shocks is caused to act on the two metals so as to combine with the solder, to produce perfect union of the two. The solder which the patentee prefers is composed of two parts yellow copper solder, one part brass, and one six hundredth part nickel in powder; but other may be used, and these proportions may be varied. The joint product by the process described is stated to be so perfect as to be capable of resisting a force more than sufficient, in the case of two bars of iron uniting together by it, to fracture the bars.

READING.

The vast storehouse of human knowledge is unlocked to man by the art of reading, and by it he is invited to partake of the treasures it contains. It unseals the crystal fountains of living waters, where he may quench his mental thirst, and opens to him boundless elysian fields, where he may feast his noblest faculties upon the purest joys and richest treasures of the universe.

But he who learns to read by rote, repeating words and sentences of which he knows no meaning, is like a man so nearly blind, that, having turned together the contents of a rich storehouse, he walks amid its treasures, perceiving here and there a massive pile of grossest merchandise, but knows not that he walks where pearls and diamonds, and precious gems are glittering on every side.

To such, this noblest art, this most invaluable key, is of but little worth. They have the key; but when they venture to make use of it, they see but here and there a bold projecting thought, so plainly visible that the vision of a blind man could scarcely fail to see it; while all the pearls, and diamonds, and precious gems of thought, which lie within the nicer shades of meaning, are unperceived by them.

Hence they find but little pleasure in reading works of merit, where purity of sentiment and style combine, and form a chain of pearls; all bright and beautiful; but none, or very few, so bold as to strike the vision of an obtuse mind. Such people have but little taste for reading; or, if they at all, they seek those works of fiction which paint the strong passions of mankind in glowing colors.

This mammoth evil, which prevails to such a vast extent throughout the land, should be removed. Those who are taught are subject to their teacher's skill and the book, together with the living teacher, should so instruct the young, that the full meaning

of every word and sentence, in all its strength and beauty, would be readily perceived by them.—Teachers must instruct their pupils to think, and no branch of our schools affords so apt an opportunity as the exercise of reading. Thought is and must be a necessary accompaniment of the pupil, if he pursues his work with the greatest benefit to himself.—*Wisconsin Farmer.*

A London paper states that four men, apparently voyagers from a far country, recently found their way into the great area of the Bank of England, where they seemed to be a little out of their reckoning. Their helpless state being observed by one of the bank porters, he went over and asked their business, when the spokesman of the party inquired "if they wanted to buy a little gold dust." The porter, seeing no parcel with them, wondered where the dust might be, and took them to the assay office of the bank, when, on being asked to produce it, they instantly commenced ripping up their coats waistcoats, linings and flaps, lapels and cuffs, and so disgorged their hidden treasures. Lump after lump of the glorious store tumbled forth; and when the operation was concluded, the whole was taken away and melted into a solid ingot, which, on being placed in the balances, was found to weigh 36 lbs., some odd ounces, and its value amounted to something over £1,700. They were paid a part at once, and called for the remainder on the following day. They were Cornish men, fresh from the diggings.

HIGH WATER.—The high water this spring has exceeded anything of the kind for many years. The Bay and river are at least two and a half feet above the usual mark, and at "high tide" cause considerable inconvenience along the bank, almost flooding the wharves. As an instance, the dock at Wheelock's Ferry, which last year was raised two feet to place it above high water, is again overflowed, and the water has covered the floor of the small buildings near it. Yet every boat which has undertaken to come into the river has grounded near the mouth, probably because the water has covered the reeds and landmarks which pointed out the channel.—*Green Bay Advocate.*

HORSES ON HIGHWAYS.—A case of considerable importance has recently been adjudicated upon the Supreme Court of Michigan. It is that of Williams, vs. the Michigan Central Railroad Company. It was an action brought by the plaintiff to recover damages for horses which were killed by being run over while staying on the highway. In the course of the opinion the whole subject of domestic animals staying on the highway is examined with great care; many legal points hitherto popularly held to be doubtful are clearly elucidated, and while the decision is against the plaintiff, on the score that his horses were trespassing, it is fully proved that no animals have the right of living on the

public ways, unless the township owns a bona fide common, and has legally given permission for its use.

A coal mine has been discovered in Kentucky, which appears to be inexhaustible.—The coal burns like gas, imparting great heat. It will as readily ignite as a candle, and the steamboat men use it for torches, instead of pine knots. Its quality is supposed to be far superior to the undiscovered coal mines of Japan, in search of which the Administration has sent a large naval force.

ANOTHER BLOCK FOR THE WASHINGTON MONUMENT.

There is understood to be a movement on foot among the different border tribes of western Indians, notwithstanding their supposed utterly destitute condition, to unite and contribute a memorial to the Government in the shape of a block of stone for the Washington Monument.

The Chicago Journal says the design has been so far consummated already as to render it nearly certain that the material is to be procured from the celebrated "Starved Rock," in Illinois; the Indians having no land they call their own, to obtain it from—and the inscription it is to bear when finished has been decided upon. It is simple, but expressive, as conveyed in the following characteristic terms:—

THIS STEP THE RED MAN GIVES TO THE PALE FACE

to build him a path to a better HUNTING GROUND.

The "Board of Foreign Missions," it is expected, will volunteer the expense of its transportation to Washington.

Ah! the pale face has got all the red man's land—and now is asking him to help build him a path to heaven. Wonder how much the pale face charges for the block of stone from "Starved Rock?" And the "Board of Foreign Missions" will pay the expense of transportation—what with? The cents and half cents they have coaxed out of little boys and girls attending Sunday schools, and begged of kitchen maids and washerwomen, by exciting their sympathy for the heathen, roasting in hell fire.—Wonder if the "Board of Foreign Missions" were not looking for a Congressional appropriation for some Indian school, which they are to handle?

MOVEMENTS OF THE MILITARY.—Orders have been received for the immediate removal, to California and Oregon, of the Companies that have been stationed here at Fort Brady, at Mackinac, Green Bay, Fort Gratiot, and the other posts occupied by the 4th Infantry. We understand that Fort Gratiot, Fort Madison and one or two others on the northern frontier are to be permanently abandoned; Mackinac and Sault Ste. Marie garrisons are to be immediately re-garrisoned by companies of the 4th Artillery.—*Lake Superior Journal.*

HAD HIM THERE.—Laugh today, we did, at the reply of an aristocratic Californian adventurer, by a young lady to whom he was exhibiting his revolver pistol, and relating his plans. The young spright intimated that instead of digging for gold he intended to blow out the brains of successful miners, and then "pick up the dust," to which the lady replied, he would supply a greater want by picking up the brain.

HARD WATER.

None of the waters produced by nature are entirely pure and soft—artificially distilled water alone is so, and often then, without care and some chemical knowledge of the process, it is not free from impurities.

The waters from primitive formations, particularly from mountainous districts, are almost pure, and springs and wells on sandy plains are nearly—owing to the rocks and soils being wholly composed of silicious and other constituents, insoluble in water. All streams and springs in secondary, or limestone countries, contain more or less materials constituting what are called hard water—and often the waters from sudden showers, which have been produced by evaporation from extensive regions of like formation, are sensibly affected.

All waters known as hard, result from some of the acids or their salts being held in solution. The most common are the carbonic acids and their carbonates, and sulphurous and chloric acids and their combinations. All the waters containing carbonic acid gas, and sulphureted hydrogen, (the material that makes the sulphur springs of the country,) uncombined with the earths, are rendered soft by simple boiling, as the gasses are expanded by heat and thrown off, and no deposit is left—but when united with lime, alumina (clay) or the metals, boiling deposits a portion by releasing the solvent, in the form of a hard stony concretions.

The process used by washing women, to cleanse the hard water by adding lye, ashes, or potash, is a strictly correct chemical process. Acids and alkalis are antagonistic principles; one destroys or neutralizes the other, and renders both inert and harmless. The sulphureted waters are more difficult to cleanse, or purify, than any other class except the muriates (acid of common salt, now called chlorates,) as they adhere to their combinations with greater tenacity.

The effects produced on hard water in washing, where soap is used, is very simple when investigated. Soap is a compound of an alkali and animal fat, or vegetable oils and resins, and when added to water containing any acid, or acidulated substance, the acid, by its chemical affinities, seizes and neutralizes the alkali of the soap, disengaging the fatty substance in the same shape it was originally, and in the worst possible shape, for cleansing the person or clothing.

There is a vulgar error prevailing among the people generally, that it is dangerous to add lime to wells and cisterns, on account of its rendering the water hard. There is no greater fallacy among our traditional beliefs. Lime is strictly an alkaline substance, and as such is a neutralizer of all the acids that water contains, and may be freely used when in a quick or unslacked state—old and airslacked is hurtful, as it has become a sub-carbonate. One ounce of fresh quick lime, dissolved in water, will soften two barrels of ordinary hard water, and render it fit for washing purposes. It is also advantageously used to sweeten cistern water when it becomes stagnant, and of bad odor, and the cheapest and most ready deodorizer of all unpleasant, unhealthy effluvia.

PROBATE NOTICE.

STATE OF MICHIGAN, } ss.
COUNTY OF MICHILIMACKINAC, }

A session of the Probate Court for the county of Michilimackinac, holden at the Probate Office, at Mackinac on Monday the seventh day of June, in the year one thousand eight hundred and fifty two. Present, Bela Chapman, Judge of Probate. In the matter of the Estate of Ebenezer Kilbourn. On reading and filing the petition, duly verified, of Murray Seaman, praying that letters of administration might be granted him on the estate of Ebenezer Kilbourn, late of Peshtigo, in said County, deceased.

Thereupon it is ordered, that Monday, the fifth day of July, at 10 o'clock in the forenoon, be assigned for the hearing of said petition, and that the heirs at law of said deceased, and all other persons interested in said estate, are required to appear at a session of said Probate Court, then to be holden at the Probate Office, at Mackinac, and show cause, if any there be, why the prayer of the petitioner should not be granted: And it is further ordered, that said petitioner give notice to the persons interested in said estate, of the pendency of said petition and the hearing thereof, by causing a copy of this order to be published in the Northern Islander, a newspaper printed and circulating in said County of Michilimackinac, three successive weeks previous to said day of hearing.

BELA CHAPMAN,
Judge of Probate.

Dated June 16th, 1852. 9—3w.

COMMISSIONER'S NOTICE.

ESTATE OF ABRAHAM WENDELL, DECEASED.

THE undersigned, having been duly appointed by the Judge of Probate in and for the county of Mackinac, in the State of Michigan, Commissioners to receive, examine and adjust all claims and demands of all persons against the estate of Abraham Wendell, late of said county, deceased; and six months from the fourth day of May, one thousand eight hundred and fifty-two, having been allowed by said Probate Court to the creditors of said estate to present their claims for examination and allowance, notice is hereby given that the said Commissioners will meet for the purpose of receiving, examining and adjusting all claims against said estate, at the office of J. P. King, in the village of Mackinac, on the first Thursday in October and November next ensuing the date hereof; and all persons interested in the premises are requested to present their claims for adjustment within the period allowed, or they will be forever barred.

J. P. KING,
WM. M. JOHNSTON, } Com'rs.
Mackinac, May 25, 1852. 9—4w.

GENERAL ASSEMBLY.

The 3d General Assembly of the Church of Jesus Christ of Latter Day Saints will be held at St. James, Beaver Island, on the 8th, 9th and 10th days of July, 1852. A general attendance is requested of all the brethren abroad.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements of Thomas Bennett, to me directed and delivered, dated the tenth day of May 1852, I have levied on, seized and taken all the right, title, and interest of the said Thomas Bennett, in and to the following described pieces and parcels of land, situated on Beaver Island in said County to wit: the West half of the South West quarter of section thirty-five, (35) Town thirty-nine (39) North, range ten (10) West, containing eighty (80) acres of land more or less.

Also lot no. three, (3) in section thirty-five, (35) Town thirty-nine (39) North, range ten (10) West, containing fifty-nine (59) and sixty-one hundredth acres of land, more or less; all which I shall expose to sale at public auction, to the highest bidder as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9—6w.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements of Peter McKinley and Daniel S. Wheelock, to me directed and delivered, dated the tenth day of May, 1852, I have levied on, seized and taken, all the right, title and interest of the said Peter McKinley and in and to the following described pieces and parcels of land, situated on Beaver Island in said County, to wit: lot no. two, in section twenty-six, (26) Town thirty-nine (39) North, range ten (10) West, containing thirty-eight (38) and sixty-one hundredth acres of land, more or less.

Also the equal undivided half of lot no. three, (3) in section twenty-seven, (27) Town thirty-nine (39) North, range ten (10) West, containing thirty-three and a half (33 1/2) acres of land, more or less, the other half of said tract being owned as it is said by James J. Strang.

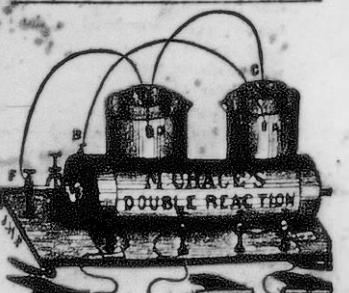
Also the equal undivided half of lot no. four, (4) in section twenty-seven, (27) Town thirty-nine (39) North, range ten (10) West, containing forty-five and a half (45 1/2) acres of land, more or less: the other half of said tract being owned as it is said by Erasmus Miller, all which I shall sell at public auction to the highest bidder, as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9—6w.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements of Thomas E. Dodge, to me directed and delivered, dated the tenth day of May 1852, I have levied on, seized and taken, all the right title, and interest of the said Thomas E. Dodge in and to the following described piece or parcel of land situated on Beaver Island, in said County, and known as part of lot no. one, (1) in section twenty-seven, (27) Town thirty-nine (39) North, range ten (10) West, and bounded as follows, to wit: North by lands formerly conveyed by Eli J. Moore, to Galen B. Cole, twenty (20) rods, East by Beaver Harbor, eight (8) rods, South by lands of Eli J. Moore, twenty (20) rods, and West by lands of Eli J. Moore, eight (8) rods, being the same lot recently occupied by the said Thomas E. Dodge, and containing one acre of land, which I shall sell at public auction, to the highest bidder, as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9—6w.



MOSES CHASE,
MANUFACTURER OF COMMON AND IMPROVED
SINGLE, DOUBLE AND TRIPLE COM-
PLEX, RE-ACTING,
GALVANO-ELECTRO,
MAGNETIC TORPEDO MACHINES,
For the Medical Faculty and the Scientific,
Saint James, Beaver Island, Lake Mich.
March 6th, 1851. 41f.

1851. BOARDING HOUSE, 1851.
BY HENRY W. GRANGER,
Mackinac, Michigan, at the right of the Docks
on Water street.
Board, 75 cts. per day.
" 4.00 " week,
or, 3.50 per week by the season.
Mackinac, April 24th, 1851. 61f.

INFORMATION WANTED.—If John Ketcham, son of Joseph Ketcham, will send his Post Office address to this Office, he will learn something much to his advantage. When last heard from he was in Illinois, and somewhere in the vicinity of Illinois River.
Papers in that vicinity please copy.

THE GOSPEL.

(Concluded.)

The same sentiments are maintained by all those who were commissioned by him, to bear his message to the human family. Paul says of the gospel he preached, "For I certify you brethren, that the gospel which was preached by me is not after man; for I neither received it of man, neither was I taught it, but by revelation of Jesus Christ." Galatians, 1st chap. 11, and 12th verses. And in the preceding part of the same chapter, 8th and 9th verses. But though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so we say again: If any man preach any other gospel unto you than that which you have received, let him be accursed. This language cannot be mistaken: it is definite as well as authoritative. A curse is pronounced upon any man, who will venture to preach any other gospel than that which the Galatians had received; and an angel from heaven, if he dare presume to preach any other gospel, than that which Paul preached, had a curse given for a departure from it even in the smallest. The result would be that whoever ventured to do it would be cursed, instead of saving themselves and others, and that for the greatest of all reasons, because the preacher of this gospel had obtained it by revelation of Jesus Christ.

This same apostle in addressing Timothy, whom he calls his son in the gospel, uses language of similar import. 1st Tim., chap. iv. 14, 15, and 16th verses, he says, "neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things, give thyself to them, that thy profiting may appear to all. Take heed unto thyself, and the doctrine; continue in them, for in doing this, thou shalt save both thyself and them that hear thee." Timothy is here admonished to take heed, to himself and also to the doctrine, for in so doing he would save himself as well as those that heard him. For though Timothy had gifts of the spirit bestowed on him, which had been prophesied of him, and confirmed by the laying on of the hands of the presbytery, still, his own salvation depended on his taking heed to the doctrine as much as those who heard him. No salvation to him nor others, only by a strict adherence to the doctrine of Jesus Christ, if he perverted it, instead of salvation a curse. All his former righteousness ceased to be counted to him for righteousness.

We learn from what this same Paul says to the Galatians that he preached the same gospel that was preached by the apostle Peter. Galatians, 2d chapter, 8th and 9th verses. "But contrariwise, when they saw that the gospel of the uncircumcision was committed to me as the gospel of the circumcision was to Peter, (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the gentiles.) In consequence he (Paul) received the right hand of fellowship that he should go to the gentiles."

The circumstances under which the gospel was proclaimed, were very peculiar. The Jews, to whom it was at first proclaimed, were in the greatest ignorance of it; they did not know that there was any Holy Ghost, see Acts of the Apostles, 19th chapter, and 2d verse. Though the Jews here spoken of, dwelt at Ephesus, it may be fairly inferred that this was the condition of all the Jews at the time the gospel was preached to them by Peter. They did not know that there was any Holy Ghost. That is, they did not know that there was any Holy Ghost given in those days, they doubtless knew that the Holy Ghost had formerly inspired their prophets, both to reveal the things of God as well as to work miracles, but it had long since ceased and they knew not now that there was any such thing given.

There had many centuries passed away that there were no true prophets in Israel, some six hundred years since the voice of a true prophet had been heard in the once favored land of the Lord. During this long reign of silence, the Jews had made shipwreck of the order of heaven established among them by the special revelation of heaven, and had departed so far from the living God, at the time the gospel was proclaimed by the apostles, as not to know that the Holy Ghost was given or to be given any more.

It was during this long period of the absence of the voice of the Lord among them, that they so corrupted their way, and had sunk into such ignorance, as not to understand the voice of the prophets, which was read every sabbath day in their synagogues. In consequence of this apostasy, Israel became completely blinded. They did not know the voice of the Lord when they heard it. When a true prophet was sent they rejected him, and when their Messiah came, they crucified him, away with him, away with him it is not meet that such a fellow should live, was their cry. Not that they did not believe in the coming of a Messiah, this they believed with all their hearts; but this Jesus was not he: for want of the spirit of inspiration, which had long since been withdrawn, their sacred books were a dead letter to them. They could read them but not understand them.

There was to be a Messiah, but they could not tell when he came, they could not distinguish him from an impostor, and why this darkness? Because the spirit of revelation had departed from them. They had eyes, but could not see, ears but could not hear, hearts but could not understand; and why? Because the spirit of inspiration had departed

from them. They groped for the wall, as if they had no eyes. Isaiah 59th chapter; 10 verse. Why happened all this blindness to Israel? Because the spirit of revelation had departed. They went back, they stumbled, they fell, because there was no vision: the prophets were no more the voice of inspiration, they would not hear. Their talk was made a snare and a trap unto them, and they finally fell, and were scattered, and remain so to this day, and will remain so "until they shall say, blessed is he that cometh in the name of the Lord." No art of man can redeem them, no human power can raise them up the voice of a prophet, the language of inspiration alone, can bring them back, or else they lay forever.

Had they not rejected the prophets, and said, we have revelation enough, they would have been in glory to this day; but instead of this, they are as a wild bull in a net, not knowing that there is any Holy Ghost given, believing that the day of revelation is over, forever over.

The blindness which had happened to Israel, and the cause of that blindness, is so clearly set forth that all who read may see and understand it. Such was their condition when the gospel was first preached unto them, and the apostles well knew that nothing but the proclamation which they made could remove their blindness, or enlighten the gentiles; for through that alone, the spirit of revelation would or could return to the world.

The description given of the gentiles, shows that they were equally destitute of the true knowledge of God. Paul says of them, in his day, that they were aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world. Eph. ii. 12 ver.

Such was the condition of the Jews and Gentiles, when the apostles went forth to preach the gospel. All the light and knowledge there was in the world were the Jewish scriptures, of the so called, Old Testament. All beside that was darkness and ignorance. No prophet to correct the errors of the Jews, and no teacher to enlighten the Gentiles. The Jews had killed the prophets, and stoned those whom God had sent unto them, by reason of which their leaders had become hypocrites, blind leaders of the blind; but notwithstanding this, they were the only people who had any knowledge of the true God, or the means of knowing him; but the light in them, in consequence of refusing to have any more inspired men among them, had nearly become darkness.

From the Times and Seasons. GOSPEL.

Whatever difference may exist in the world about the scheme of eternal life, and the duties enjoined upon the human family to prepare them for its enjoyment, all, we believe, who acknowledge the truth of the bible, agree in this, that the ancient apostles, commissioned by the Savior, were fully authorized to proclaim the gospel, and to make known the will of God to man; and that the things which were taught by them were correct; and the gospel which they preached was God's only scheme of life; and that adding to it, or taking from it, deprived mankind of the benefits resulting therefrom, and tended to disarm the plan of eternal life of its powers.

We believe it is universally admitted by all believers in revelation, that no persons could receive into their hearts, the things taught by these men, and practice the duties they required, without obtaining the promises made by them; for if this were not the case, it would be worse than folly to hold them up to view as messengers sent of God to bless the nations.

The point of light in which these apostles are held up to view in the scriptures is, that the gospel which they preached was the only gospel, acknowledged of God and the proclamation which they proclaimed, the only one that men were authorized to receive, and the promises which they made, were to be as certainly enjoyed, as ever men put themselves in a situation to receive them, by obeying the instructions which they gave them.—For though religion in some form was prevailing in every part of the civilized world in the days

of the Savior and his apostles, still they presented themselves to the world as the only persons who were capable of enlightening the minds of men, and of bringing them into an acquaintance with the true faith, and of introducing them into the family of the Most High, having (as they said) authority from God to do this work, and that a dispensation of the gospel was committed to them for this purpose.

The professed object of their apostolic mission was, that men might be saved: this their commission clearly sets forth. "He that believeth and is baptized shall be saved: but he that believeth not shall be damned!"—From this it is plain, that whatever might have been the amount of religion in their day, there was not a sufficiency of righteousness on earth to save one man, only as it was restored to the world through the Savior and his apostles, nor was it possible for one single creature in all the world to be saved unless put under their guidance: for they were to go into all the world, and preach the gospel to every creature; so that every creature in all the world, had to be taught by them, and receive the gospel which they preached, or else be damned; for they who believed not should be damned. This was certainly placing their commission in an important point of light: and their own teachings were in perfect consistency with their commission.

Paul says, when writing to the Galatians, first chapter, 8th and 9th verses. "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." In all their teachings they held themselves up to view as the only teachers of righteousness which were approved of God in the world, and that their mission was not necessary only for a part of the world, but all of it; yea every creature in it. It mattered not what progress the world had made in the knowledge of other things: in the knowledge of the science of salvation, they had retrograded, until there were none doing good, no not one. And unless God had sent the apostles, or others authorized as they were, the world must have perished: every creature in it must have been damned: for they were to go into all the world, and preach the gospel to every creature, he, (that is, every creature) that believed and was baptized, should be saved; but he, (that is, every creature) that believeth not, should be damned. Had there been one creature in all the world who was in a state of salvation, or could have attained that state without the apostles, this commission would not have been correct, that is, that every creature in all the world who did not believe them and be baptized by their direction should be damned.

Nothing can make the apostles' commission true, but the fact, that no creature in all the

world could be saved without being brought into favor with God through their ministry.

The Savior, through the whole course of his ministry in the flesh, made it one of the principal items of teachings to make it clearly manifest to the religious Jews, that they had departed from the principles delivered unto them through the messengers whom God had inspired to make known his will to men.—He did not reprove the Jews for adhering to the law, but because they had corrupted it, and made it void by their traditions. For neither the law nor the prophets, made hypocrites, blind guides, a generation of vipers: but a corruption of one, and a perversion of the other did—they made both. Neither was the law nor the prophets against the promises of God, nor yet a hindrance to any person coming into the kingdom of God; but a perversion and a corruption of them were against the promises of God, and a barrier to men entering into the kingdom of heaven.

The Jews were not to blame for adhering to both the law and the prophets, but for corrupting one and perverting the other, through which corruption and perversion, they ceased to believe either Moses or the prophets; for had they believed them they would have believed the Savior also; for they wrote of him.—Had the leaders of the Jews never corrupted the law nor perverted the prophets, they would never had been overthrown: for they would have received their Messiah when he came, and have escaped "the wrath to come." But in consequence of their having corrupted the law, and perverted the prophets, they would neither enter the kingdom of God themselves nor let these who were entering go in; for which the Savior upbraids them. Not that they worshiped God according to the law, but according to their own tradition, by which they had made void the law, and rendered it of none effect: teaching for doctrine the commandments of men. Mark 7th chapter from the 5th to the 15th verses. Matthew, 15th chapter from the 2nd to the 10th verse.

[To be continued]

OLD TIME WINTER.

In 1664, the cold was so intense that the Thames was covered with ice sixty-one inches thick. Almost all the birds perished.

In 1682 the cold was so excessive that the famished wolves entered Vienna and attacked beasts and even men. Many people in Germany were frozen to death in 1585, and 1695 was nearly as hard.

In 1709, occurred that famous winter, called, by distinction, the cold winter.

All the rivers and lakes were frozen, and even the sea for several miles from the shore. The ground was frozen nine feet deep. Birds were struck dead in the fields, and men perished by thousands in their houses. In the south of France the wine plantations were almost destroyed, nor have they yet recovered that fatal disaster. The Adriatic sea was frozen, and even the Mediterranean about Genoa, and the citron and orange groves suffered extremely in the finest parts of Italy.

In 1716, the winter was so intense that people travelled across the straits from Copenhagen to the provinces of Senia in Sweden.

In 1740, the winter was severely inferior to that of 1710. The snow lay ten feet deep in Spain and Portugal. The Zayder Zee was frozen over, and thousands of people went over it. And all the lakes in England froze.

In 1733, the winter was very cold. Snow fell in Portugal to the depth of twenty-three feet on the level.

In 1784 and 1785, the winters were very severe and cold. In England, the strongest ale, exposed to the air in a glass, was covered with ice one-eighth of an inch thick.

In 1771, the Elbe was frozen to the bottom. In 1776, the Danube bore ice five feet deep below Vienna. Vast numbers of the feathered and finny tribes perished.

The winters of 1774 and 1775 were uncommonly severe. The Little Belt was frozen over.

From 1800 to 1812 also, the winters were remarkably cold, particularly the latter, in Russia, which proved so destructive to the French army.

FROGS AND THE CHESTNUT BURS.

Many years ago, a young man twenty-one years of age, and whom I will call Daniel, was hired to work on a farm by Mr. W—, a man of considerable note as a farmer, in Massachusetts. Mr. W— had a daughter and a hired girl, both about eighteen years of age, and Daniel being of a steady turn, was not talkative enough to suit their fancy, and after trying various plans and tricks, without success, to— as they said—raise his ideas, they caught a large frog, and put it into Daniels bed. On going to bed, he soon discovered the whereabouts of his bedfellow, and pitched his frogship out or the window, and never afterwards betrayed the least sign of knowledge in regard to the joke.

About a month afterwards, Daniel found a lot of chestnut burs, nearly as sharp as thistles, and contrived to deposit nearly half a peck in the girl's bed, and after the girls had gone to their room and had time to undress, he took a candle and went to the door and rattled the latch, when the girls put out their light and such a squalling was seldom heard or seen before. Daniel now opened the door and stood in it with light in hand.

"Dan, torment your picture, I wish you were as far beyond the light house as you are on this side," said Suky.

"Why, what's the matter?—have you any frogs there?" said Dan.

"Dan, if you don't shut the door and clear out I will call Mrs. W—," continued Suky. "I will call her myself, if you wish," said Dan.

"Daniel," said Anna W—, if you will shut the door and go back to the kitchen, there shall be no more tricks or jokes put upon you by us for the next six months at least.

Daniel, thinking he had punished the girls enough, shut the door and left them. A few moments after this, Suky came out to light her candle.

"I thought you had gone to bed, Suky, said Mrs. W—."

Suky made no reply, but looked daggers at Dan, and quietly returned. After this scrape the girls put no more jokes or tricks upon Dan. He was a steady faithful man—saved every dollar of his earnings, and six years from that time owned a good farm, married Anna W— and was three years first select man of the town, which he afterwards represented in the State Legislature.

The Prairie Chieftain nominates the following ticket, subject to the decision of the Woman's Rights Convention:—

For President,

JENNY LIND.

For Vice President,

SALLIE PARTINGTON.

These Ladies are well known, very popular, and go it strong for Union—to a man.

A young lady at an examination in grammar, was asked why the noun "bachelor" was singular. She replied immediately, with much naivete, "Because it is very singular they don't get married."

A young lady was told by a married one that she had better precipitate herself from the falls of the Passaic than marry. "So I would," replied she, "if I thought I should find a husband at the bottom."

What a curious being a printer is.—He stands when he sets, and sets when he stands, and when he wishes to set with ease, he always stands erect. It is, however, the nature of the case which causes him to stand.

Mrs. Swisshelm says the reason one nation conquers another, is not owing to the kind of arms they use, but the kind of food.—In her opinion, meat will triumph over cabbage. So long as cattle and Hindoos feed on cauliflowers, so long will bull dogs triumph over one, and the Tartars over the other.—When Ireland frees herself from England, it will be when Ireland swaps off her potatoes and takes to pork. To expect freedom from butter-milk, is as absurd as to look for ballot boxes in Russia.

Why is it always proper to take up a penny collection? Because there is some cents (sense) in it.

The "Deacon's" last conundrum: Which is the quickest, heat or cold? Heat, because you can catch cold.

Dr. South says that many a man runs his head against a pulpit, who might have done his country excellent service at the plow.

"Pa, is beach good to eat?" "Certainly not, Cimon. Why do you ask me such a question as that?" "Cause the newspaper says that during the hot weather the rich people all go and live on the beach." "Phebe, be quick and grease this boy's temples, and put him to bed, or he'll die with the brain fever."

NORTHERN ISLANDER.

VOL. II.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JUNE 24, 1852.

NO. 10.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

We re-publish the following article by the earnest solicitation of many of our subscribers.

THE DELUGE.

ITS NATURAL CAUSES—CHANGES
ACCOMPANYING IT—CERTAIN-
TY AS A FACT IN SCIENCE.

BY JAMES J. STRANG.

To one well acquainted with the surface and appearance of the earth, the extent of its continents, and the height of its mountains, nothing would be more difficult to conceive possible than an universal deluge. Yet are we required, not merely by the traditions of nearly all nations, but by our faith in the sacred oracles, to believe that such an event has taken place in the time past.

I propose, in a brief essay, to show that such an event, however impossible it may be now, was, at the creation, quite possible; and beyond the mere testimony of historic writing, to show from the geologic structure of the earth, and its planetary arrangement, that it has occurred.

The great difficulty in believing in the verity of an universal deluge arises from the impossibility of obtaining water to produce it. Water will naturally and forever seek its own level. The mass of the waters find their common level at the surface of the ocean. If all the lakes, rivers and fountains of water were drained into the ocean, they would suffice to raise it but a very few feet—probably not more than two or three. But the highest mountains are elevated some five miles above the level of the ocean. From what source was the water supplied that deluged these mountains?

This is the great question concerning the deluge. This we propose to answer, not merely to the fanatical, but to the philosophical, in a manner perfectly satisfactory to the rational and thinking.

Any one will readily admit that such an event as an universal deluge must have effected great changes; and must also have been produced by means of great changes of some kind or other.—Though the earth in its present condition could not be deluged, was it not so created that it could be deluged as easily as any other great event in nature could be produced?

Gen. i. 1, 6, 7, 8, 9, 10.—“In the beginning God created the heaven and the earth. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament,

from the waters which were above the firmament: and it was so. And God called the firmament heaven. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land earth; and the gathering together of the waters called he seas.”

By this short account it appears that the earth was not created as it now is, with its surface one vast ocean, broken by two continents, and specked with innumerable islands. It was a vast surface of land, with here and there in its deepest vallies a gathering together of waters called seas. The great body of water which has filled up these seas till they join together in one vast ocean was then the waters “above the firmament.” For God formed the firmament, that is, the natural heavens, dividing the waters *above it* from the waters below it.

There was, then, at the creation, a vast body of water *above* the firmament. That water should thus be held above the firmament cannot be regarded as incredible, since the planet Jupiter is found by modern astronomers to be thus situated at the present time. It has its belts or rings of aqueous matter constantly surrounding it, and the centripetal and centrifugal attractions which keep all the planets in their proper orbits would, as they do in the case of the planet Jupiter, keep this water at the proper elevation above the earth. So it did not require any act of violence to the laws of nature to keep a great body of the water above the firmament, and therefore off from the earth, leaving the principal part of the earth dry land, fit for the habitation of man, for whom it seems most peculiarly designed.

The planet Jupiter has no change of seasons; no natural division into zones. The plane of its equator and ecliptic are identical, and its days and nights are continually of the same length. And, though astronomers have not observed the fact, it is nevertheless a demonstrable truth, that its nights are distinguished from its days by a very moderate degree of darkness, quite insufficient to break off men's ordinary avocations. For the reflections of light upon the internal surface of its rings must extend its twilight quite round its circumference.—So, too, when the earth was in like manner surrounded by its waters above the firmament, it could not properly be said that day and night alternated, but evening and morning alternated.—*There was no night there.*

It is an interesting fact in this connection that all mention of natural events and of the habits of the Antediluvians confirm us in the opinion that previous to the deluge there was no change of season, no burning heat, or freezing cold, but a perpetual harvest in spring time.

It is nowhere mentioned that any of the Antediluvians lived in houses. True, one tribe “dwelt in tents.” Gen. iv. 20. Yet this is spoken of as a marked peculiarity which distinguished them from other tribes. I may safely affirm further that the sacred writer did not originally assert that the sons of Jabal dwelt in “tents,” but only that they “dwelt in *changeable habitations*.” They were herdsmen; or, in the simple language of the sacred historian, “such as have cattle,” and wandered about from place to place, dwelling where inclination led them, instead of cities or fixed places, where various tribes constantly dwelt.

Previous to the deluge men wore clothing, it is true; but this was merely to cover themselves for shame, (Gen. iii. 7, 21,) and not to protect from inclement weather; and the ideas of heat and cold are nowhere named or alluded to till after the deluge. Seed time and harvest, cold and heat, summer and winter, rain and drouth are all ideas originating with the deluge. At the time of the creation we are told that it did not rain, but that God caused a mist to go up from the earth, and water it. Gen. ii. 6.

When the flood abated from the earth, God “spake unto Noah, and to his sons with him, saying, And I, God, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you: neither shall all flesh be cut off any more by the waters of a flood: neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you; and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.” Gen. ix. 8 to 16.

Thus it appears that the rainbow was not known till after the deluge. Yet any one having the slightest acquaintance with the laws of light can readily see that there could be no rain but the rainbow would appear to those who were on the sunny side of the storm. It is vain to pretend that the rainbow was miraculous-

ly introduced. It is produced by well known natural causes; causes existing in the nature of light itself, and therefore coeval with it. The non-existence of the rainbow previous to the deluge, therefore pre-supposes the non-existence of rain, and of clouds high above the earth.

To account for all these facts, so different from what we find in the present state of the earth, we have only to give credence to the account of the creation in Genesis that God made a firmament to divide the waters above the firmament from the waters below, and that he gave the earth the same manner of motion with the planet Jupiter, which has its firmament dividing its waters in the same manner.

The waters around the earth protected the equatorial regions from the burning heat, and the reflected rays from the sides of the rings made up for the loss of heat by the obliquity of the sun's rays in the polar regions. The water was so near above that mists did not rise into clouds; but if the tendency to ascend was strong, the mists would be attracted to the waters above.—If not strong enough for that, they watered the earth in dews, which, falling on the earth every day, always watered without ever drenching it.

With the poles of the earth always perpendicular to the ecliptic, there could be no change of seasons; and the warmth and moisture of every part of the earth gave it universal and perpetual fruitfulness. In the cultivation of the soil man had only to contend with thorns and thistles, (Gen. iii. 18,) which, like the fruits, were everywhere spontaneous. With such a climate the growth of plants could not but be exuberant in every part of the earth; and, considering these facts, the geological remains of equatorial plants of enormous size, near the poles, can no longer surprise us.

Corresponding to this theory the sacred historian, speaking of the coming of the flood, says, “the same day were all the fountains of the great deep broken up, and the WINDOWS OF HEAVEN WERE OPENED.” The opening of the windows of heaven can mean nothing but the pouring down of the waters above the firmament.

As to the means by which the waters were precipitated to the earth, it does not become me to speak dogmatically. But it is enough to know that a large comet passing in the immediate vicinity of the earth would be cause sufficient to incline the poles to the ecliptic, cast down the waters by deranging the balance of centripetal and centrifugal attraction, and thus deluge the earth and produce an alternation of seasons by one single act.

There could be no bow before the deluge, for there was no rain. There could be none during the deluge, for the rain was then uni-

versal, and there was no sunny side on which to form a bow.

But as soon as the deluge was finished, God set the bow in the cloud; not by creating a new law of light, but only by that change of circumstances which brought it into action. The law of light by which the refraction of the sun's rays at a certain angle produces the rainbow is doubtless eternal—immutable—essential to the existence of light itself, and therefore could not have been produced by the exercise of creative power even, at the time of the deluge. It must have been in existence as a scientific truth as long as light had a being.

The same act which precipitated the waters above the firmament to the earth, also broke up the fountains of the great deep. For the attractive power of a comet or other heavenly body sufficient to change the position of the earth in its orbit would produce a tide even in the inland seas of the Antediluvian earth sufficient to inundate all the low grounds about their shores.

A question will be raised, how does it happen that the water does not now cover the whole earth? For, says the sacred writer, “the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heavens were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered.” Gen. vii. 19, 20.

This objection is predicated upon the theory that the water stood at a dead level fifteen cubits above the tops of the mountains. Such a theory is not warranted by the language of the sacred historian. The waters prevailed fifteen cubits where the writer speaks of; probably where the ark was; but in regard to the high hills and the tops of the mountains, we are only assured that they *were covered*. After this (Gen. viii.) we learn that the waters abated, but we do not learn that any part of them were returned to the heavens, or in any way removed, except by abating; that is, sinking down to their natural level. In thus sinking down the present division of land and water, with some slight differences, was doubtless formed, without any diminution of the quantity of water, which, in the act of precipitation, “covered the tops of the highest mountains,” so as to destroy everything “that had the breath of life.”

After the deluge, the Lord said, “I will not any more curse the ground for man's sake, neither will I again smite every living thing, as I have done.” And the earth having lost its perennial productiveness, in the alternation of seasons, which was established by the change of the direction of the earth's axis, he promised farther, (Gen. vii. 22,) “While the earth remaineth, seed

time and harvest, cold and heat, summer and winter, and day and night, shall not cease." This is the first mention in all human records, of any such changes.— They were new facts, founded on the new state of the earth, and the promise was that the earth should not be any farther cursed, so as to take away the advantages it then possessed.

Agreeing with this hypothesis is the fact that throughout all northern Europe and Asia the skeletons of elephants and other animals peculiar to the tropics are found in vast abundance. Indeed, not many years since the carcass of an elephant was discovered imbedded in a vast mass of ice near North Cape in Norway, in a state of nearly perfect preservation. It was first brought to light by the sliding off of a vast avalanche, undermined by the constant washing of the sea. The flesh was being devoured by the bears as fast as it thawed out, but so perfect was its preservation that almost the entire hide, as well as the skeleton, were preserved for the royal museum. This carcass, previous to the abrasion of the ice, was imbedded several hundred feet beneath the surface of snow and ice, where it had been left at the abating of the waters of the deluge, frozen by the first frosts, and covered by the first snows ever witnessed on the earth.

There are places where the waters are constantly wearing away the coasts of Greenland, and imbedded in ice, and covered with snows, are cane brakes as regular as any on the Mississippi, and of as luxuriant a growth as those of Central America. These must have grown, as the animals lived, at a period when the polar regions had a tropical climate; that is, in the Antediluvian world.

In the Delta of the Mississippi, the Niger and several other large rivers, forests are found standing where they grew, buried in the alluvian which has been accumulating for ages, and remaining perfect in their structure to about sea level. Those forests are extensive in Louisiana, and in the lower part of the State the trees are found entire. Further up the tops are rotted away down to sea level, but in either places if you dig down to the roots they are found to stand in the soil where they grew.— These forests must have grown when the surface of the ocean was below where their roots now are.

Geologists have attempted to account for the existence of these forests by supposing that the ground has sunk since they grew. But it is a well known fact that the down-sinking, and up-rising of the earth goes on so very slowly as to be scarcely perceptible in a generation.— Consequently if these grounds had merely sunk by the burning out of internal fires, (as the countries bordering on the German ocean are supposed to be,) the forests would have utterly wasted long before the waters rose over them so as to preserve them.

Unquestionably these forests are Antediluvian. They grew on their present level, and were drowned out, and preserved from decay by the waters of the

ocean, which was filled up at the subsiding of the deluge so as to cover them; those portions of the forest not entirely submerged rotting off near the surface of the water, and preserved merely the stumps. The annual deposit of mud since that time have filled up these narrow and shallow portions of the ocean, and made Del-tas where were formerly the estuaries of the great rivers.

This hypothesis stands with the account given by the sacred historian, both of the creation, the history of the Antediluvians and the deluge. It agrees with a vast mass of facts discovered by the scientific in modern times in the geology of the earth. It makes the flood a possible and probable fact, which would otherwise be incredible and impossible. And I submit that the various facts and circumstances referred to in the course of this article, show it not merely possible and probable, but true.

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, JUNE 24, 1852.

PRESIDENTIAL NOMINATIONS.

The election canvass for President of the United States, it seems, is to take place between Mr. Pierce and Gen. Scott. Neither of them is the choice of even a majority of the party that has put him in nomination, and the result of the canvass depends entirely on appliances, yet to be put in requisition. The former was put in nomination merely because the sages of the Democratic party could not agree upon any distinguished statesman; and is recommended by moderate talents, and a career in Congress barely respectable, but more especially by being unknown. The latter, by the petulant childishness of old age, vanity and habitual ill temper, and by distinguished success and acknowledged ability both as a tactician and a fighting General.

Pierce is in nomination because it is supposed nothing can be said against him, and Scott because it is believed that the fame of his deeds of blood will blind the people to his total want of qualifications for the office.— We can get along very well either with or without either, and don't care the value of the ink that prints this article which is elected.

SMALL POTATOES.

H. W. GRANGER, the man who slipped out of the office of Sheriff of Mackinac Co. last winter, at the late term of the District Court at Mackinac, contrived to get himself and brother-in-law, and a few others of similar kidney, upon the Grand Jury, and then gratified their malice upon Mr. STRANG by finding a bill against him.

A warrant was issued, and Mr. S. arrested; and though only charged with a slight misdemeanor, twice the amount of bail was demanded that he gave last summer on two indictments for felony, twelve for misdemeanor, and a charge of treason hanging over him.

Well, Mr. Strang did not give

bail, nor go to prison, nor escape. There is no jail in Mackinac Co., and the county had neither cash nor credit to send him to Detroit, and the officer having him in custody was under the necessity of letting him go at large, on his own undertaking to return at the next term of the Court.

What a farce the administration of justice has become. Here is a man so respectable in all the relations of life that in his own town he regularly, at all times, receives a unanimous vote for any office for which he will allow his name to go before the public; who is invariably applied to in case of disagreement as the arbitrator and peacemaker by all his neighbors for thirty miles in every direction, without regard to either political or religious distinctions; and who stands on the assessment roll of his own town for more than \$2,000, and three times as much more in other places; required to give, besides his own recognizance, as much security as is usually exacted of notorious felons—merely to answer to a malicious charge of some petty misdemeanor, which the very jury who indicted him for it say he can never be convicted of, because there is no evidence against him.

And pretty jurymen these are who, after taking the grand jurymen's oath, go into the street and say, "we have stuck it to so and so." "Why? what was proved against him?" "Oh, nothing that hit him in particular, but we thought he must be in with the rest of them; at any rate he will hear of it, and be putting out for fear of an arrest." Not quite so fast, sir, perjured juror; Mr. Strang will attend Courts in Mackinac longer than you will wish to see him there.

THE LIQUOR LAW.

The Legislature of the State of Michigan at its last session passed a very stringent liquor law. Whether they intended that it should ever be enforced or not is more than we know or care. It is quite certain that all public officers are required to take an oath to faithfully do the duties of their offices. And here at least such oaths are taken to be kept. Among the duties of the Supervisor is that of prosecuting for various penalties incurred in his township, including penalties for the violations of the liquor law. And one Supervisor will not fail to do his duty in this, as in all other cases.

So far three judgments have been recovered, and one suit is pending. But so far has corruption gone that men of respectability have no shame to practice it. Numerous men of respectability have urged upon us the propriety of leaving the law a dead letter, saying that if traders here could not furnish liquor, their customers would go to Mackinac for it; as though the violation of an oath was to be winked at for the interest of traders.

Thank God, we are permitted to live in a community where perjury is not so cheap. Only a few days since a Wisconsin editor called personally on the Supervisor, and entreated him to abstain from prosecuting a friend

of his, and gave as a reason that such things made the Mormons unpopular. So may they ever be, if popularity is to be purchased at that price.

STAGE OF THE WATER.

Lake Michigan is at the present time probably higher than it has been at any time in a century. Much of the Lake shore is flooded over the entire beach, to the edge of the timber, and the border trees are rapidly washing out. On high bluff shores, land slides are frequent and extensive. Low swampy grounds are overflowed from the lake. We observed on Whiskey Point a tamarack not less than one hundred years old, with 18 inches water around it. It could never have grown with the water so high by a foot, and is of itself conclusive evidence of a most extraordinary stage of water.

The building formerly occupied as a store at Whiskey Point is drowned out. The supply of water is even better than that of whiskey was, for it is over the floor and fills the yard in front, and the dock is all washed away except a little pile of brush and gravel.

THE FISHERIES.

The present season has been very unfavorable to the taking of fish. The vast amount of ice which formed last winter has kept the waters of the lakes cold probably a full month later than usual, and the fishing begins later in proportion, and the carelessness of the fishermen in throwing offal and filth into the water, has tended to drive the fish from the shores. At stations where the fishermen formerly set their nets only a half mile out, they now go out six and eight miles. So far they have taken very few fish at any place, except Gull Island; and many have left to try their fortunes at other places.

In truth, these fisheries require a little rest to recover from the consequences of the bad management and filthiness of the fishermen.

We advise all gentlemen who are under the necessity of traveling on the steamer J. D. Morton to hire some clown to go along as company for the officers. It would not be amiss for such as have anything valuable aboard, to take a few handsome boxes of—nothing valuable, for the accommodation of the thieves employed on board. Persons taking this precaution may be assured that when they get ashore they will be satisfied to keep off that boat, even though the Capt. may have gone a dozen miles out of his way to land them so far from where they wished to stop, in violation of express contract.

DENNIS CHIDESTER, Esq., has received the appointment of Post Master at Beaver Island, in place of Peter McKinley, removed. Mr. McKinley is in arrears to the department for the whole amount of funds accruing while in office, and has involved his predecessor, for whom he acted as assistant, for a small amount. We don't know as less could have been expected of him, for this office and some two or three hundred dollars cash is all the

reward he received for committing perjury in the famous government prosecution of the Mormons.

Almost every boat brings a few emigrants. The settlements are extending over the entire Island. A very extensive tract of most beautiful land in the southwestern part of the Island is now attracting general attention. The emigrants from below Lake Ontario are generally selecting it for their home.

We believe it was the Clerk of the Propeller May Flower who kept watch for some eight hours over the rawest and coarsest sample of a young Dutchman, and then made a very particular personal examination to ascertain whether he was not one of Mr. Strang's wives, in disguise! Long live humbug.

The Hon. Daniel Goodwin is in the Upper Peninsula holding the first terms of the District Court in the several organized counties. If any man can maintain the dignity of an elective judiciary he can.

CORONER'S INQUEST.

An Inquest was held last Sabbath on the body of a man found floating in the harbor, which proved to be that of Peletiah Barter, a respectable citizen of this place, who fell from a foot-way and was drowned late last fall. The body has probably been fast under the timbers of the old dock, and thereby kept from rising.

PUBLIC EDUCATION AND THE INCREASE OF CRIME.

The following extract from Noah's Sunday Times merits the most serious consideration. The editor primarily refers to the State of New York; but his remarks apply generally, with greater or less force, to every State in this Union.

"If any man believes that our system of free education will of itself, in a few generations, accomplish a great moral revolution in society, he believes a fallacy.— We are frequently told that public instruction is the grand panacea for vice. Neither common sense nor experience warrants the conclusion. The number of our free schools and of the children attending has been doubled within a few years. Does crime decrease? No: on the contrary, it has been increasing for some time past with frightful rapidity. Is society in this country becoming more depraved, then, as the light of education is more freely and generally diffused? We can only answer the question by pointing to the criminal calendar.

In this State the number of murders committed during the last ten years has been more than five times greater, we are told, than during the ten years preceding. This is out of all proportion to the growth of our population, and shows clearly that there must be 'a screw loose somewhere.' Where is it? Some philosophers hold that education itself is demoralizing, and that the 'lower orders' are much happier when utterly ignorant than they have been since the seals have been taken from the fountains of knowledge, and the children of the lowly were invited to drink without money and without price.

Men who reason thus, have microscopic intellects. They see

an evil, and instead of tracing it to its true source, they put it down as the result of a concomitant blessing, simply because the two exist together. Public education fails to work out its legitimate object, because it is not assisted and sustained by the action of public men and the honest administration of justice.—Vice patronized by authority, encouraged by perversion of law, bad laws, and for want of better laws, is too strong for our common school system, too strong for the church, too strong for the moral strength of the better part of the community.

The weakness, corruption, and poltroonery which overshadow the judicial, legislative, and executive departments of our city government, breed crime faster than the richest bed of compost can raise mushrooms. Give us just and competent local legislators and magistrates, a powerful, fearless, incorruptible police, and let abuse of all kinds be put down with an impartial arm. Give our glorious system of public education this aid, and let us see what it will do. Root out the tares, and afford the good seed a chance to yield its harvest."

This is precisely the view we have had of the matter for a long time. Education alone will never abolish, or even diminish vice. When the unrighteous rule the people are corrupted. The only panacea for the ills that are now praying upon society, is a righteous government. Not merely laws just of themselves, but an administration of them by men who really enter into the spirit of the system, and honestly seek to enforce the entire law as it is, and nothing short of it will prevent a growth of crime among an enlightened people. There is probably no country on earth where the law is as much despised as in the United States, where education is the most general. Certainly there is none where the criminal calendar is as large, and none where the chance of escape from just punishment is greater.

The theory of American republicanism is, that the rulers being chosen by the whole people, the governed will seek just and upright men for their own safety and security. But in practice men who are most entangled in the law do not always find safety and security in an upright administration of just laws. Quite as often vicious legislation and a lax and corrupt administration is the only security of those who can control the elections.

The democratic principle does not stop at putting good and bad men on a level. In theory they are equal before the law, because each has one vote. But in practice a vicious man may resort to many devices to obtain votes for his favorite candidate which no honest man could for a moment think of.

Consequently it has happened in several instances, particularly in the United States, that bands of blacklegs have succeeded in getting the entire control of a county and electing all the officers from among themselves.

But the more common abuse is that large bands of corrupt men, led by shrewd scamps, obtain a position where they hold the balance between political parties, and will invariably defeat any set of candidates for office, who are inimical to them. Men of respectability and ordinarily honest intentions are thus compelled to wink at their vices or retire in disgrace and defeat from public preferment.

By this means the worst offenders exercise a kind of self protecting power over the government of all the large cities. Some of their creatures are invariably quartered on the police department and become spies of thieves, burglars, counterfeiters upon the ministers of justice and keep their employers advised of all approaching danger.

An elective judiciary has aggravated those evils in many ways. Powerful interests and combinations, having interests likely to be involved in litigation, will find means of probing the intentions of judicial as well as political candidates, and the votes they control will be cast accordingly. Heretofore the stream of corruption has followed with steadily increasing volume, but the flood-gates are opened. We hate the poor and the penniless when the opulent and the unscrupulous go to law against him.

HORRID MASSACRE BY SAVAGES.

A Maulmain paper contains an account of a shocking massacre, and the destruction of vessels, at one of the Nicobar Islands, detailed in an affidavit made before

the assistant-commissioner of the Tenasserim Provinces, on the 13th of February, 1852, by Malim Sahio, a merchant, and master of the brig Safreena, who had picked up, whilst lying off Noncowry, on the 20th of January last, floating on a log of wood, a Ceringee, named Soobooroyloo, who stated that he was one of a crew of forty-five men belonging to a Coringee craft.

Before her cargo could be completed, she was surrounded by a number of armed boats, whose crews boarded and carried her, and put most of her people to death; that he saved his life by swimming to the shore; but that he was taken and imprisoned by the natives upwards of two months. Soobooroyloo also states that his was not the only ship that had been attacked by the natives of Noncowry, for, after he had been a month on shore, an English barque came into the harbor formed by the Island of Noncowry, Camaratta and Trincutty, and anchored there.

For four or five days a number of boats, more and more every day, went off to her; at last one day Soobooroyloo saw her settle down and sink. Her long boat came ashore full of Noncowry men; they brought with them a European lady and her child, a little baby not two years old.—For four days the poor lady was the victim of their brutal abuse, when death put an end to her sufferings; and she was no sooner dead than they hacked the child to pieces with their knives.—Before he left the island, Soobooroyloo fell in with three men.—He found they were his countrymen, Coringees, and they proved to be the remnant of the crew of the English barque. They told him that their vessel had been carried and scuttled by the savages, who murdered the captain and his mate, and two other Englishmen (passengers, it is presumed) and after plundering the vessel, had brought the captain's wife and his infant daughter away in the long-boat. They could not tell the name of the barque, but she was from Calcutta with a Lascar crew.

FAITHFULNESS TO A SUPERSTITION.

Pecos, once a fortified town, is built on a promontory or rock, somewhat in the shape of a foot. Here burned, until within seven years, the eternal fires of Montezumas, and the remains of the architecture exhibit in a prominent manner, the engraftment of the Catholic church upon the ancient religion of the country.—At one end of the short spur forming the terminus of the promontory, are remains of *estufa*; (stove or furnace for preservation of the eternal fire) with all its parts distinct; at the other are the remains of the Catholic church, both showing the distinctive marks and emblems of the religions. The fires from the *estufa* burned and sent their incense through the same altars from which was preached the doctrine of Christ. Two religions so utterly different in theory were here, as in all Mexico, blended in harmonious practice until about a century since, when the town was sacked by a band of

Indians. Amidst the havoc of plunder, the faithful Indian managed to keep his fire burning in the *estufa*, and it was continued till a few years since, when the tribe became almost extinct.—Their devotions rapidly diminished their numbers, until they became so few as to be unable to keep their immense *estufa* (forty feet in diameter) replenished, when they abandoned the place and joined a tribe of the original race over the mountains, sixty miles south. There, it is said, to this day they keep their fire, which has never yet been extinguished. The labor, of watchfulness, and exposure to heat, consequent on this practice of their faith, is fast reducing this remnant of the Montezuma race; and a few years will, in all probability, see the last of this interesting people.—*Emery's Military Reconnoissance.*

A SINGULAR CASE.

A most singular case was detailed to us yesterday, of a man who has been suffering under a long fit of sickness, and who was at the time partially deranged, visiting a gambling house and winning some \$265. It seems that he went to bed at an early hour, and sometime during the night got up and went into a place where "faro" was being dealt. He bet \$5 on a card, and then let it lay until he had won the above amount, when he took it up and returned to his hotel. A friend called on him next day to congratulate him upon his "luck" when he was informed by the person that he had no money—that he had visited no gambling house. He was told that he had, and a search was immediately made for the money, which was afterwards found secreted in a centre table, which stood in the parlor, where the person no doubt had unconsciously placed it. He would not believe it, when he was told the money belonged to him, as he had not the remotest recollection of ever having had it in his possession. The above is related as detailed to us, and if it is not correct it is no fault of ours.—*O. S. Journal.*

MARINE LIST.

Below we give the list of arrivals at and departures from this harbor since the opening of navigation. Hereafter we intend to publish them every week.

ARRIVALS.

Apr. 27 Sch. Mount Vernon, from Chicago.
" 28 " C. Y. Richmond, "
" 28 Prop. Lady of the Lake, "
" 28 " Forest City, "
" 28 " Sciota, "
" 28 Sch. J. C. Clark, "
" 28 Sloop M. S. Clark, High Island.
" 29 Bark Utica, from Chicago.
" 29 Brig S. F. Hale, "
" 29 " Belle, "
" 29 " Constellation, "
" 29 " M. Hilliard, "
" 29 " Blair, "
" 29 " Iroquois, "
" 29 " Minnesota, "
" 29 " Nile, "
" 29 " Caroline, "
" 29 " Philena Mills, "
" 29 Sch. Preble, "
" 29 " Denmark, "
" 29 " Dahlia, "
" 29 " Telegraph, "
May 2 Prop. Gen. Taylor, "
" 8 Stea. Northerner, Cleveland.
" 11 Prop. Sciota, from Buffalo.
" 11 Sch. Dolphin, from Mackinac.
" 12 Sloop M. S. Clark, High Island.
" 13 Prop. Ogdensburg, from Ogdensburg.
" 14 Sch. Emeline, from Grand Traverse.
" 14 Sloop Planet, Mackinac.
" 14 Sch. Julia, Grand Traverse.
" 15 Prop. Saginaw, Chicago.
" 16 Stea. Michigan, Buffalo.
" 16 Prop. Pocahontas, Buffalo.
" 21 Prop. Lady of the Lake, Ogdensburg.
" 22 Prop. Wisconsin, from Chicago.
" 22 Prop. Gen. Taylor, Chicago.
" 26 Stea. Wisconsin, Chicago.
" 27 Prop. Sciota, from Buffalo.
" 28 Prop. Jas. Wood, from Racine.
" 28 Prop. Ohio, Chicago.
" 29 Prop. May Flower, Buffalo.
" 26 Prop. Lady of the Lake, Chicago.
" 30 Stea. Michigan, Buffalo.
June 3 Prop. Sciota, Chicago.
" 3 Stea. Michigan, Green Bay.
" 3 Prop. St. Joseph, Buffalo.
" 3 Prop. Cleveland, Buffalo.
" 5 Sch. Eliza Caroline, Grand Traverse.
" 6 Stea. J. D. Morton, Buffalo.
" 8 Prop. Ohio, Buffalo.
" 10 Stea. J. D. Morton, Green Bay.
" 13 Stea. Michigan, Buffalo.
" 13 Prop. Ohio, Chicago.
" 16 Prop. Sciota, Buffalo.
" 16 Stea. Michigan, Green Bay.
" 17 Prop. Lady of the Lake, Ogdensburg.
" 23 Stea. J. D. Morton, Green Bay.

DEPARTURES.

Apr. 28 Prop. Lady of the Lake, Ogdensburg.
" 28 Sch. A. J. Vieau, for Manitowoc.
May 1 Prop. Forest City, Buffalo.
" 1 Prop. Sciota, Buffalo.
" 1 Sch. Mount Vernon, Buffalo.
" 1 Sch. Denmark, Buffalo.
" 1 Brig S. F. Hale, Buffalo.
" 2 Brig Iroquois, Buffalo.
" 2 Brig Maria Hilliard, Buffalo.
" 2 Brig Constellation, Buffalo.
" 2 Brig Minnesota, Buffalo.
" 2 Brig Belle, Buffalo.
" 2 Brig Nile, Buffalo.
" 2 Brig Caroline, Buffalo.
" 2 Brig Blair, Buffalo.
" 2 Sch. C. Y. Richmond, Buffalo.
" 2 Sch. Preble, Buffalo.
" 2 Bark Utica, Buffalo.
" 2 Brig Philena Mills, Buffalo.
" 2 Sch. Denmark, Buffalo.
" 2 Sch. Dahlia, Buffalo.
" 2 Sch. Telegraph, Buffalo.
" 3 Prop. Gen. Taylor, Buffalo.
" 9 Stea. Northerner, Saut Ste. Marie.
" 11 Prop. Sciota, Chicago.
" 12 Sch. Dolphin, Fox Island.
" 13 Sloop M. S. Clark, Mackinac.
" 13 Prop. Ogdensburg, Chicago.
" 15 Sloop Planet, Mackinac.
" 15 Prop. Saginaw, Buffalo.
" 15 Stea. Michigan, Green Bay.
" 16 Prop. Pocahontas, Chicago.
" 21 Prop. Lady of the Lake, Chicago.
" 22 Prop. Wisconsin, Ogdensburg.
" 22 Prop. Gen. Taylor, Buffalo.
" 26 Stea. Wisconsin, Buffalo.
" 27 Prop. Sciota, Chicago.
" 28 Prop. Jas. Wood, Buffalo.
" 28 Prop. Ohio, Buffalo.
" 29 Prop. May Flower, Chicago.
" 29 Prop. Lady of the Lake, Buffalo.
" 30 Stea. Michigan, Green Bay.
June 3 Prop. Sciota, Buffalo.
" 3 Stea. Michigan, Buffalo.
" 3 Prop. St. Joseph, Chicago.
" 3 Prop. Cleveland, Chicago.
" 6 Stea. J. D. Morton, Green Bay.
" 6 Sch. E. Caroline, head Beaver.
" 8 Prop. Ohio, Chicago.
" 10 Stea. J. D. Morton, Buffalo.
" 13 Stea. Michigan, Green Bay.
" 13 Prop. Ohio, Buffalo.
" 16 Prop. Sciota, Chicago.
" 16 Stea. Michigan, Buffalo.
" 17 Prop. Lady of the Lake, Chicago.
" 23 Stea. J. D. Morton, Buffalo.

Who is wise? He that learns from every one. Who is powerful? He who governs his passions. Who is rich? He who is content.

TO LET,

SEVERAL STORES in which business is going on at a moderate rate, well located in Saint James. Possession given in one week after any Merchant in the place commences advertising. Terms easy.
Saint James, June 23d, 1852. 10tf.

NAILS.

A SUPPLY of Nails constantly on hand and very cheap for cash, next door south of the Tabernacle.
St. James June 23d 1852. 10tf.

PROBATE NOTICE.

STATE OF MICHIGAN, } ss.
COUNTY OF MICHILIMACKINAC. }
A session of the Probate Court for the county of Michilimackinac, holden at the Probate Office, at Mackinac on Monday the seventh day of June, in the year one thousand eight hundred and fifty two. Present, Bela Chapman, Judge of Probate. In the matter of the Estate of Ebenezer Kilbourn. On reading and filing the petition, duly verified, of Murray Seaman, praying that letters of administration might be granted him on the estate of Ebenezer Kilbourn, late of Peaine, in said County, deceased.

Thereupon it is ordained, that Monday, the fifth day of July, at 10 o'clock in the forenoon, be assigned for the hearing of said petition, and that the heirs at law of said deceased, and all other persons interested in said estate, are required to appear at a session of said Probate Court, then to be holden at the Probate Office, at Mackinac, and show cause, if any there be, why the prayer of the petitioner should not be granted: And it is further ordered, that said petitioner give notice to the persons interested in said estate, of the pendency of said petition and the hearing thereof, by causing a copy of this order to be published in the Northern Islander, a newspaper printed and circulating in said County of Michilimackinac, three successive weeks previous to said day of hearing.

BELA CHAPMAN,
Judge of Probate.

Dated June 16th, 1852. 9—3w.

COMMISSIONER'S NOTICE.

ESTATE OF ABRAHAM WENDELL, DECEASED.
THE undersigned, having been duly appointed by the Judge of Probate in and for the county of Mackinac, in the State of Michigan, Commissioners to receive, examine and adjust all claims and demands of all persons against the estate of Abraham Wendell, late of said county, deceased; and six months from the fourth day of May, one thousand eight hundred and fifty-two, having been allowed by said Probate Court to the creditors of said estate to present their claims for examination and allowance, notice is hereby given that the said Commissioners will meet for the purpose of receiving, examining and adjusting all claims against said estate, at the office of J. P. King, in the village of Mackinac, on the first Thursday in October and November next ensuing the date hereof; and all persons interested in the premises are requested to present their claims for adjustment within the period allowed, or they will be forever barred.

J. P. KING,
WM. M. JOHNSTON, } Com'rs.
Mackinac, May 25, 1852. 9—4w.

GENERAL ASSEMBLY.

The 3d General Assembly of the Church of Jesus Christ of Latter Day Saints will be held at St. James, Beaver Island, on the 8th, 9th and 10th days of July, 1852.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements, of Thomas Bennett, to me directed and delivered, dated the tenth day of May, 1852, I have levied on, seized and taken all the right, title, and interest, of the said Thomas Bennett, in and to the following described pieces and parcels of land, situated on Beaver Island in said County to wit: the West half, of the South West quarter of section thirty-five, (35) Town thirty-nine (39) North, range ten (10) West, containing eighty (80) acres of land more or less.

Also lot no. three, (3) in section thirty-five, (35) Town thirty-nine (39) North, range ten (10) West, containing fifty-nine (59) and sixty-one hundredth acres of land, more or less; all which I shall expose to sale at public auction, to the highest bidder as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9—6w.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements of Peter McKinley and Daniel S. Wheelock, to me directed and delivered, dated the tenth day of May, 1852, I have levied on, seized and taken, all the right, title and interest of the said Peter McKinley in and to the following described pieces and parcels of land, situated on Beaver Island in said County, to wit: lot no. two, in section twenty-six, (26) Town thirty-nine (39) North, range ten (10) West, containing thirty-eight (38) and sixty-one hundredth acres of land, more or less.

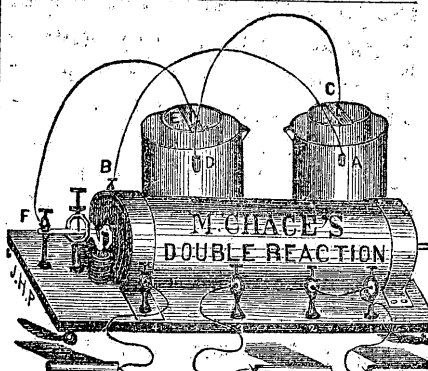
Also the equal undivided half of lot no. three, (3) in section twenty seven, (27) Town thirty-nine (39) North, range ten (10) West, containing thirty-three and a half (33 1/2) acres of land, more or less, the other half of said tract being owned as it is said by James J. Strang; Also the equal undivided half of lot no. four, (4) in section twenty-seven, (27) Town thirty-nine (39) North, range ten (10) West, containing forty-five and a half (45 1/2) acres of land, more or less; the other half of said tract being owned as it is said by Erastus Miller, all which I shall sell at public auction to the highest bidder, as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9—6w.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements of Thomas E. Dodge, to me directed and delivered, dated the tenth day of May 1852, I have levied on, seized and taken, all the right title, and interest of the said Thomas E. Dodge in and to the following described piece or parcel of land situated on Beaver Island, in said County, and known as part of lot no. one, (1) in section twenty-seven, (27) Town thirty-nine (39) North, range ten (10) West, and bounded as follows, to wit: North by lands formerly conveyed by Eri J. Moore, to Galen B. Cole, twenty (20) rods, East by Beaver Harbor, eight (8) rods, South by lands of Eri J. Moore, twenty (20) rods, and West by lands of Eri J. Moore, eight (8) rods, being the same lot recently occupied by the said Thomas E. Dodge, and containing one acre of land, which I shall sell at public auction, to the highest bidder, as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9—6w.



MOSES CHASE,
MANUFACTURER OF COMMON AND IMPROVED SINGLE, DOUBLE AND TRIPLE COMPLEX, RE-ACTING, GALVANO, ELECTRO, MAGNETIC TORPEDO MACHINES. For the Medical Faculty and the Scientific. Saint James, Beaver Island, Lake Mich. March 6th, 1851. 4tf.

1851. BOARDING HOUSE, 1851.

BY HENRY W. GRANGER,
Mackinac, Michigan, at the right of the Docks on Water street.
Board, 75 cts. per day.
" 4.00 " week.
or, 3.50 per week by the season.
Mackinac, April 24th, 1851. 6tf.

MRS. PHILMOT.

NEXT Door East of the Mission School House, will give lessons daily in the use of the PIANO and MELODEON. She will also (if sufficient encouragement is given) take a class in the GERMAN LANGUAGE. St. James, June 23d, 1852. 10tf.

From the Times and Seasons.
GOSPEL.
(Continued.)

Every person in every degree acquainted with the Jewish history, as written in the scriptures, knows, that God, previous to the days of the Savior's coming in the flesh, was withdrawing from that people, and that he continued to do so until they were abandoned to destruction.

But God never withdraws from a people for adhering to the order of things he established among them; for while they all adhere to him he cleaves to them. Had the Jews, in truth and verity, continued to observe the law as God delivered it unto them, and to have believed the prophets who were sent unto them, God would have continued with them, and they would have known their Messiah when he came, and have entered into his kingdom and have found rest, and continued the people of God, even favorites of heaven, until this day. But instead of their doing so, they changed their temple from being a house of prayer, to be a house of merchandise, and a den of thieves. Matthew, 21st chap. 12th and 13th verses. Mark 11th chap. 15th, 16th and 17th verses. Luke, 19th chap. 45th verse. They made void the law by their traditions; and stoned the prophets that were sent unto them. Matthew 23d chap. 37th verse. Whatever was saving in their institutions they rejected, and defiled, until destruction came on them to the very uttermost. This was their situation when the Savior came among them, and such their condition when he commissioned the apostles to go and preach the gospel to them; and not to them only, but to every creature in all the world also.

The apostle Paul in the epistle to the Romans, gives us a minute description of both the Gentiles and the Jews in his day; in the 1st chap. commencing with the 20 verse, he thus describes the state of the Gentiles, "Because when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible men, and to birds, and four footed beasts, and creeping things.—Wherefore God also gave them up to uncleanness, through the lust of their own hearts to dishonor their own bodies between themselves: who changed the truth of God into a lie and worshiped and served the creature more than the Creator, who is blessed forever. Amen." The apostle continues his description of the Gentiles to the close of the chapter, which the reader may examine at his leisure, and he will see that the picture is one of no very pleasing character.

From the description here given of the Gentiles, we learn this fact, that the Gentiles had previously known God; for when they knew God, says the apostle, they worshiped him not as God, &c. This is evidence positive, that the Gentiles had turned a-

way from the knowledge of God, and were apostates from the truth.

In the 3d chap. of this same epistle, he gives a description of the Jews also, commencing with the 9th verse to the close of the 18th, we have the following description. What then? are we better than they? No in no wise: for we have before proved both Jews and Gentiles, that they are all under sin, as it is written. There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace have they not known. There is no fear of God before their eyes."

In the 19th verse he says, "Now we know, that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." In so saying the apostle gives his readers to understand that the preceding quotations, taken from the Psalms, were applicable to the Jews and to the Jews only; for they were the persons to whom the law was given, and they, and they only, were under the law, "Now what things soever the law saith, it saith to them that are under the law." So the apostles make a direct application of what he here said to the Jews, as they were the people, and the only people, who were under the law.

Such is the light in which God viewed the world, both Jew and Gentile, when he sent the apostles among them to bring them back to the principles of righteousness, from whence they had strayed; for God considered them all, not only under sin, but in a state of apostasy also.

Let the world have made what advances it might in literature, science or philosophy, in relation to eternal life—their case was deplorable; for instead of their being in a situation to be saved, they were in a situation to be destroyed: instead of being redeemed, they were in a situation to be condemned: for so had the whole world, both Jew and Gentile, apostatized from the living God, that there was not a sufficiency of righteousness to save one creature in all the world.

Whatever improvement, therefore, the Jews or the Gentiles might have made in worldly matters, they were in a situation in which they could make no advances towards eternal life, only by receiving the apostles, and submitting themselves to their guidance and direction, however humiliating this might have been to them. But so it was, that to the fishermen of Galilee they must come, and to them they must submit, or else they must be damned.

So closely does the God of heaven adhere to his plan of saving men, that nothing will be

admitted as a substitute for his ordinance and institutions, no services but those of his own appointment will tend in the least degree to save men. The Jews might lay heavy burdens on each other's shoulders, subject themselves to many privations, make many prayers, and pay tithes of all they possessed, but when done, it would leave them short of eternal life!—to the fishermen of Galilee they must go, or be saved they could not. The Gentiles might lacerate their bodies, offer their children in sacrifice, or subject themselves to the severest scourgings, buffetings, or burnings; they might form books of morals, codes of laws, systems of government, or modes of worship, but all in vain, it would not give them eternal life; nor could they by any means obtain the salvation of God, only through and by the fishermen of Galilee: for their commission was to every creature in all the world, and he who did not believe them, should be damned; for there was no other gospel; no other scheme of things, nor no other form of worship, that had eternal life as their reward, but the gospel proclaimed by the apostles, and the forms of worship taught by them.

(To be continued.)

It is worthy of remark that while the twenty-three millions of people in the United States use 150,000,000 lbs. of coffee annually, the twenty seven millions in Great Britain and Ireland use only 32,000,000 lbs.

It is probable, if not absolutely certain, that the Universal Yankee Nation use more tea, coffee and ardent spirits, in proportion to the population, than any other people on earth. Free institution individual "goahead-iveness" and pockets full of dimes lead to excess in the luxuries of life.—The love of excitement, so peculiarly characteristic of Americans, requires stimulants, and hence sober gentlemen and venerable spinsters consume coffee and tea *ad libitum*, while the more jovial and reckless pour down the ardent with the freedom of a freeman.

The excessive use of these creature comforts resulting in abuse may account for the fact that Americans, as a race, are about the shortest-lived people, pretending to civilization. Pills, balsams, and all other productions of human ingenuity, intended for the benefit of individuals, have not availed to lengthen the days of Young America. But we did not intend to go into a discussion of tea, coffee and ardent spirits, but merely to show how grateful Brother Johnathan should be at the thought of being able to consume more of these luxuries than "the rest of mankind."—*Utica (N. Y.) Observer.*

"Many a young lady who objects to be kissed under the mistletoe, has no objection to be kissed under the rose." A stupid compositor once made an error in the above, rendering it so as to say, "has no objection to being kissed under the nose!"—How natural.

There are nineteen thousand five hundred practising lawyers in the United States.

A PETTIFOGGER BLUFFED.

At a trial of a trespass case before one of the magistrates of Rochester, a long loose jointed canal boy—whose pants were too short at both ends, one tail off, and minus both sleeves—was sworn as to what he knew in the case. His evidence spread the guilt of the defendant rather too thick for the counsel, so the latter commenced with a browbeating, consequential air, his cross-examination:

"Well, sir."

"My name ain't sur, no how."

"Boy, then."

"I'm no boy, nuther."

"It is lad, then?"

"Not egzkaly."

"Then what in thunder do they call you?"

"Ragged-tailed Bill—Hoss."

"Well Ragged-tailed Bill, Hoss, what time of day was this you speak of?"

"I don't know egzakly; about ten miles after sunrise."

"I hope the court will oblige this witness to answer my questions."

Court—"Bill, explain to the gentleman what you mean."

"Well, I had drove ten miles since sunrise, and we go about two and a half miles an hour; let him find out by his learning."

"What business does plaintiff follow?"

"I don't know anysich a man."

"What! don't know what plaintiff means!"

"No, no more nor you knows what time of day ten miles after sunrise is."

The laugh began to be against the counsel, but he brightened up and made fight again.

"Now tell me, Bill, where all this happened?"

"I've told you once on *Loafer* bridge."

"Who was there, besides the parties?"

"Oh, a whole parcel of loafers."

"Well, what were they doing?"

"Why, I s'pose loafing about."

"So, on *Loafer* Bridge, a whole parcel of loafers were loafing about. Is that all you know about it?"

Here the witness stooped down to get his hands into his pantaloons pockets, and looking up said: "That's um."

The laugh was against the counsel; he pocketed his papers and was non est.

Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment. Cheerfulness keeps up a kind of daylight in the mind, filling it with a steady and perpetual serenity.

There is no destruction worse than to overpraise a man; for if his worth prove short of what report doth speak of him, his own actions are ever giving the lie to his own honor.

A FLOWER FOR THE HEART.—A wife, full of truth, innocence and love, is the prettiest flower a man can wear next to his heart.

Punch's Pocket Book says, "I am tempted to compare high life to a railroad. It is very delightful while all goes on smoothly. But if you get off the rail, the smash is awful."

A TRUE STORY.

BY C. D. STUART.

Not many years ago, a young lad, the son of a poor farmer, living near Crich Church, fancied, or rather dreamed, that if he would go up to London by way of London Bridge, he would find a fortune. Now, London was a great way from Crich Church, especially to a poor lad, ignorant of geography and travel, and living in an age before railroads. So he put away the strange dream from his mind; yet again and again it returned, until the poor lad became so excited that he could no longer delay visiting London. But he had told none of his dream, nor of his intention to go to London, for he well knew every one would ridicule the dream, and his father would prohibit him from visiting London on so foolish an errand. So he kept his own secret and counsel, and, early one pleasant morning, set out on his adventure. It was a weary long way, but he footed it bravely, only resting by day to eat the simple meal of bread and cheese he had provided in his small pack, and resting by night whenever road side shelter offered.

At last he came in sight of London. Our poor lad was not a little bewildered by the great show of St. Paul's Church, the London Column and Tower, with many other marvelous sights, but uppermost in his mind was his dream; and he wondered how London Bridge could be connected with the fortune of one so humble as he. By dint of persevering inquiry, he found the bridge, determined to cross the Thames in no other way. Once on the bridge, he looked on every side, but no fortune appeared. He only saw crowds of people going to and fro, never minding him. Faint with travel and mortification, having for hours walked up and down the bridge, he was turning his face homeward, satisfied that his dream was like all dreams, a cheat, when a ragged boy, of his own size, accosted him with, "What for are you searching London Bridge all day? have you lost a bob?" meaning by "bob" a small coin.

"Nay," said the dreamer, "I have come up here, because I dreamed that if I went to London Bridge, I should find my fortune." "Oh, ha!" replied the ragged stranger, "if I were to follow all my dreams, I should have had a dozen fortunes long ago. It was only last night I dreamed that if I would go to Chuckstone Cross, and dig under it, I should find a bag of gold; but blame me if believe in dreams, besides I don't know if there is such a place as Chuckstone Cross in the world."

The dreamer caught a sudden light from this confession, and, without more ado, and bidding the stranger boy good by, strode back for Chuckstone Cross, which was near by his father's house, "for," he said to himself, "perhaps this was the fortune which I was to find on London Bridge."

Hope made his feet light, and he was soon at Chuckstone Cross. When night came, and all was still, he crept from his bed, in his father's house, and stealing out slyly to the cross, he fell to work, removing the stone, and digging up the hard earth. It was not long before he struck upon something chinky, and directly out came a fine bag of gold pieces, in all many thousand pounds.

Thus the poor lad, obeying his persistent dream, found his fortune; and beyond all doubt, all our former speculations to the contrary notwithstanding, the cross was originally erected by the person or persons who buried the gold, as they naturally conjectured a cross the last thing likely to be disturbed, while it was a good durable mark over their deposit. But, though the fortune was found, by following a dream in this instance, we doubt whether it is safe or well to trust too much in dreams, since dreams are generally shadows of our waking hours—mere phantoms of our own conjuration—still, if any of our readers do dream persistently, and think their dreams worth tracing out, let them be careful how they reveal them to others, as the ragged Londoner did to the poor country lad who found what, with more curiosity and secretiveness, might have been another's fortune, under Chuckstone Cross.—*Whitney's Republic.*

"You labor over-much on composition, Doctor," said a clergyman to an eminent divine. "I write a sermon in three hours, and make nothing of it."

"So your congregation say," quietly quoth the doctor.

An Irish gentleman, in company a few nights since, observing that the lights were so dim as only to render the darkness visible, called out lustily—

"Here, waiter, let me have a couple of decent candles, that I may see how those others burn!"

To-morrow—The day when idlers work and fools reform.

A DISCONTENTED FAMILY.—Poverty, Pride and Laziness.

CHIVALRY—The aurora borealis of the dark ages.

NORTHERN ISLANDER.

VOL. II.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JULY 1, 1852.

NO. 11.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

TAHMIROO;

OR, THE STARTLED FAWN.
A TALE OF THE RED INDIANS.

Tahmiroo was the daughter of one of the most powerful chieftains of the Sioux Indians; and she was the only being ever known to turn the restless old man from a savage purpose.—Something of this influence was owing to her infantile beauty; but more to the gentleness of which that beauty was the emblem. Her's was a species of loveliness rare among Indian girls. Her figure had the flexible graces so appropriate to protected womanhood in refined countries; her ripe pouting lip and dimpled cheek wore the pleading air of aggrieved childhood; and her dark eye had such an habitual expression of timidity and fear, that the young Sioux called her the "Startled Fawn."

I know not whether her father's broad lands, or her own appealing beauty, was the most powerful cause of admiration; certain it is, Tahmiroo was the unrivalled belle of the Sioux. She was a creature all formed for love. Her downcast eye, her trembling lip, and her quiet, submissive motion, all spoke its language; yet various young chieftains had in vain sought her affections; and when her father urged her to strengthen his power by an alliance, she answered him only by her tears.

This state of things continued until 1765, when a company of French traders came to reside there, for the sake of deriving profit from the fur trade. Among them was Florimond de Rance, a young, indolent Adonis, whom pure ennui had led him from Quebec to the falls of St. Anthony. His fair, round face, and studied foppery of dress, might have done little toward gaining the heart of the gentle Sioux; but there was a deference and courtesy in his manner which the Indians never pay to degraded woman; and Tahmiroo's deep sensibilities were touched by it.

A more careful arrangement of her rude dress, an anxiety to speak his language fluently, and a close observance of European customs, soon betrayed the subtle power that was fast making her his slave. The ready vanity of the Frenchman quickly perceived it. At first he encouraged it with that sort of undefined pleasure which man always feels in awakening strong affection in the hearts of the most insignificant. Then the idea that, though

the was an Indian, she was a princess, and that her father's extensive lands on the Missouri were daily becoming of more and more consequence to his ambitious nation, led him to think of marriage with her as a desirable object. His eyes and his manner had said this long before the old chief began to suspect it, and he allowed the wily Frenchman to twine himself almost as closely around his heart as he had around the more yielding soul of his darling child.

Though exceedingly indolent by nature, Florimond de Rance had acquired skill in many graceful arts which excited the wonder of the savages. He fenced well enough to foil the most expert antagonist; and in hunting, his rifle was sure to carry death to the game. These accomplishments and the facility with which his pliant nation conformed to the usages of savage life made him an universal favorite, and at his request he was formally adopted as one of the tribe. But, conscious of his power, it was long before he dared to ask for the daughter of the haughty chief. When he did make the daring proposition, it was received with a still and terrible wrath, that might well frighten him from his purpose. Rage showed itself in the swelling veins and clenched hand of the old chief.

With the boasted coolness and self-possession of an Indian, he answered—

"There are Sioux girls enough for the poor pale faces that come among us. A king's daughter weds the son of a king. Eagles must sleep in an eagle's nest."

In vain Tahmiroo knelt and supplicated. In vain she promised that Florimond de Rance would adopt all his enmities and all his friendships; that in bunting and in war he would be an invaluable treasure. The chief was inexorable. Then Tahmiroo no longer joined in the dance, and the old men noticed that her voice was silent when they passed her wigwam. The light of her beauty began to fade, and the bright vermilion current which mantled under her brown cheek became sluggish and pale. The languid glance she cast on the morning sun and the bright earth entered into her father's soul. He could not see his beautiful child thus gradually wasting away. He had long averted his glance whenever he saw Florimond de Rance; but one day, when he crossed his hunting path, he laid his hand on his shoulder, and pointed to Tahmiroo's dwelling. Not a word was spoken.—The proud man and blooming lover entered it together. Tahmiroo was seated in the darkest corner of the wigwam, her head leaning on her arm, her basket work tangled beside her, and a bunch of flowers the village maidens had brought her scattered withering at her feet. The chief looked upon her with a vehement

expression of love, which none but stern countenances can wear.

"Tahmiroo," he said, in a subdued tone, "go to the wigwam of the stranger, that your father may again see you love to look at the rising sun and the opening flowers."

There was mingled joy and modesty in the upward glance of the Startled Fawn of the Sioux; and when Florimond de Rance saw the light of her mild eye suddenly and timidly veiled by its deeply fringed lid, he knew that he had lost none of his power. The marriage song was soon heard in the royal wigwam, and the young adventurer became the son of a king. Months and years passed on, and found Tahmiroo the same devoted, submissive being. Her husband no longer treated her with the uniform gallantry of a lover. He was not often harsh, but he adopted something of the coldness and indifference of the nation he had joined. Tahmiroo sometimes wept in secret; but so much of fear had lately mingled with her love, that she carefully concealed it from him who had occasioned it.—When she watched his countenance with that pleading innocent look which had always characterized her beauty, she sometimes would obtain a glance such as he had given her in former days, and then her heart would leap like a frolicsome lamb, and she would live cheerful on the remembrance of that smile, through many wearisome days of silence and neglect.

Never was a woman, in heart-breaking devotedness, satisfied with such slight testimonials of love, as this gentle Sioux girl.—If Florimond chose to fish, she would herself ply the oars, rather than he should suffer fatigue; and the gaudy canoe her father had given her, might often be seen gliding down the stream, while Tahmiroo dipped her oars in unison with her soft, rich voice, and the indolent Frenchman lay sunk in luxuriant repose. She had learned his religion; but for herself she never prayed. The cross he had given her was always raised in supplication for him; and if he looked unkindly on her, she kissed it, and invoked its aid in agony of soul. She fancied the sounds of his native land might be dear to him, and she studied his language with a patience and perseverance to which a savage has seldom been known to submit. She tried to imitate the dress she had heard him describe; and if he looked with a pleasant eye on any ornament she wore, it was always reserved to welcome his return.—Yet, for all this lavishness of love, she asked but kind, approving looks, which cost the giver nothing. Alas, for the perverseness of man, in scorning the affection he ceases to doubt. The little pittance of love for which poor Tahmiroo's heart yearned so much was seldom given. Her soul was a perpetual prey to anxiety and

excitement; and the quiet certainty of domestic bliss was never her allotted portion.

There were, however, two beings on whom she could pour forth her whole flood of tenderness, without reproof or disappointment. She had given birth to a son and daughter of uncommon promise. Victoire, the eldest, had her father's beauty, save in the melting dark eye, with its plaintive expression, and the modest drooping of its silken lash. Her cheeks had just enough of the Indian to give them a warm rich coloring; and such was her early maturity, that at thirteen years of age, her tall figure combined the graceful elasticity of youth with the staid majesty of womanhood. She had sprung up at her father's feet with the sudden luxuriance of a tropical flower; and her matured loveliness aroused all the dormant tenderness and energy within him. It was with mournful interest he saw her leaping along the chase, with her mother's bounding, sylph-like joy; and he would sigh deeply when he saw her oar rapidly cutting the waters of the Missouri, while her boat flew over the river like a wild bird in sport—and the gay young creature would wind among the eddies, or dart forward, with her hair streaming on the wind, and her lips parted with eagerness.—Tahmiroo did not understand the nature of his emotions. She thought, in the simplicity of her heart, that silence and sadness were the natural expressions of a white man's love; but when he turned his restless gaze from his daughter to her, she met an expression which troubled her.—Indifference had changed into contempt; and woman's soul, whether in the drawing room or the wilderness, is painfully alive to the sting of scorn. Sometimes her placid nature was disturbed by a strange jealousy of her own child.

"I love Victoire only because she is the daughter of Florimond," thought she, "and why, Oh! why, does he not love me for being the mother of Victoire?"

It was too evident that de Rance wished his daughter to be estranged from her mother and her mother's people. With all members of the tribe out of his family he forbade any intercourse; and even there he kept her employed in taking dancing lessons from himself, and obtaining various branches of learning from an old Catholic priest, whom he had solicited to reside with him for that purpose. But that kind of life was irksome to the Indian girl, and she was perpetually escaping the vigilance of her father, to try her arrow in the woods, or guide her pretty canoe over the waters. De Rance had long thought it impossible to gratify his ambitious views for his daughter, without removing her from the attractions of her savage home, and each day's experience convinced him more and more

of the truth of this conclusion.—

To favor his project he assumed an affectionate manner towards his wife; for he well knew that one look of kindness would win back all her love. When the deep sensibilities of her warm heart were aroused, he would ask for leave to sell her lands; and she, in her prodigality of tenderness, would have given him anything, even her own life, for such smiles as he then bestowed.

The old chief was dead, and there was no one to check the unfeeling rapacity of the Frenchman. Tracts after tracts of Tahmiroo's valuable land were sold, and the money remitted to Quebec, whither he had the purpose of conveying his children, on the pretence of a visit but in reality with the firm intent of never again beholding his deserted wife. A company of Canadian traders happened to visit the falls of St. Anthony just at this juncture, and Florimond took the opportunity to apprise Tahmiroo of his intention to educate Victoire at one of the convents in Quebec.—The Sioux pleaded with all the earnestness of a mother's eloquence; but she pleaded in vain. Victoire and her father joined the company of traders on their return to Canada. Tahmiroo knelt and fervently besought that she might accompany them. She would stay out of sight, she said; they should not be ashamed of her, among the great white folks of the East; and if she could but live where she could see them every day, she should die happier.

"Ashamed of you? and you the daughter of a Sioux king!" exclaimed Victoire proudly, and, with a natural impulse of tenderness, fell on her mother's neck and wept.

"Victoire, 'tis time to depart!" said her father, sternly. The sobbing girl tried to release herself; but she could not. Tahmiroo embraced her with the energy of despair; for, after all her doubts and jealousies, Victoire was the darling child of her bosom—she was so much the image of Florimond when he first said he loved her.

"Woman! let her go!" exclaimed de Rance, exasperated by the length of the parting scene.—Tahmiroo raised her eyes anxiously to his face, and she saw that his arm was raised to strike her.

"I am a poor daughter of the Sioux; Oh! why did you marry me?" exclaimed she, in a tone of passionate grief.

"For your father's lands," said the Frenchman, coldly.

This was a drop too much.—Poor Tahmiroo, with a piercing shriek, fell on the earth, and hid her face in the grass. She knew not how long she remained there. Her highly wrought feelings had brought on a dizziness of the brain, and she was conscious only of a sensation of sickness, ac-

accompanied by the sound of receding voices. When she recovered, she found herself alone with Louis, her little boy, then about six years old. The child had wandered there after the traders had departed, and having in vain tried to awaken his mother, he had laid himself down at her side, and slept on his bow and arrows.

From that hour Tahmiroo was changed. Her quiet, submissive air gave place to a stern and lofty manner; and she who had always been so gentle, became as bitter and implacable as the most bloodthirsty of her tribe. In little Louis all the strong feelings of her soul were centered; but even her affection for him was characterized by a strange and unwonted fierceness. Her only care seemed to be to make him like his grand-father, and to instill a deadly hatred to white men; and the boy learned his lessons well. He was the veriest little savage that ever let fly an arrow. To his mother alone he yielded anything like submission; and the Sioux were proud to hail the haughty child as their future chieftain.

Such was the aspect of things on the shores of the Mississippi, when Florimond de Rance came among them, after an absence of three years. He was induced to make this visit partly from a lingering curiosity to see the boy, and partly from the hopes of obtaining more land from the yielding Tahmiroo. He affected much contrition for his past conduct, and promised to return Victoire before the year expired. Tahmiroo met him with the most chilling indifference, and listened to him with a vacant look, as if she heard him not. It was only when he spoke to her boy that he could arouse her from her apparent lethargy. On this subject she was all suspicion. She had a sort of undefined dread that he too would be carried away from her; and she snatched over him like a she wolf when her young are in danger. Her fears were not unfounded; for Florimond de Rance did intend, by demonstrations of fondness, and glowing descriptions of Quebec, to kindle in the mind of his son a desire to accompany him. Tahmiroo thought the hatred of white men, which she had so carefully instilled, would prove a sufficient shield; but many weeks had not elapsed before Louis was fast yielding himself up to the fascinating power which had enthralled her own youthful spirit.

With this discovery came thoughts of darkest vengeance; and more than once she had nervously ed her soul to murder the father of her own son; but she could not. Something in his features reminded her of the devoted young Frenchman who had carried her quiver through the woods, and kissed the moccasin she stooped to lace, and she could not kill him. The last cutting blow was soon given to the heart of the Indian wife. Young Louis, full of boyish curiosity, expressed a wish to go with his father, though he, at the same time, promised a speedy return. He had always been a stubborn boy; and she felt now as if her worn-out spirit would vainly contend

against his willfulness. With that sort of resigned stupor which often indicates approaching insanity, she yielded to his request, exacting, however, a promise that he would sail a few miles down the Mississippi with her the day before his departure.

The day arrived. Florimond de Rance was at a distance on business. Tahmiroo decked with the garments and jewels she had worn on the day of her marriage, and selected the gaudiest wampum belts for little Louis.

"Why do you put these on?" said the boy.

"Because Tahmiroo will no more see her son in the land of the Sioux," said she mournfully; "and when her father meets her in the Spirit Land, he will know the beads he gave her." She took the wondering boy by the hand, and led him to the river side. There lay the canoe her father had given her when she left for the wigwam of the stranger. It was faded and bruised now, and so were all her hopes. She looked back on the hut where she had spent her short term of wedded happiness, and its peacefulness seemed a mockery of her misery. And was she—the lone, the wretched, the deserted one—was she the Startled Fawn of the Sioux, for whom contending chiefs had asked in vain? The remembrance of all her love and all her wrongs came up before her memory, and seemed more pleasant to her than the gay dance she loved so well. But then her eyes rested on her boy—and, O God! with what agony of love! It was the last vehement struggle of a soul formed for tenderness.

"We will go to the spirit land together," she exclaimed: "he cannot come there to rob me!" She took Louis in her arms as if he had been a feather, and springing into the boat, she guided it towards the Falls of St. Anthony.

"Mother, mother! the canoe is going over the rapids!" screamed the frightened boy.

"My father stands on the waves and beckons me!" she said.

The boy looked at the horribly fixed expression of her face, and shrieked aloud for help.—The boat went over the cataract. Louis de Rance was seen no more. He sleeps with the Startled Fawn of the Sioux, in the waves of the Mississippi. The story is well remembered by the Indians of the present day; and when a mist gathers over the Falls they often say—"Let us not hunt to-day. A storm will certainly come; for Tahmiroo and her son are going over the Falls of St. Anthony."

TEXAS.—Late advices from the Rio Grande represent the Texas frontier as being in a more deplorable condition than ever. Mexicans continue to cross the line and murder our citizens, whenever an opportunity presents itself. No less than six Americans have been recently killed, and several others have narrowly escaped with their lives—in addition to which the American steamer Camanche has been again fired into. These repeated outrages call aloud for the sending of a large military force, to redress the grievances of the Texans.

The San Francisco Herald estimates the number of Chinamen in California at 12,000, with a prospect of an increase of from 7,000 to 10,000 within the year. The miners generally regard them as one of the colored races, and appear determined to exclude them from the diggings.

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, JULY 1, 1852.

Elder L. D. Hickey, with a large company of saints, arrived here on Friday last, from Potawatamie county, Iowa, where he has been laboring, in connection with Elder S. P. Bacon, during the past winter. They number forty-three persons, and are all in good spirits. It is also expected that large numbers from that and other sections of the country will arrive here during the present season.

STEAMER MICHIGAN.—We recommend this boat and officers to all who wish for good accommodations and kind and gentlemanly treatment, especially those desirous of stopping at this place. Any one entrusting business to her officers will be certain of having it done perfectly right.—She is commanded by Capt. John Stewart, and leaves Buffalo (touching at intermediate ports) every alternate Tuesday.

FIRE.—On the morning of the 21st ult., about one o'clock, a fire broke out in Detroit near the corner of Atwater and Griswold streets, which threatened to sweep everything before it. But owing to the very strenuous exertions of the fire department, it was got under, after it had consumed two wooden dwelling houses, two store houses, a stable and some sheds.

One of the houses was occupied by Mr. Walsh, who, with his sons, were out of town. On their farm, at the time the fire took place. Mrs. Walsh, who was alone with her children, was somewhat scorched in her attempts to get them safely out, and to save some of her property, and in which she did not succeed, and the whole of her household furniture was consumed.

The other dwelling was occupied by Mr. Pendagrass as a kind of grocery and boarding house, and it was on his premises that the fire was first discovered. He had no time to save anything, so rapidly did the fire spread through the old tenements.

While the loss which individual persons have suffered from the destruction of property is to be regretted, it is the general expression that there has been a good riddance of a number of old buildings which were quite out of place in that part of the city.

RAILROAD ACCIDENT.—We learn from the Detroit Tribune that the engine attached to the express train on the Southern Michigan Railroad, run off the track on the 11th ult. at Jonesville, in consequence of the switch being broken, instantly killing the engineer, Mr. Harvey Spalding, and a fireman. It is suspected that the switch was broken designedly, by some infamous wretch.

SPIRITUAL COLONY.—A colony of sixty persons, gathered from Northampton, Mass., Brooklyn and Auburn, N. Y., all firm believers in what is termed the *Spiritual Philosophy*, (announced by A. J. Davis, et al.) has purchased 9,000 acres of land in a splendid location, about 10 miles

from the head of steamboat navigation, on the Kenawha, and 50 miles from Charleston, Va., upon which they have settled. They do not have a community of property, but each man is steward of his own substance—"Maintaining Unity of Faith in the Bonds of Peace." On the property are mills, a tavern stand, post office and store. Among the emigrants is Rev. T. L. Harris, of New York, who is to edit a weekly paper, soon to be established by the society.

ROMANISM.

"We gain nothing by declaiming so earnestly against the doctrine of the *civil punishment of spiritual crimes*. Our enemies will not believe that we are better than our Church; and—for her—her history is before them: they know what she sanctioned during the Middle Ages, what she did then, and does now—where she can; they know, too, what they would do, were they in power; they judge us by themselves. They can reason besides, and when we say *two and two*, they will add *make four*, whatever they can do to stop them.—Heresy is a mortal sin, kills the souls, sends the entire man, body and soul, to Hell; it is, besides, a contagious disease, and affects the interests of unborn millions. Christian kings, believing this, will crush it in the shell. Christian states, knowing this, will drive it from their bodies when they can.

We say that *temporal punishment of heresy is a mere question of expediency*; that Protestants do not persecute us here, simply because they have not the power; and that where we abstain from persecuting them, they are well aware that it is because we cannot do so, or think that, by doing so, we should injure the cause that we wish to serve."—*Shepherd of the Valley*.

The foregoing, from the influential Roman Catholic paper at St. Louis, indicates very clearly what Republicanism is tending to in the Great West.

REVOLUTION IN NEW MEXICO.

The Washington Telegraph publishes the following in relation to the revolution in New Mexico.

"Private dispatches were yesterday received in this city from New Mexico, via St. Louis, to the effect that a revolution was anticipated, and that Gov. Calhoun, who is convalescent, after a protracted illness, has availed himself of such military assistance as could be procured to resist and quell whatever opposition to the law that should arise.

"Dispatches from Gov. Calhoun says the threatened revolution portends serious trouble. Volunteers were being raised to subdue the revolutionists and preserve order."—*The Chicago W. F.*

STEAMBOAT DISASTER—THREE LIVES LOST.

We learn that a serious disaster has taken place on board of the new steamboat Forest City, which has recently been placed on the line between Detroit and Cleveland. This boat had been taken off her route and put on in place of the Caspin, for a few trips, to run between Cleveland and Dunkirk—the caspin being

hailed off to get the damage repaired which she suffered in the late storm on the Lakes. On Monday evening, about six o'clock, when the Forest City was a few miles out of Cleveland harbor, on her first trip to Dunkirk, a flue of her boilers collapsed, and killed three of her firemen. No other person was hurt, nor did the boat herself receive any material damage.

The cause of this sad calamity we have not been able to learn. The boilers were manufactured in Detroit by Degraff and Kendrick, and were perfectly new. It is supposed that there had been some flaw in the iron of which they were made, and which was not discovered by the builders. The most probable cause is that the flue had burst in such a way as to let the steam out suddenly on the furnaces, and thus suffocate the firemen, who were the only sufferers.

The engineer of the Forest City is well known to every one on the lakes as a most careful man, having already suffered from a calamity of the like kind; and also as one of the most experienced and skillful persons who could be put in charge of an engine. He enjoyed the full confidence of the owners, and it cannot be laid to any indiscretion on his part.

SINGULAR DISCOVERY.

For some time past workmen have been engaged in removing the rock on the southerly side of Meeting House Hill, Dorchester. A short time since a very severe blast was made on the solid rock, throwing fragments in every direction, and dislodging pieces of two tons weight. Immediately after the explosion, among the fragments thrown out, was found a piece of thin metal, and near by another piece very similar, which, on being applied to the first, was found to fit exactly, forming a bell shaped vessel, four and a half inches high, two inches wide at the top, and six inches and a half wide at the base.

It was about one half of an inch thick, and constructed of a metallic composition, of which silver seems to form a part. On the top is a hole about an inch and a half in diameter, where, apparently, a handle has been broken off. In a line with this hole is another in the bottom, which has been covered with a plating resembling lead. The inside of the vessel is corroded, the outside is entirely free from rust. On the outer surface is carved, in a beautiful manner, several wreaths of flowers and other fanciful designs. The carving was apparently made with a graver or chisel, and is heavily inlaid with pure silver. When new it must have presented a beautiful appearance, and been highly valuable.

The whole vessel is decidedly unique, nothing of the kind ever having been seen in this part of the country. Various conjectures as to its origin are given by scientific gentlemen—to whom it has been submitted. There is little doubt that it was thrown out by the blast, and if so, it must have been embedded in solid pudding stone fifteen feet from the surface of the ground. If

such is the case, it is impossible to divine its origin. Whether it was placed in the ground before the rock was formed, or thrown into its position by a volcanic eruption, is a matter of conjecture. The vessel is now in the hands of John Kettel, and will probably be submitted to the hands of persons competent to judge of such matters.—*Boston Traveler*.

POINT WAUBOSHANCE LIGHT.

We were much gratified by an inspection of this splendid Light and Tower. The reflector is of French manufacture, and cost some \$1,200. Yet from the fact that the burners consume but one-sixth part of the oil used in other light houses, it is decidedly the cheapest as well as best light on the Lakes.

Mr. Johnson, the keeper, is a thorough practical and scientific mechanic and engineer, and wins the respect of all who become acquainted with him, by his courteous and gentlemanly deportment.

A VOYAGER ON THE LAKES.

ICE ON THE LAKE IN JUNE. The Schooner *Algonquin*, Cap. McKay, returned to this port yesterday from a cruise to the head of Lake Superior. She was bound for Fond du Lac, with freight and passengers for Chautau & Co's trading post on the St. Louis River. Cap. McKay found the lake so obstructed with ice, on the 5th instant, when within twenty miles of that river that it was impossible to proceed, and he was obliged to return and land his passengers and freight at La Pointe.

The ice extended along the western coast of the lake as far as the Captin could see from the mast head, and to appearance in one unbroken and solid mass, and it must have been from fifteen to twenty miles in width, and although he sailed for several miles northward along the ice, in hopes to find a passage toward the river, he saw no end. The ice was firm and hard and of immedse thickness, so much so that it seemed grounded, and it is probable it had not been moved since it first formed. To find ice of this description, and at this season of the year is very unusual circumstance and one that has not been recollected as having occurred within the memory of the oldest Indian.—*Lake Superior Journal*.

DROUTH IN ENGLAND.—A Liverpool paper of the 28th April says:

Until yesterday, we have not had any rain worth mentioning since the 18th of February. In the country districts water has been considered a luxury, as well as a necessary of life; and the ordinarily despised contents of roadside pits have become objects of interest and monetary worth. Many folks were obliged to abjure to some extent the virtue of cleanliness, that they might drink. Brewers have driven a capital trade in the lighter descriptions of beer; for in some places it was almost as cheap to drink intoxicating liquids as to imbibe the usually despised fluid which philosophers tell us always finds its own level. Such a long

continued drought has not been known for years past. The driest year of the present century, we believe, was the year 1826; the whole quantity of rain falling in that year not exceeding 24.91 inches. The year most resembling the present was 1844, when the drought continued from the 26th of March to the 13th of June. Many persons died from the extreme heat of the weather. In the Lake district the drying up of the streams has caused the destruction of thousands of fish and their ova.

WONDERFUL DISCOVERY.—The Fairmount (Va.) True Virginian says:—

"We are informed by Col. Haymond and others that a portion of a regularly Macadamized road has been discovered on the opposite side of the river from this place. We have not seen it ourselves, but learn that it extends pretty much along the bank of the river. Its width is about 16 feet, and the track well graded, the bed of stone seems to be about two inches thick, and made precisely after the plan of our Macadamized roads, the stone being broken to about the same size as that used for our roads. The discovery was made by the washing away of a hillside which partially covered the road. When and by what race of people this road was made is unknown at the present day, but it gives evidence of the existence of a population here at some former age of the world, as far advanced in civilization, or at least in the art of road making, as ourselves. There was found in the bed of the road the stump of a chestnut tree, which was ascertained to be 150 years old at the least, and how much older, our informant could not tell, as the stump was hollow."

A RECENT DISCOVERY AT NINEVAH.—The London papers by the Asia, announce a recent very curious and interesting discovery made at Ninevah, namely, a coffin containing the body of a lady of the royal house; many of whose garments were entire, also the gold studs which fastened her vest. The most singular discovery, however, was a mask of thin gold pressed upon the face, so as to assume and retain the features of the deceased.

EMIGRATION TO AUSTRALIA.—Large numbers of Mechanics are leaving the Eastern States for Australia—induced by the glowing accounts of Gold in that section of the world. Nine left one establishment in Hartford, Conn. last week.

OREGON.—The last accounts from Oregon says that new and rich gold discoveries have been made. The Custom House and Post Office at Astoria were burned on the 16th of April.

KILLED BY LIGHTNING.—Last Friday evening there was a terrible thunder storm. A company of a dozen lumbermen were then encamped near Willow river, on the east shore of Lake St. Croix. The lightning struck their tent and killed two of their number, whose heads were resting upon the ground. Three others were seriously hurt, the fluid ripping

open the skin of some of them, like the riven barks of trees, from head to foot. But none except the two whose heads were resting on the ground were killed.—*St. Paul's Pioneer*.

SANDWICH ISLANDS.—Considerable excitement was created in Honolulu, by official notification, received from the Chilean Government, of the late massacre at the Straits of Magellan, and an intimation that the pirates might pay the Island a visit.

During the month of May the emigration at New York, from foreign ports, footed up the enormous number of 159,489.—The largest number came from the British isles, of course.

Buffalo, June 10.

DISASTER ON LAKE ERIE.—The schooner Marion, Capt. Keith, bound from Cleveland for this port, with a load of coal, while lying off the breakwater, was struck by a squall, about 2 o'clock this morning, and in a few moments was a total wreck. Four of the crew were lost. The captain, mate and 1 man only, was saved. The boat is fully insured. There was a very severe gale last night, and heavy rains have raised the water in the creek, and the crops along the shore are very much injured.

FROM THE PLAINS.—A letter from Maj. Stern's command of recruits for the Army in New Mexico, dated on the 29th ultimo, at Potawatonic camp, sixty miles from Fort Leavenworth, mentions the death of fourteen of the command, by cholera, and another was not expected to survive. At the date of the letter, one-fourth of the whole number were on the sick report. This is dismal enough. The command was composed of about 300 men.—*St. Louis Rep.*

RISE OF LAKE ERIE.—The Ashtabula, O., Telegraph says that Lake Erie is full three feet higher than last year, overflowing the flats in the harbor.

MATERIALS OF HISTORY.—Mr. George Peabody of London, has procured through the agency of Mr. Henry Stevens of Vermont, long resident in London, from the English State Paper Office, manuscript copies of a great number of papers relating to the early colonial history of Maryland. They are contained in seven handsome Morocco and Solander cases with spring backs, and consist of abstracts of documents all dated, and chronologically arranged, extending from 1633 to 1711. It is proposed to continue the collection to the close of the revolutionary war in 1783, which will probably increase it to 13 or 14 volumes of 320 pages each, containing 1800 to 2000 titles.

ANOTHER ARCTIC EXPEDITION.—The New York Commercial Advertiser states that Mr. Grinnell's ship *Advance* has been thoroughly overhauled in the sectional dock, and that she is now ready for sea. It is said that Mr. Geo. Peabody, the wealthy American banker of London, has expressed his readiness to co-operate with Mr. Grinnell in starting another Arctic Expedition from this port, by authorizing drafts to be made upon him for \$10,000 toward that purpose; and if the Government can spare the requisite officers and men, numbers being ready to volunteer, if permitted, there is every reason to believe that the *Advance* and *Rescue* may sail once more on their voyage of peril and mercy, as there is still hope that the fate of the missing navigators may be ascertained.

MAIL ROBBERIES ARRESTED.—Sixty thousand dollars found in their possession.—Three brothers, named Campbell, have been arrested by High Constable Hague, near Beatty's Station, forty miles beyond Pittsburgh, for robbing the mails, on the 6th and 9th ult., between Pittsburgh and Philadelphia. About sixty thousand dollars in money and checks have been found in their possession, which is supposed to have been abstracted from the mails on those days. One of the brothers resides in this city, and another, Joseph Campbell, was a brakeman on the Central Railroad. Joseph had just been arrested for the robbery of Hamilton Beatty, when a portion of the contents of the mail was found in his pockets.

FIRE ON THE CENTRAL RAILROAD.—On Monday afternoon, (June 21st,) about 2 o'clock, the Freight House of the Central Railroad Company at Wayne, was discovered to be on fire. When the doors were opened, it was found that the fire had got such headway that it was too late to hope to save it. It is supposed that the fire caught from a spark of a locomotive; and as there was some bales of cotton batting and other combustible materials, it had spread very rapidly. The fire after it was discovered spread from the freight house to the passenger house, and got into some cord wood belonging to the company. Mr. Rice, from the Depot of this city, took an engine up after hearing of the fire, but he arrived too late to do much service. The loss is not considered very heavy, as the buildings were wood, and only for temporary use. There was a few small lots of flour, belonging to some country millers, stored in the freight house, which were burned up with other stuff in the Depot.—*Det. Adv.*

The man who was injured by a burst of applause is recovering.

Rev. Orson Hyde, who has recently been appointed a Judge of Utah Territory, was cowhided the other day in Weston, Mo., by Mr. Robb Wilson, of that place. Slanders published in the Frontier Guardian, against Mr. W., while Hyde was editor, is the charge assigned for the chastisement.

Letters have been received at Charleston by the last mail from California, giving pretty certain information that a filibuster movement is intended from California upon the Sandwich Islands.

MARRIED.

At this place, on the 28th ult., by Elder L. D. Hickey, Mr. JOHN DAVIS, to Mrs. ———— DOUGLAS, both of Iowa.

LIST of Letters remaining in the Post Office at Beaver Island for the quarter ending June 30th, 1852.

Benson, Joseph	McKinlay, Peter
Bowers, Philip A.	Martin, Samuel
Charter, Alexander	Morrison, Donald
Cheesman, Alanzo	O'Donnell, Richard
Cortlet, John	Porter, Jackson
Conner, John	Radeliffe, John D.
Delong, Robert	Smith, Thomas
Doyle, Archibald	Whitney, C. J.
Fox, Squier H.	Watson, Mr. G.
Homer, George	Whipple, Mrs. M. A.
Johnson, Miss. A.	Young, Russell
Lohdli, David	Yerkes, Wm.
McLean, William	

Persons calling for the above letters, will please say they are advertised.

121w DENNIS CHIDESTER, P. M.

TO LET.

SEVERAL STORES in which business is going on at a moderate rate, well located in Saint James. Possession given in one week after any Merchant in the place commences advertising. Terms easy. Saint James, June 23d, 1852. 10tf.

NAILS.

A SUPPLY of Nails constantly on hand and very cheap for cash, next door south of the Tabernacle. St. James June 23d 1852. 10tf.

PROBATE NOTICE.

STATE OF MICHIGAN,
COUNTY OF MICHILMACKINAC, ss.
A session of the Probate Court for the County of Michilimackinac, holden at the Probate Office, at Mackinac on Monday the seventh day of June, in the year one thousand eight hundred and fifty two. Present, Bela Chapman, Judge of Probate. In the matter of the Estate of Ebenezer Kilbourn. On reading and filing the petition, duly verified, of Murray Seaman, praying that letters of administration might be granted him on the estate of Ebenezer Kilbourn, late of Peaine, in said County, deceased.

Thereupon it is ordained, that Monday, the fifth day of July, at 10 o'clock in the forenoon, be assigned for the hearing of said petition, and that the heirs at law of said deceased, and all other persons interested in said estate, are required to appear at a session of said Probate Court, then to be holden at the Probate Office, at Mackinac, and show cause, if any there be, why the prayer of the petitioner should not be granted: And it is further ordered, that said petitioner give notice to the persons interested in said estate, of the pendency of said petition and the hearing thereof, by causing a copy of this order to be published in the Northern Islander, a newspaper printed and circulating in said County of Michilimackinac, three successive weeks previous to said day of hearing.

BELA CHAPMAN,

Judge of Probate.
Dated June 16th, 1852. 9-3w.

COMMISSIONER'S NOTICE.

ESTATE OF ABRAHAM WENDELL, DECEASED.
THE undersigned, having been duly appointed by the Judge of Probate in and for the County of Mackinac, in the State of Michigan, Commissioners to receive, examine and adjust all claims and demands of all persons against the estate of Abraham Wendell, late of said county, deceased; and six months from the fourth day of May, one thousand eight hundred and fifty-two, having been allowed by said Probate Court to the creditors of said estate to present their claims for examination and allowance, notice is hereby given that the said Commissioners will meet for the purpose of receiving, examining and adjusting all claims against said estate, at the office of J. P. King, in the village of Mackinac, on the first Thursday in October and November next ensuing the date hereof; and all persons interested in the premises are requested to present their claims for adjustment within the period allowed, or they will be forever barred.

J. P. KING,
WM. M. JOHNSTON, Com'rs.
Mackinac, May 25, 1852. 9-1w.

GENERAL ASSEMBLY.

The 3d General Assembly of the Church of Jesus Christ of Latter Day Saints will be held at St. James, Beaver Island, on the 8th, 9th and 10th days of July, 1852.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements, of Thomas Bennett, to me directed and delivered, dated the tenth day of May 1852, I have levied on, seized and taken all the right, title, and interest, of the said Thomas Bennett, in and to the following described pieces and parcels of land, situated on Beaver Island in said County to wit: the West half, of the South West quarter of section thirty-five, (35) Town thirty-nine (39) North, range ten (10) West, containing eighty (80) acres of land more or less.

Also lot no. three, (3) in section thirty-five, (35) Town thirty-nine (39) North, range ten (10) West, containing fifty-nine (59) and sixty-one hundredth acres of land, more or less: all which I shall expose to sale at public auction, to the highest bidder as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9-6w.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements of Peter McKinley and Daniel S. Wheelock, to me directed and delivered, dated the tenth day of May, 1852, I have levied on, seized and taken, all the right, title and interest of the said Peter McKinley in and to the following described pieces and parcels of land, situated on Beaver Island in said County, to wit: lot no. two, in section twenty-six, (26) Town thirty-nine (39) North, range ten (10) West, containing thirty-eight (38) and sixty-one hundredth acres of land, more or less.

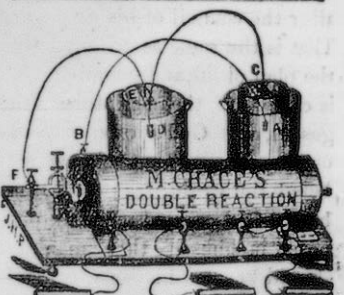
Also the equal undivided half of lot no. three, (3) in section twenty-seven, (27) Town thirty-nine (39) North, range ten (10) West, containing thirty-three and a half (33 1/2) acres of land, more or less, the other half of said tract being owned as it is said by James J. Strang. Also the equal undivided half of lot no. four, (4) in section twenty-seven, (27) Town thirty-nine (39) North, range ten (10) West, containing forty-five and a half (45 1/2) acres of land, more or less: the other half of said tract being owned as it is said by Erastus Miller, all which I shall sell at public auction, to the highest bidder, as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9-6w.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements of Thomas E. Dodge, to me directed and delivered, dated the tenth day of May 1852, I have levied on, seized and taken, all the right, title, and interest of the said Thomas E. Dodge in and to the following described piece or parcel of land situated on Beaver Island, in said County, and known as part of lot no. one, (1) in section twenty-seven, (27) Town thirty-nine (39) North, range ten (10) West, and bounded as follows, to wit: North by lands formerly conveyed by Eli J. Moore, to Galen B. Cole, twenty (20) rods, East by Beaver Harbor, eight (8) rods, South by lands of Eli J. Moore, twenty (20) rods, and West by lands of Eli J. Moore, eight (8) rods, being the same lot recently occupied by the said Thomas E. Dodge, and containing one acre of land, which I shall sell at public auction, to the highest bidder, as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9-6w.



MOSES CHASE,
MANUFACTURER OF COMMON AND IMPROVED SINGLE, DOUBLE AND TRIPLE COMPLEX, RE-JECTING.
GALVANO-ELECTRO.
MAGNETIC TORPEDO MACHINES.
For the Medical Faculty and the Scientific, Saint James, Beaver Island, Lake Mich.
March 6th, 1851. 4tf.

1851. BOARDING HOUSE, 1851.
BY HENRY W. GRANGER,
Mackinac, Michigan, at the right of the Dock on Water street.
Board, 75 cts. per day.
" 4.00 " week,
or, 3.50 per week by the season.
Mackinac, April 24th, 1851. 6tf.

MRS. PHILMOT,
NEXT Door East of the Mission School House, will give lessons daily in the use of the PIANO and MELODEON.
She will also (if sufficient encouragement is given) take a class in the GERMAN LANGUAGE.
St. James, June 23d, 1852. 10w.

These apostles, however, did not pretend that God never had, at any former period of the world, any messengers who had been authorized to bring men into a state of salvation, and to proclaim the gospel to the world; but on the contrary, Paul says, Gal. iii. 9, the gospel was preached unto Abraham. "And the scripture foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying, in thee, shall all nations be blessed."—Observe that he says that the gospel was preached unto Abraham. But (Eph. 3, 4, 5, 6, 8, 12) the apostle shows that the gospel was of a much earlier date than the days of Abraham: that it was before time, being devised in eternity, before the foundation of the world. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ in himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.—In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

We learn the following things from the above saying of the apostle. That the scheme of things by which the Saints at Ephesus were saved was devised in eternity before the foundation of the world. "According as he hath chosen us in Christ before the foundation of the world."

2d. That they were to be the children of God, through adoption by Jesus Christ. "Having predestinated us unto the adoption of children by Jesus Christ to himself."

3d. And all this according to his own purpose or scheme of things, (for what is a man's purpose but his scheme of things,) by which he works all things after the counsel of his own will? That is the same as to say, that the plan of life and salvation which is called in the scriptures the gospel, was God's own scheme or purpose, and that scheme was before the world was; and that before God created man he purposed in himself that mankind should become his sons through adoption, by Jesus Christ, and in no other way.

If the apostle, in the foregoing sayings, teaches any thing, it is, that the gospel, or scheme of life and salvation which is the same, was from before the beginning, and that from the creation of the world, God had but the one way of saving men; and that all who were saved, were to be saved in the same way; and this God had decreed, purposed, and predestinated, and by this eternal scheme of things were accomplished according to the will of God, and this decree, will, and

purpose, was before the foundation of the world.

Now let the truth of what the apostle here says be admitted and the result is, that the same scheme of things by which the Ephesians were saved, was the same by which all others who are to be redeemed, were saved. And if the same scheme of things, then the same ordinances were obeyed by all: for if Paul administered ordinances, that were not administered to all who are to be redeemed, then they were not saved by the same plan of salvation; for where there is a difference it matters not how small the difference is, the things thus differing are not the same, and it follows of necessity that if Paul baptized for the remission of sins, all others who are saved must have been baptized also for the same purpose, or else, they were not all saved into the same gospel or plan of salvation: and if the plan of salvation taught by Paul required men to be born of the water, and the spirit in order that they might enter into the kingdom of heaven, so the same must have been required of all since the foundation of the world, or the plan of salvation has not been the same, and if so, Paul's testimony is not true.

I conclude that there are no people on earth who believe in the plan of salvation, or gospel, as set forth in the scriptures, but who believe also, that all who will ever be saved, will be saved by virtue of the sacrifice of Jesus for this is what was taught by prophets and apostles, as far, at least, as we have knowledge of their teachings: they all testified of Jesus, and had knowledge of his coming into the world; in order that he might save it.—

Abraham saw his day and when he saw it was glad. John viii. 56, The Saviour says to the Jews "Had ye believed Moses, ye would have believed me; for he wrote of me." John v. 46. And the author of the epistle to the Hebrews says of Moses "that he esteemed the reproach of Christ greater riches than the treasures in Egypt." John xi. 22-27.—By faith Moses, when he was born, was hid three months of his parents; because they saw that he was a proper child; and they were not afraid of the king's commandment. By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God; than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of reward."

It cannot be a matter of dispute, that these men were made acquainted with the mission of Christ into the world, and if so, they were acquainted with the gospel or plan of eternal life, which Paul says, was before the foundation of the world. But in order that we may have a clear view of this matter let us inquire, what it was that was proclaimed to the world, which is called the gospel; for be that what it may, it is God's plan of saving men: for Paul says that the gospel is the power of God unto salvation to all men that believe.

See Romans i. 16. "For am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth: to the Jew first, and also to the Greek." So let the proclamation be what it may that was made to the world, by divine authority, that the inspired men called the gospel, that proclamation was the only thing which could save any person of the human family, and that was the thing which existed before the foundation of the world, the purpose, or the scheme of things, which was divided in eternity, through which purpose of his own will God designed to save them that believe.

This proclamation, is set forth so clearly in the scriptures, that none need mistake it, not only in the commission given to the twelve after the resurrection of Jesus from the dead: but in different of the epistles, so that the enquirer after truth on this point, need not be mistaken. It is so manifest, that it would require a good deal of ingenuity to render it so obscure that a person could not see it at the first reading: a person must be greatly blinded by tradition, who cannot see it if he reads his bible once through with any degree of attention.

(To be continued.)

BLOODY MILK.

I noticed in your paper of the 1st inst. an inquiry for a remedy for "bloody milk." It is not an uncommon disease, and is not difficult to remedy. My plan is as follows: Take three or four pieces of the dried root of "gar-gel," as it is commonly called; pulverise it and mix with a quart or two of bran or Indian meal, and give it to the cow. If she has been used to messing, she will eat it readily. Administer the like mess to her every fourth or fifth day, till the symptoms disappear, which will be the case in two weeks, or less. If you cannot readily procure the root in a dry state, dig up the green root and cut it into pieces about four or five inches in length, and with a piece of thread confine it to the root. Cram it into the cow's mouth and hold her with her nose elevated till she chews and swallows it. In its green state it requires about double what would be required when dry. It is an infallible cure for almost every disease of the glands of either horned cattle or horses.

The same remedy, if seasonably applied to horses which have been afflicted with what is commonly called the horse ail, having the glands about the throat tumefied in consequence of a want of suppuration, would save hundreds of horses yearly from that fatal disease called the glanders. I have watched the favorable effects of that valuable root upon the diseased glands of cows, oxen and horses, with the highest gratification, for more than half a century. Mr. Upham, your correspondent, is invited to try it and give the results of the remedy in your valuable paper.—*Car. N. E. Farmer.*

POWER OF THE PRESS.

We extract the following sound and pithy sentiments from an able article in the New York Times.

"I were a curious history to trace the art of

communicating knowledge, from the ancient manuscript duplicated only by the pen through tedious hours, to the ponderous printed tome, and thence, through the various degrees, to the nimble paper of the present day. Thousands peruse the daily issues, and are thus acquainted with the current events of the globe, who would rarely open the lids of a book. Dust is allowed to gather on the huge volume. Men prefer the newspaper easily taken up, and easily laid down, ever at hand, ever fresh, and containing all that is known, for into its column is pressed the essence of books, and much that books do not contain. They are the world's ledgers, and post their readers up each day. Men do not feel prepared to plunge into the tide of business till they have seen what has taken place during the previous day and night in their city and county, and what the last steamer has brought from California. England, or the continent. Instances of valor, great and good deeds, new ideas are collected from different countries, and reach the general mind. When roguery shows its head it is branded, and the people warned. If an earthquake rumbles, if a star is discovered, a murder perpetrated, a battle fought, a monarch dethroned, a light-house erected, a railway opened or an election concluded, the mails are immediately freighted with the intelligence, and the tables of the reading-rooms groan under its weight."

EXTRAORDINARY PHENOMENON.

An ox belonging to a Mr. BRAND in the township of Orange, last week sickened and died quite suddenly, after which he was dissected by the owner and others, and there was found ensconced in his stomach an animal or monster apparently of the lizard species, five feet in length, two legs situated about the middle of the body, forward of which very much resembled a common blood-sucker, and what is most strange he had six regular and distinct tails. There was also found near by six small ones undoubtedly the progeny of the larger, varying in length from six to eight inches. They were all dead and the larger one partially decayed. The ox it is said has been subject to sick turns for about three years more or less, but at the time he died was in excellent order, almost good enough for beef.—*Iona Gazette.*

The Gold regions of Australia extend over a surface of 200,000 miles. £3,000,000 will be sent from there to England this year, and the ultimate annual yields is estimated at £8,000,000. The mining operations will give active employment to 100,000.

ROTHSCHILD THE HEAD OF ISRAEL.—The Paris correspondent of the New York Evangelist writes as follows:—

Strange news reaches us from Constantinople. I should not mention these rumors, if something similar had not been announced three years ago. I quote the reports without guaranteeing their truth. "Syria has been ceded to M. Rothschild for five hundred millions of francs. It is not yet known whether he assumes the title of king or pacha; it is certain that he proposes to re-build Jerusalem and the Temple of Solomon; there are to be chapels for all religions; a line of steamers from Beyrout to Marseilles, and a railway from Alexandria to Constantinople. The new States of M. Rothschild abound in iron ore, and forests of valuable timber. It is said that M. Rothschild will appeal to his co-religionists to return to the land of their fathers, to possess the tents of Abraham and Jacob."

S-say! Do you believe in the Knot-eater Rockers? Do you love figs' peet? Do you love tambs' lungs? Do you live near the shoteary's pop? Did you ever ride in a waggon baggon?—*Sunday Mercury.*

Y-e-e-s! Was you ever shocked by abalvanic gattery? Did you hear Wanier Debsters late speech in your city? Did you ever see a steamboat bile her buster? Did you ever drink a scottle of botch ale! And, oh speak! do you always vote the tig Whicket?—*Ly. Rifle.*

The first pair of buckskin breeches ever seen in the South Sea Islands so little understood, that the natives stuffed them with sea-weed and had them 'biled' for dinner. Genteel diet for a small tea party, that.

The hardest thing to hold in this world, is an unruly tongue. It beats a hot smoothing iron and a kicking horse considerably. True.

The most ignorant have knowledge enough to detect the faults of others; the most clear-sighted are often blind to their own.

FAT PEOPLE.—We like fat people—good, jolly, laughing, broad visaged, fat people.—We love fat women—fat boys—fat babies—fat purses—a fat list of subscribers—fat advertisers—fat everything. Fat men are never treacherous—fat women are not sharp tongued—fat boys are not mischievous—fat babies are always good—in fine, fat people are the kindest; and therefore the most popular. Commend us to fat people.

An Irish post boy having driven a gentleman a long distance in a stage, during torrents of rain, the gentleman said to him:—"Paddy, are you not very wet?"

"Arrah! I don't care about being very wet; but plaze yer honor, I'm very dry."

A man should never put a fence of words around his ideas, because many who would otherwise give him a fair hearing, lack resolution to climb over such a rugged enclosure.

"We all 'look down' on somebody. The man of bullion looks down on the shop keeper, the shop keeper on his clerks, the clerks turn up their noses at mechanics, while the mechanics are above associating with hod carriers; the seamstresses won't speak to radish peddlers, while the radish girls think it low and vulgar to speak to the little huzzies what keep the crossings clean. Who the latter look down on we have not learned, although there is no doubt they consider themselves far above somebody. Queer, isn't it."

The N. Y. Dutchman says, "There is a man connected with one of our theatres, whose nose is so long that he couldn't hear himself."

The old lady that used to dry her clothes on the equinoctial line, has gone to Greenland to get the north pole to draw cistern water with.

"Pa," exclaimed Cimon, looking as bright as a fresh bottle of ink, "Pa, I've got a canum-scrum that you can't guess, I know you can't; now see if you can. How can eye-sight be restored to a man what's perfectly blind? Now tell quick, afore you think to tell right."

"I give it up," replied the old gentleman, expecting to hear something bright from the lad. "I give it up. How can it?"

"Let him carry a hive of bees."

"How so?"

"Kas then he'll be a beeholder."

As Cimon dodged out of the door, something very much like a brick whizzed over his head.

The wedding ring is worn on the fourth finger of the left hand, because it was anciently believed that a small artery ran from this finger to the heart.

EXCUSABLE.—Whilst a regiment of Volunteers were marching through Camargo, a Captain, (a strict disciplinarian,) observing that one of the drums did not beat, ordered a lieutenant to inquire the reason. The fellow on being interrogated, whispered to the lieutenant:—

"I have two ducks and a turkey in my drum, and the turkey is for the captain."

This being whispered to the captain, he exclaimed:—

"Why didn't the drummer say he was lame? I do not want any of my men to do their duty when they are not able."

BIBLICAL CRITICISM.—A little boy "well in his boots" for the first time, and very proud of them, said to his mother, after reading a chapter in "Scott's Family Bible," in the morning:—

"Mother, why didn't Moses wear boots?"

"Why, my son, what makes you ask that question? Perhaps he did wear boots, my dear; we don't know."

"No, mother, he didn't, because the Bible says that the voice that came out of the burning bush told him to take off his shoes!"

"There was no rejoinder to this "clinchier."

A sensible cotemporary says: "The women ought to be pledged not to kiss a man who uses tobacco, and it would soon break up the practice." A friend of ours says they ought also to pledge themselves to kiss every man that don't use it—and we go for that too.—*Ditto us.*

The Milwaukee Wisconsin noticing the fact that a poor Irishman recently lost his life in that city in attempting to save that of a little girl who fell in the canal, truly says:—

Had he fallen on the battle field it would have been considered a glorious deed; yet how few will think or speak of this life giving generosity. So man judges—not our Makes.—Man forgets to erect tombs to such men, while it blazons with all the pomp of worldly glitter, some hired soldier, who loses an arm in trying to shoot down his fellow man.

"Business before pleasure," as the man said when he kissed his wife before she went out to make love to his neighbor's.

The best anecdote of Lorenzo Dow is, that being one evening at the hotel kept by one Bush, in Delhi, N. Y., the residence of the celebrated Gen. Root, he was importuned by the latter gentleman, in the presence of the landlord, to describe heaven. "You say a great deal of that place," said the General, "tell us how it looks." Lorenzo turned his grave face, and long waving beard, towards the General and Mr. Bush, and replied, with imperturbable gravity, "Heaven, my friend, is a vast extent of smooth, rich territory. There is not a root or a bush in it, and there never will be."

ELECTRICITY APPLIED TO WHALING.—The fisherman of New Bedford have a new idea.—They apply electricity to the taking of whales. An electro-galvanic battery is placed in a boat, which is attached by a metallic wire to a harpoon. It is capable of throwing into the body of the whale eight tremendous strokes of electricity in a second, or 480 in a minute, paralyzing in an instant the muscles of the whale, and depriving it of all power of motion, if not actually of life.

Always do as the sun does—look at the bright side of every thing; it is just as cheap and three times as good for digestion.

Where the heart has no occupation to give, it is impossible that the imagination can rest idle.

NORTHERN ISLANDER.

VOL. II.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JULY 8, 1852.

NO. 12.

THE NORTHERN ISLANDER
IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

GEOLOGY.

BY PROF. HITCHCOCK.

All correct reasoning in the natural sciences is based upon the uniformity of nature's operations. Laws of nature are merely the modes in which the powers of nature act; and our belief in the constancy of these laws rests upon the observed fact, that under the same conditions nature always operates in the same way. We are hence led to seek for the causes of geological phenomena, in the agencies which we at present see in operation. Since the discussion of the Wernerian and Huttonian views, and the general reception of the latter, it has been an admitted principle in Geology, that existing rocks are, for the most part, the result of agencies still operating, and that the process of formation of nearly every class, is still going on. This principle, we propose, in the present article, briefly to illustrate.

Our winter frosts, our summer showers, our mountain rivulets, we see all actively at work, wearing away existing rocks, and converting them into the detritus which is borne along by our larger rivers, and deposited, in inundations, along their banks, or carried to their mouths, there to form new deltas or islands. As this detritus varies in quantity and mineral character at different times, according to the activity of the agencies which have produced it, and the nature of the rocks of which it has been formed, so do the successive deposits vary in thickness and mineral constitution.

In these deposits are also found enveloped great numbers of shells and skeletons of land animals.—The amount of detritus carried down by different rivers, varies greatly, as is strikingly seen on comparing the Mississippi and Missouri rivers. The waters of the former, above their junction, are comparatively clear, while those of the latter are almost opaque, in consequence of the sand and mud which they contain.

It is estimated that the Rhine, a comparatively small stream, carries down four hundred and fifty tons daily. By this means, in process of time, have the Netherlands been formed. The amount carried down by such streams as the Ganges and Amazon, is immensely greater. The latter is said to muddy the sea water three hundred miles from its mouth, and it is well known that the mouth of the Nile is several miles

from where it was two thousand years ago. Another active agent in forming aqueous deposits, is seen in the tides and waves of the ocean, which are constantly making inroads upon our coasts, wearing away even the most rocky portions, and spreading them in the form of sand, pebbles and mud over the ocean's bed. The numerous ripple marks discovered in our hardest sandstones, show that they were once the sandy beach of the ocean.

All these deposits mentioned, need only to be solidified, to form rocks resembling, in mineral characteristics, the various sandstones found in the earth's crust. Strata may be solidified in various ways. Water often holds carbonate of lime and oxide of iron in chemical solution, which it deposits when passing through layers of sand and gravel, cementing them firmly together.—It has also been proved by experiment, that pressure alone is capable of making particles of dry sand adhere with considerable tenacity. When, therefore, strata of great thickness have been piled upon each other, the immense pressure to which the lower strata would be subjected, would be sufficient to form the most compact sandstones. Internal heat, whose existence is evinced by earthquakes and volcanoes, is probably the most important agent in the solidification of strata.

Examples of the formation of limestone rocks, which constitute so large a portion of the earth's crust, may be seen in the deposition of carbonate of lime at the bottoms of lakes and seas where mineral springs abound, as is the case in many parts of Italy; also in successive layers of the shells of molluscan animals in which the ocean abounds; but especially in the extensive coral formations of the Pacific and Indian oceans. The microscope has revealed the wonderful fact, that chalk and many other limestone rocks, are almost exclusively composed of innumerable shells of minute infusoria. These rocks need only to be subjected to certain degrees of heat to be converted into pure granular marble.

If, then, our present rocks have been formed at the bottom of the ocean, as would appear from what has been stated, how have they become dry land? What forces are at present in operation, at all adequate to upheave them from their ocean bed and form them into continents? The subterranean forces which can produce such earthquakes and volcanoes as have occurred within historic times, and are even yet occurring, need scarcely to be increased in intensity to be able to raise not only the bottom of the ocean to a level with existing continents, but even to elevate it to the height of our highest mountains. We have, too, decisive evidence that this elevating process is going forward at the present time. It has been observed for centuries,

that the northern portion of Sweden has been gradually rising, while the southern portion has been sinking. In one part the sea has been receding, in the other it has been encroaching upon the land. There have also been successive elevations of the western coast of South America, some of which have taken place since that region was peopled.—Several district sea beaches are observable above each other.

The forces which have produced such disturbances, would also account for the lifting up, bending and dislocating of many of the stratified rocks seen especially in mountain ranges.

These few illustrations must suffice to show that most of the phenomena of the stratified rocks, may be seen to be the result of causes now in operation, and that these causes are still producing like results. With respect to the unstratified crystalline formations, which are admitted to be of igneous origin, it cannot of course be proved by actual examination, that they are still forming. But of the action of powerful igneous forces, we have abundant evidence in earthquakes and volcanoes; and we have clear proof that both trap and granite have been formed at successive epochs.

Since then the agency which has produced them is still operating, we should conclude from analogy that they are to some extent, yet forming, though their formation is concealed from our view, trap rocks being the product of submarine volcanoes, while granite has its origin deep within the earth. This conclusion is confirmed by the fact that many volcanoes have long periods of quiet, others have altogether ceased action, while in other places new ones are breaking out, showing that in some places the cooling, at others the melting process is going on at the same time.

Let it not be inferred, from what has been said to prove the identity of the past and present geological agencies, that they are believed to have operated at all times with equal intensity, for as their action even now varies from year to year, so doubtless has it varied from period to period of the earth's history.

"ADDRESS X. Y. Z."

The Commercial Journal one day chanced to contain a couple of advertisements, each for a very different purpose indeed from that of the other, to which was mutually appended a direction for the individual who should respond to them, to address X. Y. Z. through the post office. It might, and might not, have been a very singular coincidence that the replies were directed thus to be addressed in the same way; while it certainly could not have been considered at all strange or inexplicable if a very grievous or ludicrous mistake had been committed in consequence.

Jefferson Brown had himself inserted one of the advertisements in the Commercial Journal, and duly paid for it. So far so good. He had thoughtlessly advertised for a "partner with a cash capital of at least \$10,000." Mr. Brown, be it known to the reader, was a man doing a somewhat extensive business in the line of hides and skins, and as his trade expanded with such steady progress, and his cares multiplied correspondingly, he deemed it no less a matter of prudence than of policy that the title of his business should become more dignified by an addition to the firm.—Hence his advertisement.

The other advertisement in question was for a wife. The required characteristics—physical, moral and intellectual—were described as much at large as an ordinary newspaper advertisement would permit: while it was insisted upon as a *sine qua non*, that the lady should be possessed of a comfortable fortune of her own.

Mr. Jefferson Brown dropped in at the post office one afternoon on his way to his boarding house to tea—Mr. Brown was yet a bachelor—and inquired of the clerk if there was a letter there directed to X. Y. Z. The attentive tide-waiter took from a pigeon hole quite a pile of missives, and began running over the superscription with great rapidity.

"X. Y. Z. sir, did you say?" inquired he, suddenly stopping in his search over the back of a particular letter.

"That's the direction," triumphantly replied Mr. Brown, his eyes manifestly brightening.

Taking the proffered document in his hand, he threw down the postage, and hurriedly left the office. Not until he reached his own chamber did he attempt to get at the contents of the epistle, desirous of there taking a comprehensive and uninterrupted view of the whole subject.

No sooner had he broken the seal and glanced over the page, than his suspicions were aroused that the hand was that of a female. To be sure the chirography was decidedly of a masculine cast, yet there appeared to be a running smoothness of a woman's pen through every word that found its way into his eye.

"M. S. would be glad to have an interview with 'X. Y. Z.' this evening, at No. 127 — street. Inquire for Smith."

"October 11, 18—."

"It can't be a woman's hand!" exclaimed Mr. Brown, again and again running his eyes over the manuscript. "And yet it does look a good deal like it, too. I'm fairly beat this time. I will be punctual to the engagement this evening. 'Inquire for Smith, eh?' Not so very uncommon a name, as that I shall be afraid of forgetting it, though. Let me see. How is it going to sound? Brown and Smith. At any rate, I'll manage not to miss the chance of being on the ground in full season. And not a word said about

the amount of money,—either!— I rather like that now. It looks wonderfully like business to me! 'Inquire for Smith?' Well, I'll be sure to do so!" and in this style he suffered his truant tongue to run on uncharged.

At a conveniently reasonable hour after tea he emerged from his quiet place of residence, attired in a style that at once betrayed excessive care and particularity. Walking rapidly up the street, he soon reached the thoroughfare, and for a time was lost in the crowding mass of human beings.

By and by, however, he returned up again, and was to be seen ringing the bell at the door, No. 124, — street.

"Is Smith in?" inquired he, of a servant girl, who answered his ringing summons.

"Yes, sir," was the maid's response; "will you walk in this way, sir?"

Mr. Brown, with palpitating heart, followed her into the snug little hall, and was ushered into a much snugger and very cozy looking little parlor. Seating himself on the sofa that stretched its proportions out so invitingly to him, he awaited the entrance of the mysterious "M. S.," with whom he had formed an acquaintance only through the very mysterious note which he had received but a few hours before.

He had kept his position in quiet no longer than three minutes, when he heard the door open again, and looked up. Never seemed his dark and handsome eyes so full of interest before.

A lady entered the room!

Mr. Brown was evidently too much pleased to be surprised simply, and for the moment forgot the object for which he had come there.

The lady was neither short nor tall; but quite enough of both to find no difficulty in creating the desired impression. She was tall even to robustness, and her neck looked whiter and clearer than marble itself. She was attired in the very simplest, and, for that reason, the very sweetest dress, and walked across the carpet with all the grace imaginable. As soon as her expressive eyes caught sight of Mr. Brown, sitting there so cosily on the sofa, she attested her delight by approaching him as near as propriety admitted, and seated herself not far from him.

Mr. Jefferson Brown was stumped. He was a stranger to the charms of beautiful women, and felt an all-overish sensation, of which language can give no deserved description.

"Am I to see Mr.—Mr.—Smith?" he at length stammered out.

"Mrs. Smith," responded the lady, in a charming, silvery voice, that played the very duce with the heart-strings of Mr. Brown, smoothing down her hair with both of her fair hands as she spoke.

"But I thought it was Mr.

"Smith," exclaimed he, though half the effect of his surprise was lost in his fervent admiration of the lovely person who sat by his side.

"No, sir, I told you to call for Mrs. Smith!"

"But—"

"You received my note, I trust sir?" interrogated she, with an expression of the most charming modesty.

"Your note!" exclaimed he, greatly surprised, yet still more captivated with his fair companion.

"Yes."

"But I advertised for a partner—"

"I know."

"with ten thousand dollars."

"Yes, yes—I know."

"And advertised to direct a reply to X. Y. Z."

"Yes, and I have done so."

The lady was by this time quite as much smitten with Mr. Jefferson Brown as he was with her.

"I hope we may make an arrangement that shall be mutually satisfactory," continued she.

"But the dickens, madam!" exclaimed Mr. Brown, in a measure recovering from his surprise, and coming to his senses again.

"Sir?" asked the lady, in a tone that would have softened the heart of the hardest bachelor that lived.

"I advertised for a partner, madam."

"So I understood it, sir," said she.

"No, no—I—I!"

"Sir?" a second time inquired Mrs. Smith.

Mr. Brown was fast losing his senses. His eyes grew perceptibly dark and more handsome than ever, while the richest glow in the world suffused her cheeks.

"It was for a partner, madam, with ten thousand dollars!"

"I know it!" replied his companion, her fair face lighted with a radiance that was both bewitching and bedazzling. "The money is—"

"A business partner!" exclaimed the stricken Mr. Brown, grasping eagerly hold of the idea that thus accidentally offered itself to him.

"Yes, I consented to this business way of doing the thing," responded she, her countenance losing a very trifle of its archness.

"No, no madam—you fail to understand me."

"What am I to understand, then, sir?" asked she, her expression growing suddenly more blank.

"I mean a partner in the business of *hides*!" cried Mr. Brown, blushing quite to the roots of his hair while he said it.

"But sir—but—"

"Madam?" demanded he.

"Have I been deceived?"

"That is what I advertised for," said Mr. Brown. "and nothing else, madam."

Forthwith she drew a slip of paper from her bosom and handed it to him.

"I answered that advertisement," said she.

Mr. Brown took it tremblingly from her dainty little hand, and read it with swimming eyes.

It ran as follows.

"The subscriber, who is a single gentleman, of not more than

forty years, takes this method of proposing marriage with any lady of not more than forty-five, provided, after meeting, both parties are mutually satisfied with each other. He is possessed of a considerable fortune, has had good educational advantages, and flatters himself that he is capable of making his wife happy. It will be preferred that the lady have ten thousand dollars, a good education, a refined taste, and polished manners. Should this advertisement meet the eye of any one disposed to reply to the same, an interview will be had at the earliest notice proposed. Address X. Y. Z.—Post-office."

Mr. Brown read and read on in amazement, until he came to the last sentence. This was the key that unlocked the whole mystery.

"There is some mistake here, madam," he began to say.

"I see there is—there must be," she replied.

"This is my advertisement," said he, handing it to her.

She drew still nearer to him on the sofa, and took it from his hands. She read it all carefully through, still keeping her seat near him, and when at last she finished the reading, her face was suffused with crimson.

"Really, madam," exclaimed Mr. Brown, mustering into instant service all the courage he had.

"This is very embarrassing."

"It might have been more so," naively suggested the lady.

Mr. Brown was already smitten with her, and now he recalled the fact that she was worth at least ten thousand dollars.

"Perhaps she will make the best partner after all," whispered some voice to him.

"Madam," said he—with this word he laid his hand next to hers on the sofa—"madam."

Their eyes instantly met. The lady's were liquid and melting. They were enough to melt the heart of any bachelor that ever lived.

"As I advertised for a partner," here he took her soft hand into his own, she making not the slightest show of resistance, "and this unforeseen occurrence has taken place, I am sure I can do no less than offer you a partnership though of a different character from the one I had thought of. I am not yet forty, and am worth more than twenty thousand dollars. I was never married, and never before thought seriously on the subject. But my views are changed since seeing you," and so he went on in a style and strain of gallantry, which it would be very ungallant in us to divulge.

The upshot of it all was, that the same newspaper which contained the two totally different advertisements, very soon contained the following announcement.

"Married, on Monday the 24th inst., by Rev. Mr. Hodsdon, Mr. Jefferson Brown, to Mrs. Mary Smith."

Mrs. Smith was only a blooming young widow, with an ample fortune, and the most loveable manners. She found herself an excellent husband by this very natural mistake, and both husband and wife expressed themselves admirably suited with each other.

We can only pity the poor fellow who never received the reply to his advertisement which the young widow dispatched him but which chanced to fall into the hands of the more fortunate Mr. Jefferson Brown.

Every story has its moral—so has this. Always be careful, if you advertise for a wife or husband, never to request replies directed in any such vague and dangerous way as "X. Y. Z." or "A. B. C." Two to one the reply will get into the wrong hands.

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, JULY 8, 1852.

CHINESE IN CALIFORNIA.

Some 20,000 Chinese have migrated to California since the annexation of that ancient province of Mexico to "the land of the brave and the home of the free," the asylum of the oppressed of all nations. But they have come only to learn that Americanism is a lie. The *asylum* is such as widows and orphans are wont to find amid the cold charity of the unfeeling. Had they met such a reception amid a band of robbers, as they found in the free and republican State of California, the whole world would have been agog for vengeance.

Vast mobs have gathered and drove them with violence from the mines; banished them without a days notice. All their property has been seized and confiscated. To give a color of justice—for legality is not pretended to in these outrages—to their proceedings, they are worked with a pretended sale of their property and the avails given to them.

But how is it sold? The mob gets together and seizes all the Chinamen and all their possessions. Immediately their property is set up at auction, at which only the robbers are allowed to bid, and the avails of sales so conducted are a fund to pay the expenses of the mob, and the balance is promised to the unhappy victims. The vilest highwayman would not strip his victims so bare.

For this violence what is the excuse? That they have committed any offence against the laws? It is not pretended. That they are vicious or dissolute? The charge has never been made against them. Is it that they are unprofitable or undesirable settlers? It has not been named or breathed. The highest charge yet preferred against them is that they did not spend their earnings in drinking shops and gambling houses as Americans do.

But the true causes are that they are in the way of some unprincipled Americans, and that their property is coveted. California is made up of just such materials as all the States have in the greatest abundance, lawless rascals, whose rascality is so much in fashion that they never think of its being rascality; men who are offended at being accused of letting slip a fair and handsome opportunity of cheating,

and if charged with not availing themselves of a chance of licentiousness, would take it as a gross insult. When they were children they lied to their parents, and called them "old man" and "old woman," disputed the legal right of school masters to call them to account for misconduct on their way to and from school, and got mad at preachers who admonished them for stealing apples and melons, and left church in revenge, and as their peccadilloes became the subject of official notice, called constables "Charlies," and asked magistrates to kiss—what they could not.

If virtue itself is despised in the old States the new will produce a rich crop of something else. Men have defied the law when they had no interest in doing so, in every State in the Union, and no power has been found to rebuke them.

So in California the patient and industrious Celestials are not permitted to work the mines. At present they may make farms, for the mines want a better supply of agricultural productions. As soon as the competition is felt by the California farmers, another robbery will be perpetrated, and some thousand farms will be the spoilers prey. If there is one word of truth in the words of the prophets, these sins cry to God in heaven for vengeance, and he will hear the cry, and will come down and avenge the oppressed.

THE LAW OF TREASON.

There grew up last fall a new and strange feature in the jurisprudence of the United States, in the form of an attempt to make opposition to a single opprobrious statute—treason. Judge Kane led off in the Christiana case, when an attempt was made to prevent the reclamation of a runaway slave. And Judge Conkling followed in a similar case at Syracuse. We extract the following from the charge of Judge Kane to the Grand Jury in Philadelphia:—

"It is said that a citizen of the State of Maryland, who had come into Pennsylvania to reclaim a fugitive from labor, was forcibly obstructed in the attempt by a body of armed men—assaulted, beaten and murdered—that some members of his family, who had accompanied him in the pursuit, were at the same time and by the same party maltreated and grievously wounded, and that an officer of justice, constituted under the authority of this Court, who sought to arrest the fugitive, was impeded and repelled by menaces and violence, while proclaiming his character and exhibiting his warrant. It is said too, that the time and manner of these outrages, their asserted object, the denunciations by which they were preceded, and the simultaneous action of most of the guilty parties, evinced a combined purpose forcibly to resist and make nugatory a constitutional provision, and the statute enacted in pursuance of it—and it is added, in confirmation of this, that for some months back, gatherings of people, strangers as well as citizens have been held from time to time in the vicinity of the place of the recent outbreak, at which exhortations were made and pledges interchanged to hold the law for the recovery of fugitive slaves as of no validity, and to defy its execution."

If the circumstances to which I have adverted have in fact taken place, they involve the highest crime known to our laws. Treason against the United States is defined by the Constitution, Act 3, ch. 1, to consist in "levying war against them, or in adhering to their enemies giving them aid and comfort." This definition is borrowed from the ancient law of England; *stat. 25, Edw. 3, stat. 5, chap. 3*, and its terms must be understood of course in the sense which they bore in that law; and which obtained here when the Constitution was adopted. The expression "levying war," so regarded, embraces not merely the act formal or declared war, but any combination forcibly to prevent or oppose the execution or enforcement of

a provision of the Constitution or of a public Statute, if accompanied or followed by an act of forcible opposition in pursuance of such combination.

This in substance has been the interpretation given to these words by the English judges, and it has been uniformly and fully recognised and adopted in the Courts of the United States. (See *Foster, Hale, and Hawkins*, and the opinions of Ireland, Patterson, Chase, Marshall, and Washington, J. J., of the Supreme Court, and of Peters, D. J., in *U. S. vs. Vigol*, *U. S. vs. Mitchell*, *U. S. vs. Fries*, *U. S. vs. Bollman* and *Swartwout*, *U. S. vs. Burr*.)

The charge is too long to copy at length. Suffice to say that in pursuance of it some twenty persons were indicted for treason. Among them is a colored preacher, whose only crime is informing a man that the slave catchers were after him, that being one of a series of acts by which the law for returning fugitive slaves was to be resisted. We will not comment on this new construction of the "Law of Treason." Had such a charge been made by a Judge in an ordinary prosecution, we really believe he would have been dragged down from his bench, and the imaginary ermine trampled on by feet all too real. No one has the remotest thought that a conviction can follow. But it being well known that the blacks must in the end go clear, they are to be punished by a too violent prosecution. They are to be punished first and tried and acquitted afterwards.

Great progress liberty and equality is making, when, for informing a fellow christian that the man-stealer is after him, one is liable to be tried and hanged for treason.

SPECULATION.

The mania of speculation again runs riot in the land. Fortunes are made in a week, and lost in a day. The scenes of twenty years ago are being re-enacted on an enlarged scale. Already has it become necessary, notwithstanding the amount of bailion coming in from California to create several new and large batches of local banks, to supply the wants of speculation. Railroads built on borrowed capital are extending through all the north-west, in endless extent, and paper cities re-appear as of old.

We caution the saints to avoid the whole system, as a most foolish and reckless swindle. It will be followed by a revulsion, which in its course will swallow up nearly every fortune made in it, as well as many honestly earned.

Agriculture, commerce, manufactures and mining produce wealth. But speculation, gambling, stealing and conquest only transfer it from one hand to another. They are the blights of society; the scourges of mankind. In all production one gains another's losing. But from speculation to conquest, there are only different modes of robbing the laborer of the fruits of his toil, that others may enjoy it.

So entirely do we hate the system of speculation, that the purchase and sale of land from man to man here is prevented by the most rigid discipline. All the choice land is secured, and whoever wishes to settle can have without price whatever unimproved lot he wishes, by settling on it. Lands which would sell readily on speculation at \$50,00 a lot of 50 feet by 100, is constantly

offered on these terms, and cannot be purchased at any price.

The Hon. HENRY CLAY died at Washington, June 29th. He has been for a long time very low indeed, and his physicians have been making a most extraordinary effort to keep him alive till the national anniversary, the day on which most of the Presidents have died. But for these unusual efforts his spirit would have passed away weeks before.

Mr. Clay has filled a large space in the public eye for a full half century, and has exercised during that long period probably a larger influence than any other man, of the same times. His recollections went back to the establishment of the constitution, and through the second and third generation of American statesmen he ranked among the first. Earlier in his life he had great anxiety to attain to the Presidency; but of late the desire had doubtless died out. No office could add anything to his fame.

In his personal intercourse he was kind, courteous and amiable. His private character was marked deep with the stain of gross immoralities. Many years since he carried about him all the marks of a worn out rake, and during a long public career he has been an inveterate gambler, and sometimes an excessive drinker. As a public man, he came nearer the standard of uprightness than most of those who survive him.

MORMON OPPRESSION AND ROBBERY.

An old man by the name of Peter Ward is stopping at Mackinac, and making it his business to complain bitterly of the Mormons for selling out his property. To hear his tales of woe, one would suppose the Mormons had gone in a body and made a booty of a large stock of merchandise from him, and defied the power of law to punish them.

For the satisfaction of all who wish to know, we merely state that Densmore & Ward were regularly assessed for a tract of land and a store of goods, which they owned in the township of Peaine, and the taxes assessed thereon precisely as on all other persons, Mormons or Gentiles, in the township. They were legally notified of the assessment, and made no effort to get it reduced. Densmore, the senior partner, when before a Justice of the Peace to justify as bail for an appeal swore the value of the property higher than it was assessed at.

In this state of the case they left here, leaving their property in the keeping of a townsman of theirs as agent, without making any provision for the payment of the tax. In due time the Supervisor issued his tax list and warrant, and the township Treasurer collected the taxes for State, County, Township and School purposes, by distress and sale of personal property, according to law, just precisely as the same thing is done in every civilized country under the face of heaven. And this is Mormon oppression and robbery.

We are willing that Mr. Ward

should understand and tell to whom he pleases that the Mormons will both tax men according to law, and collect the taxes according to law. But it is not cunning to call that robbery. The cry of "wolf" has been raised too often, when there was no wolf at hand.

The brother-in-law of H. W. Granger complains most bitterly of the intimation in a late number that some of the Grand Jury had violated their oaths. To convince Mr. Strang that such was not the fact, he informed him what vote every member of the Grand Jury gave, in his case, upon the question of bill or no bill! Very convincing.

We learn from the Saint Louis Republican that the Salt Lake Mormons have purchased machinery for a sugar refinery, which they contemplate starting at Salt Lake. The iron work of this machinery alone weighs forty tons, and cannot be carried over for less than \$15,000. This is a great undertaking; but we think it must fail. It is hardly possible that the income can justify so great an expense.

The Prop. Lady of the Lake, Capt. Rossman, of the Ogdenburgh and Chicago line is becoming a favorite with travelers to and from this place. She stops here at every trip, and has brought more passengers than any other boat. Capt. Rossman recently gave the Prophet the first free passage he has ever had on a Lake boat since he was a preacher of the Gospel.

Charles Knox, late U. S. Marshal for the District of Michigan, is dead. He is well remembered here for his vindictiveness against the Mormons, and his liberal offers to suborn witnesses against them.

At the late session of the Board of Supervisors of Michilimackinac Co., Augustus Todd was appointed Sheriff, and M. M. Aldrich, Thos. Chambers and Superintendents of the Poor.

We learn from our exchanges that the Salt Lake Mormons have completed a wooden Tabernacle sufficient to accommodate some two thousand persons. They have not as yet fallen into the serious difficulties prayed for by their enemies.

CONFERENCE.

The General Conference opened the morning of the eighth at sunrise, by a most solemn sacrifice. The following persons brought victims: J. J. Strang, Benj. G. Wright, L. & A. Prindle, A. J. Porter, A. Phinn, F. Brevier, A. Kinney, J. Philmot, A. See, D. R. Whipple, R. T. Nichols, W. J. Clark, L. Tubbs, G. Watson, W. Horton, G. Brownson, E. Page, Wm. Howe, J. Howe, A. Hale, M. M. Aldrich, P. Wright, S. Field, A. Parrish, J. M. Wait, E. Rice, A. J. Parrish, U. Porter, G. Brown, R. Allcott, O. Hill, W. Post, S. P. Bacon, J. H. Brown, C. Tripp, N. Waggoner, F. Cooper, F. Fox, F. Whitney, A. C. B. Field, S. Shaw, G. T. Preston, W. Howe, H. G. Hall, S. Campbell, J. Davis, E. H. Derby, F. Derby, J. Helser, L. D. Hickey, J. Smith,

R. Delong, D. M. Adams, J. Prince, J. Morrison, C. Loomis, A. & R. Field, T. McNutt, S. Page, John Small, F. Page, W. Bickle, J. Henderson, G. Campbell, Murray Seaman, S. Chambers, E. Steel, J. Lennel, G. W. Gregg, M. Chase, A. Chase, F. Longfelt, W. McLean, I. Pierce, C. W. Kendall, F. Johnson, H. D. McCulloch, J. C. Hill, Geo. Miller, D. Brown, A. Wentworth, A. Hoffman, J. Denio, Mrs. L. Barter, J. Davison, D. Heath, J. M. Greig.

Bros. D. R. Whipple, A. See, G. Brownson, D. Chidester, R. T. Nichols, Wm. Savage, S. Rogers, M. Seaman, G. Watson, G. B. Cole, J. Field, (M. M. Aldrich, G. M.) acted in the Priest's office, and slew the victims.

The Deacons, G. T. Preston, O. Hill, S. E. Hull, J. Ketcham, A. J. Porter, (A. W. Prindle, G. M.) prepared a splendid feast. Tables were spread at 1 o'clock for four hundred and eighty-eight persons, the families of those that offered. And at the end of the feasting the Priest at the head of the table said—

LORD GOD! I have come into the land which thou gavest to thy saints: I have heard thy law, and have entered into covenant with thee to keep thy commandments, and I have eaten of the sacrifice before thee as a witness forever.

Look down from thy holy habitation, from heaven, and bless us this day, even all the children of thy kingdom; and the land which thou hast given us, and establish us forever.

And all the people said AMEN. Every man as he brought his victim said—

I profess this day unto the Lord God, that I am come into the kingdom which he promised by the mouth of all the prophets: praised be his name for his glorious goodness, and his great power.

And when the victim was slain said—

We were a people, few in number; scattered among our enemies: they killed our prophets, murdered our brethren, robbed us of our possessions, and banished us from among them; but God has made us a kingdom; and the fear of us is upon those who hate us.

When the gentiles evilly entreated us, and afflicted us, and thrust us out, we cried unto the Lord God of our fathers; the Lord heard our voice, and looked on our affliction, and sorrow, and homelessness; and he gave us this land for an everlasting possession; and hath made us a kingdom: and now have I brought unto him this victim for a thank-offering, and a perpetual memorial.

At 12 o'clock Prophet Strang preached a discourse on the fate of apostates, from the text, "The Lord shall blot out his name from under heaven." Law of the Lord, xxxviii. 19. Dent. xxix. 19.

In the afternoon Elders Bacon, Hickey and Brownson gave an account of their missions the last winter. A large number of persons were baptized and confirmed.

The son of a Mr. Waite, of Cincinnati, was recently seized with hydrophobia. We learn by the Cincinnati Gazette that since then, by judicious treatment, he has entirely recovered, though a running wound is intended to be kept up where the lad was bitten, in order to prevent the possibility of a return of the sym-

ptoms. The vesicles which formed under the tongue rapidly disappearing under the administration of Lachesis, a medicine prepared from the virus of the lance-headed adder, which was given as an antidote to the poison, and the spasms were prevented by the use of Belladonna and other remedies.

The N. Y. Tribune, of the 16th, says. We yesterday had the pleasure of meeting with Dr. Moritz Wagner, and his associate, Prof. Schetzer, of Vienna, who recently arrived here to commence a thorough exploration—scientific, social, political and statistical—of America. Dr. Wagner enjoys in Europe a high reputation as a traveler and a man of science. He has but lately returned from a prolonged residence in Persia Georgia, and the Caucasus, and his published travels in those countries afford a most valuable source of information in relation to their natural history, inhabitants, religion, literature, &c., &c. These gentlemen intend to spend some three years on the American Continent, extending their researches as far south as Chili. We cordially commend them and their mission to the good offices of the press and people, and especially of all friends of science and literature.

SOMETHING NEW UNDER THE SUN.—In a late number of the Cherokee Advocate, there is published an order from Col. J. Drennon, the superintendent of Indian affairs, requiring all white persons residing in the Cherokee Nation, west of the State of Arkansas, to leave within thirty days from the 28th Sept. last, "except regularly licensed traders and the employers mentioned in their licenses, granted them by the Agent of the United States; and such others as may be regularly married to Cherokees, and who maintain a fair character for sobriety, industry and morality, and deport themselves in all respects in accordance with the intercourse law of the United States." Hereafter, it is stated, no white person will be allowed to tarry in the Nation except by permission from the Cherokee Agent, at the request of a respectable citizen, and then the applicant must file evidence of his character for sobriety, industry, and good morals. Thus it would seem that government under its necessity to protect our savage brethren against civilization.

WANTED.
1000 CORDS of Hemlock Bark, delivered soon, for which the highest price will be paid.
MARCENA THAYER.
Saint James, July 8th, 1852.

LIST of Letters remaining in the Post Office at Beaver Island for the quarter ending June 30th, 1852.

Benson, Joseph	McKinlay, Peter 3
Bowers, Philip A.	Martin, Samuel
Charter, Alexander 2	Morrison, Donald
Cheesman, Alanson	O'Donnell, Richard 2
Cortlet, John	Porter, Jackson
Conner, John	Radcliffe, John D.
Delong, Robert	Smith, Thomas
Doyle, Archibald	Whitney, C. J.
Fox, Squier H.	Watson, Mr. G.
Homer, George	Whipple, Mrs. M. A.
Johnson, Miss. A. 3	Young, Russell
Lobdell, David	Yarker, Wm.
McLean, William	

Persons calling for the above letters, will please say they are advertised.
121w DENNIS CHIDESTER, P. M.

TO LET.

SEVERAL Stores in which business is going on at a moderate rate, well located in Saint James. Possession given in one week after any Merchant in the place commences advertising. Terms easy.
Saint James, June 23d, 1852.

NAILS.

A Supply of Nails constantly on hand and very cheap for cash, next door south of the Tabernacle.
St. James June 23d 1852.

COMMISSIONER'S NOTICE.

ESTATE OF ABRAHAM WENDELL, DECEASED.
THE undersigned, having been duly appointed by the Judge of Probate in and for the county of Mackinac, in the State of Michigan, Commissioners to receive, examine and adjust all claims and demands of all persons against the estate of Abraham Wendell, late of said county, deceased; and six months from the fourth day of May, one thousand eight hundred and fifty-two, having been allowed by said Probate Court to the creditors of said estate to present their claims for examination and allowance, notice is hereby given that the said Commissioners will meet for the purpose of receiving, examining and adjusting all

claims against said estate at the office of J. P. King, in the village of Mackinac, on the first Thursday in October and November next; ensuing the date hereof; and all persons interested in the premises are requested to present their claims for adjustment within the period allowed, or they will be forever barred.
J. P. KING,
WM. M. JOHNSTON, Clerk.
Mackinac, May 25, 1852.

SHERIFF'S SALE.

BY virtue of one writ of Fieri Facias issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements of Thomas Bennett, to me directed and delivered, dated the tenth day of May 1852, I have levied on, seized and taken, all the right, title, and interest, of the said Thomas Bennett, in and to the following described piece of land, situated on Beaver Island in said County, to wit: the West half of the South West quarter of section thirty-five (35) Town thirty-nine (39) North, range ten (10) West, containing eighty (80) acres of land more or less.

Also lot no. three (3) in section thirty-five (35) Town thirty-nine (39) North, range ten (10) West, containing fifty-nine (59) and sixty-one hundredth acres of land, more or less; all which I shall expose to sale at public auction, to the highest bidder, at the law, directed, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852.

SHERIFF'S SALE.

BY virtue of one writ of Fieri Facias issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements of Peter McKinley and Daniel S. Wheelock, some directed and delivered, dated the tenth day of May, 1852, I have levied on, seized and taken, all the right, title, and interest of the said Peter McKinley and Daniel S. Wheelock, in and to the following described piece of land, situated on Beaver Island in said County, to wit: lot no. two (2) in section twenty-seven (27) Town thirty-nine (39) North, range ten (10) West, containing thirty-eight (38) and sixty-one hundredth acres of land, more or less.

Also the equal undivided half of lot no. three (3) in section twenty-seven (27) Town thirty-nine (39) North, range ten (10) West, containing thirty-three and a half (33 1/2) acres of land, more or less; the other half of said tract being owned as it is said by James J. Strong.

Also the equal undivided half of lot no. four (4) in section twenty-seven (27) Town thirty-nine (39) North, range ten (10) West, containing forty-five and a half (45 1/2) acres of land, more or less; the other half of said tract being owned as it is said by James J. Strong.

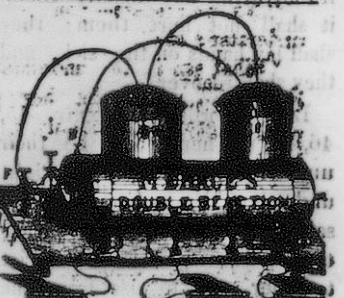
All which I shall sell at public auction to the highest bidder, as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852.

SHERIFF'S SALE.

BY virtue of one writ of Fieri Facias issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements of Thomas E. Dodge, to me directed and delivered, dated the tenth day of May 1852, I have levied on, seized and taken, all the right, title, and interest of the said Thomas E. Dodge in and to the following described piece of land situated on Beaver Island, in said County, and known as part of lot no. one (1) in section twenty-seven (27) Town thirty-nine (39) North, range ten (10) West, and bounded as follows, to wit: North by lands formerly conveyed by E. J. Moore to Galen B. Cole, twenty (20) rods; East by lands of E. J. Moore, eight (8) rods, South by lands of E. J. Moore, twenty (20) rods, and West by lands of E. J. Moore, eight (8) rods, being the same lot recently occupied by the said Thomas E. Dodge, and containing one acre of land, which I shall sell at public auction, to the highest bidder, as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852.



MOSES CHASE, MANUFACTURER OF COMMON AND IMPROVED SINGLE, DOUBLE AND TRIPLE COMPLEX REACTING GALVANO-ELECTRIC MAGNETIC TORPEDO MACHINES. For the Medical Faculty and Marine Service. Saint James, Beaver Island, Lake Michigan. March 6th, 1851.

BOARDING HOUSE, 1851. BY HENRY W. BARNES. Mackinac, Michigan, at the right of the Docks on Water Street. Board, 75 cts. per day. " 4.00 " week. or 3.50 per week by the season. Mackinac, April 24th, 1851.

MRS. PHILMOT. Next Door East of the Mission School House, will give lessons daily in the use of the PIANO and MELODEON. She will also (if sufficient encouragement is given) take pupils in the French Language. St. James, June 23d, 1852.

THE ACRES AND THE HANDS.

[The Hon. Mr. Florence, of Pennsylvania, in his speech in favor of the Homestead Law, when pending before the House of Representatives, introduced the following striking poem, from the pen of Duganne:]

"The earth is the Lord's, and the fulness thereof,"

Says God's most holy word;
The water hath fish, and the land hath flesh,
And the air hath many a bird;
And the soil is teeming o'er all the earth,
And the earth hath numberless lands;
Yet millions of hands want acres,
While millions of acres want hands.

Sunlight, and music, and glad some flowers,
Are over the earth spread wide;
And God gave these gifts to men—
To men who on earth abide.
Yet thousands are toiling in poisonous gloom,
And shackled with iron bands,
And millions of hands want acres,
And millions of acres want hands.

'Tis writ that "ye shall not muzzle the ox,
That treadeth out the corn,"
But, behold, ye shackle the poor man's hand;
That have all earth's burdens borne;
The land is the gift of a bounteous God,
And to labor his word commands;
Yet millions of hands want acres,
While millions of acres want hands.

Who hath ordained that the few should hoard
Their millions of useless gold,
And rob the earth of its fruits and flowers,
While profitless soil they hold?
Who hath ordained that the parchment scroll
Should fence round miles of land,
While millions of hands want acres,
And millions of acres want hands?

'Tis a glaring lie on th' face of day—
This robbery of men's rights—
'Tis a lie that the word of the Lord disowns,
'Tis a curse that burns and blights;
And 'twill burn and blight, till the people rise
And swear, while they break their bands,
That the hands shall henceforth have acres,
And the acres henceforth have hands.

From the Times and Seasons.

GOSPEL.

(Continued.)

When the Saviour gave commission to the apostles after his resurrection from the dead, he said unto them, as recorded by Matthew, xxviii. 19-20: "Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

Mark gives the following account of the commission given to the apostles, xvi. 15, 16, 17, 18. "And he said unto them, Go ye into all the world, and preach the gospel to every creature.—He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Luke records thus, xxiv. 45, 46, 47. "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

In the second chapter of the Acts of the apostles, we have account of their first acting on their commission, and of their making proclamation at Jerusalem: as, according to the Savior's command they were to begin at Jerusalem, so they did, and the account of that memorable day is recorded by Luke, in the second chapter of the Acts of the apos-

ties, 37th and 38th verses. After Peter, who was the speaker on that occasion, had convinced many of the Jews that they had crucified the Lord of glory, the people cried out, and said to him, and the rest of the apostles, "men and brethren, what shall we do?" Then Peter said unto them repent and be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you and to your children, and to all that are afar off; even as many as the Lord our God shall call." Let us put this account together, and we will have something exceedingly plain.—Matthew says that they were to go and teach all nations, baptizing them, with the promise that the Lord should be with them until the end of the world.—Mark tells what the teaching, mentioned by Matthew consisted in; that is, preaching the gospel, which he says they were to do to every creature in all the world, and to baptize them that believe, with a promise that the persons thus baptized should be saved: and also that signs should follow them that believe. Matthew says that they should go and teach all nations. Mark says that they should preach the gospel to every creature in all the world. So that there is no difference as to the extent of the commission given to the apostles. Matthew says that the Lord should be with them even to the end of the world, and Mark says that signs should follow them that believe. This doubtless was what Matthew meant by the Lord being with them till the end of the world; that is, by confirming the word with signs following. They both say that the people were to be baptized; but neither of them tell us what they were to be baptized for; only Mark says that the baptized should be saved. Luke throws some light on this subject: that is, that repentance and remission of sins should be preached among all nations. This compared with what Peter said on the day of Pentecost, makes this part of the commission very plain. He tells them to repent and be baptized every one of them in the name of the Lord Jesus, for the remission of sins, and they should receive the gift of the Holy Spirit. Mark says, that he that believeth and is baptized shall be saved.—Peter says that he shall receive the gift of the Holy Spirit. Matthew says that the Savior promised to be with his disciples always, even unto the end of the world. Mark says that signs were to follow them that believe. These two accounts, when put together, amount to this: the Lord promised to be with them, in all confirming the word to the believers by signs. Let us now put the whole account together, and see precisely what it was, that these men proclaimed to the world.

First they were to go into all the world, and teach the gospel to every creature, in the world. Second those who believed their proclamation, and repented of their sins, they were to baptize in the name of the Father

and of the Son, and of the Spirit, for the remission of their sins, with this promise, that they should receive the gift of the Holy Spirit, and prophesy, see visions, and dream dreams, and that in addition to these, signs should follow them—in the name of Jesus they should speak with serpents, and if they were to drink any deadly thing, it should not hurt them: they should lay hands upon the sick and they should recover: and to finish the whole of the promises made to them, the Lord was to be with them, and they should be saved. Seven things comprise the whole of the items of command and promise which they were to deliver to the world: First, faith—Second, repentance—Third, baptism—Fourth, remission—Fifth, the gift of the Holy Spirit—Sixth, power—Seventh, salvation and eternal life.

Let the reader compare Matthew xxviii. 19, 20, with Mark, xvi. 15, 16, 17, 18,—Luke xxiv. 45, 46, 47, 48, with the second chapter of the Acts of the apostles and he will be enabled to see and understand the apostolic commission without either priest or commentator.

Let it be particularly understood, that when the apostles spake of the gospel, that it was this scheme of things to which they alluded; for this was what they proclaimed, and this was what all the ancient saints believed, and received, and by which they were distinguished from all other people. When Paul says that if we, or an angel from heaven preach any other gospel than that which we have preached, let him be accursed; or if any man preach any other gospel than that which you have received let him be accursed, it is to the above mentioned proclamation, he alludes; for this is what he preached, and this is what the Galatians had received—not a part of it, but the whole of it—not one, or two or three, or four, or five, or even six items, and the other one left; but all seven, or else they would not receive the gospel Paul preached, and which the Galatians received, but another, which would not be another, but a perversion of the gospel of Christ.

There never ought to be a dispute in the world about what the gospel is among those who profess a belief in the bible; for if it is not told in the scriptures plainly, and without leaving it a matter of contention, the bible is not a safe guide, neither could any thinking man trust his salvation on its teaching, unless they were easily understood: for if the gospel is designed for the salvation of all men, it certainly ought to be very plain; for there are a great many in the world who cannot understand any thing, unless it is very plain and easy of understanding. There is no subject ever addressed to the understanding of man, that needs to be so plain and easy of comprehension as the gospel, if we may credit the persons who have promulgated it. They profess to have had a commission to proclaim it to every creature in all the world.

In taking so wide a range, there would be many persons of very weak capacities, who are not able to understand but very little, and that little must be exceedingly plain, or else they would not be able to understand it. There is no person who suffers his mind to reflect on the nature and design of the gospel, but will be led to see that it must be the plainest of all messages; for it was to effect every creature in all the world; and if so, it must be suited to their capacities to make it a scheme of mercy and benevolence; for if they could not understand it, it would be worse than folly to present it to them. This is one reason why so few either believe or embrace it. It is too simple and foolish, according to their estimation, to be of any consequence to them.

It was so considered in the days of the apostles who immediately followed the Savior; and to such an extent did this feeling prevail, that an apostle said, if a man would be wise he must become a fool: that is, to be wise, he must believe and practise those things which the world considered the most perfect foolishness, and too simple and degrading, to be believed, by any rational being. And yet, notwithstanding its foolishness and simplicity, it had power to save them that believed; for, says the apostle, the, or, in other words, this foolishness of God, is wiser than men, and this weakness of God is stronger than men: "For when, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." 1 Cor. i.

Or, by the foolishness of the gospel which he proclaimed, to save those that the world with all its wisdom, could not save: for after all the wise men of the world had said, or could say, and all the wisdom they had or could get, with it all, they could not know God. But the apostle, with the foolishness of his preaching, could make men acquainted with God. From what is said on this subject in the New Testament, we can see that such was the contempt in which the gospel was held in that age of the world, that a man of talents or understanding to profess to believe it and to receive it, was to expose himself to the certain contempt of the wise ones, so called—to expose himself to their bitterest feelings and severest contempt; even to so great an extent did those feelings prevail, until they that killed them thought that they were doing God's service; John xvi. 16; doubtless thinking that they were knaves and rascals, and not fit to live. Such were the feelings which existed in the minds of the people, in the days of Paul, Peter, John and James, in relation to the gospel which they preached, and such are the feelings which prevail now, both concerning the gospel and those who receive it.

(To be continued.)

"Well, George," asked a friend of a young lawyer, who had been admitted about a year, "how do you like your profession?" The reply was accompanied by a deep sigh, to suit the occasion. "My profession is much better than my practice."

Dirt.—There is no harm in having one's prejudices corrected, now and then:—

Old Dr. Cooper, of South Carolina, used to say to his students, "Don't be afraid of a little dirt, young gentlemen. What is dirt? Why nothing at all offensive, when chemically viewed. Rub a little alkali upon that 'dirty grease-spot' on your coat, and it undergoes a chemical change, and becomes soap. Now rub it with a little water, and it disappears; it is neither grease, soap, water, nor dirt. That is a very odorous pile of dirt you observe there. Well, scatter a little gypsum over it, and it is no longer dirty. Every thing you call dirt is worthy of your notice as students of chemistry. Analyze it! It will all separate into very clean elements. Dirt makes corn, corn makes bread and meat, and that makes a very sweet young lady that I saw one of you kissing last night. So after all, you were kissing dirt—particularly if she whitens her skin with chalk or fuller's earth. There's no telling, gentlemen, what is dirt."

Mourning.—"Black is the sign of mourning," says Rabelais, "because it is the color of darkness, which is melancholy and the opposite of white, which is the color of joy, of light, of happiness." The early poets asserted that souls after death, went into a dark and gloomy empire. Probably it is in consonance with this idea that they imagined black was the most congenial color for mourning. The Chinese and the Siamese choose white, conceiving that the dead become beneficent genii. In Turkey, mourning is composed of blue or violet; in Ethiopia, of gray, and at the time of the invasion of Peru by the Spaniards, the inhabitants of that country wore it of mouse color. Among the Japanese, white is the sign of mourning, and black of rejoicing. In Castile, mourning vestments were formerly of white serge. The Persians clothed in brown, and their whole family and all their animals were shaven. In Lycia the men wore female habiliments during the whole time of their mourning.

A negro boy about ten years of age, belonging to Charleston, S. C., being desirous of paying Wilmington a visit, got under the guard of the steamer Gladiator, just aft the wheel, and placing his feet on the spandyle of the boat, (a large beam near the water line, designed to keep the craft upright and steady,) clasping a brace which stood conveniently near, got over safely. The distance is about one hundred and seventy miles, and the night was quite tempestuous. On being asked whether he slept during the night, he replied, "Golly! no, massa; didn't have no time."

Most young men consider it a great misfortune to be born poor or not to have capital enough to establish themselves in business. This is a mistaken notion. So far from poverty being a misfortune to them, if we may judge from what we every day behold, it is really a blessing; the chance is more than ten to one against him who is left with a fortune.

A SAILOR'S REASONING.—A sailor being about to sail for India, a citizen asked him where his father died!

"In shipwreck."
"And where did your grandfather die?"
"As he was fleeing, a storm arose, and he, with his companions, perished."
"And your great-grandfather?"
"He also perished from shipwreck."

"Then, if I were you, I would never go to sea."
"Pray, my philosopher, where did your father die?"
"My father, grandfather, and great-grandfather died in bed."

"Then, if I were you, I would never go to bed," replied the son of Neptune.

CONTINUAL persevering advertising, if the subject be at all adapted to the tastes and wants of the public, is sure to be successful. It is an indisputable fact, that there is no instance of a well sustained adherence to a continued system of advertising ever failing of success.

A BETER.—There is a man in Wisconsin by the name of Atherton, who in one week in January last, thrashed four hundred bushels of wheat, three constables, and forty deputy sheriffs. Smart man that.

Dobbs says tailors would make splendid dragoons, they charge so.

What did a blind wood-sawyer take to restore his sight?
He took his horse, and saw.

The world is a workshop, and none but the wise know how to use the tools.

Is there a word in the English language which contains all the vowels? Unquestionably.

A HINT.—Make other men's shipwreck thy sea marks.

Why is a New York omnibus liable the heart of a flint? Because there is always room for another to be taken in.

A MAN OF SENSE.—A man being asked why he talked to himself, candidly answered, "Because I like to converse with a man of sense."

The four great evils of life are said to be—standing collars, stove pipe hats, tight boots and tobacco.

NORTHERN ISLANDER.

VOL. II.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JULY 15, 1852.

NO. 13.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.
Terms:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

COURTSHIP AND MARRIAGE CUSTOMS.

In Denmark marriage is only regarded as a mere civil contract among the privileged orders; among the lower ranks, a priest is necessary to render the marriage binding.

In Brittany very curious custom prevailed. In the bishopric of Leon, a gallant approaches a young girl without offering a word to her; he salutes her by taking off his hat, and then laying hold of the string or braid of her apron, beginning to twirl and roll it between his fingers. If the young woman interrupts him and draws the string away, it is an unfavorable sign, and he may try his fortune elsewhere; but if, on the contrary, she permits him to roll it to the end, he may reckon himself tolerably sure of favor.

In Cornouaille, the tailor is the important personage to whom the candidate for matrimony applies for a list of eligible girls.—Having selected one, the tailor at once proceeds to the maiden's father, carrying a wand of broom, (which gives him the title of Bazvalan, the name of the plant.) He is dressed for the occasion in official stockings, one of which is of a violet color and the other red, and with him is the suitor and his nearest relatives. Whilst the family chiefs are making their arrangements, and the lovers retire to the other end of the house, and discourse their own "sweet music." It is necessary that the engaged pair should put an hand themselves to the term of the negotiation. They approach, holding each other by the hand, to the table where their mutual parents or relatives are seated, when bread, wine, and brandy are brought in.

The young man and maiden eat with the same knife, and drink out of the same cup; and the day for union is then agreed upon. The bride makes her choice of a bridesmaid, and the gallant selects his groomsman, then, accompanied by the tailor with his white wand, they all together proceed to invite their relatives to the wedding. The ceremony takes place nearly always on Tuesday, in the house of the bride. Immediately the bridegroom enters the house, the brother, on the part of the bride's family, goes on his knees, and says a *pater* for the living, and a *de profundis* for the dead. Then he asks for the young maiden the blessings of the family. Mirth

and laughter is frequently interrupted by tears and sobs during this singular ritual. In some places it is customary for the mother to cut with scissors the end of the bride's sash.

After the wedding ceremony, comes the feast. At the end of each course, the music strikes up and the company distribute themselves to many amusements as wrestling, dancing, running, &c., as they tire running to the festive board. Midnight announces to the guests that it is time for retiring. The groomsman and the bridesmaid are the only strangers who remain of all who attended the wedding feast—These two are bound to put the bride and bridegroom with due solemnity to bed, and then retire singing the psalm "Veni Creator."

In some places they are often compelled to watch during the entire night in the chamber of the new married couple. In other districts they hold at the foot of the nuptial bed a lighted candle between the fingers, and do not withdraw till the flame reaches the palm of the hand, or until the servants bring a certain famous milk soup, in which crumbs of bread are sily attached together by a thread. Elsewhere the groomsman is bound during the whole of the night to throw nuts at the husband, who cracks, and gives the kernels to his bride.

In some parishes in the southern districts, as soon as the Bazvalan presents himself at a house, and stands on the threshold of the door, saluting those within, should it happen that no one invites him to enter, or the brands of the fire are standing upright when he does enter, or if the mistress takes a crepe (the species of pancake which is their ordinary food) and begins to toast it before the fire at the end of her fingers, it is a bad augury, and the Bazvalan has nothing to do but to retire as he came. He would be cautious also never to continue his journey if at setting out he meets a crow or a magpie; but should he hear the cooing of a turtle dove, and as soon as he reaches the house he is invited to enter, the match is in a fair way of success. He addresses the mother in a low tone, who communicates with her daughter; and consent being gained, the wedding is fixed to take place in a month. On the following Sunday evening, the betrothment is held at the priest's house; next morning at high mass the bans are published, after which poetical invitations are sent for the bridal. On the appointed day, at sunrise, the suitor and a joyous group assemble to conduct the bride to church. Bazvalan goes first to the door and sings verses to which another minstrel, employed by the bride, should reply. All the saints in the calendar are invoked for blessings—the bride's right hand is placed in that of her husband's—the ex-

change of rings is made as the Bazvalan mutters prayers, and eternal constancy is sworn.

In the province of Leon, in Spain, many persons would be frightened at the improvidence with which the peasants contract their unions. Many who leave service to be married, have not even a bed to lay their heads upon the first night, and often borrow a bed for a single day.

In Shoa, Abyssinia, a girl is reckoned according to the value of property; and if she is an heirless to a field, cow, or bedstead, is certain to add a husband to her list before many summers have passed over her head. The parties declare before witnesses, upon the life of the king, and that they intended to live happily together; and the property of both being produced, is carefully appraised. A mule, or an ass, a dollar, shield, and a sheaf of spears on the one side, are noted against the lady's stock of wheat, cotton and household gear; and the bargain being struck, the effects become joint property for a time, until some domestic difference occurs, and either, taking up their own, depart to seek a new mate.

In Switzerland, it is considered somewhat imprudent to marry without a good stock of cows, and many a wedding has been brought about by the "Kuhrehiha," or cow-song. This song is in the shape of a dialogue between a young drover, whose shoe pinches him, and a young maiden, who kindly lends him a pair of slippers to ease him.—Talking of slippers leads to a remark upon the pretty feet that had worn them, and, by an obvious train of thought, to the praise of other charms. The charms produce love, love an offer of marriage, and marriage mentioned, becomes a question of cows.

In most parts of Sweden, the fair betrothed is married about six o'clock in the evening, and immediately afterwards she is brought to the window; in which a number of lighted candles are placed, where she has to blush, (if she can,) and show herself till evening, an immense crowd being gathered below, having the privilege, according to vile custom, of demanding her to come forward, should she be absent a longer time than suits their notion of propriety.

The king of Senaar buys his wives by weight, and cares not how they look in the face, provided they are fat and solid.—With most of the Moorish tribes, corpulence and beauty are synonymous, and a woman of moderate pretensions must be one who cannot walk without a slave under each arm to support her, whilst a perfect beauty is a camel's load.

In Turkey a child between twelve or thirteen years of age is snatched from her parents, and consigned to the keeping of an insolent and ill mannered boy only a few years older. She must

herself have become a mother, before the rules of eastern etiquette—not, indeed, strictly observed—allow her to enjoy again a mother's converse. In the meantime, she remains generally under the guardianship of her mother-in-law, and is exposed to all the rudeness and caprice of her boy-husband. At times, if his victim shows no immediate signs of becoming a mother, he takes it into his head to repudiate her—in which case he returns to her parent's house, when she must wait for three months to see whether her husband is pleased to repeat his precipitate conduct, and demand her back. Twice the husband may repudiate his wife, but after the third time he cannot, by the laws of Islamism, receive her again, and she may become the wife of another.

When a Turk decides upon taking a wife, his female friends inspect the pedigree and personal qualifications of the intended bride. Her hair is shaken up and combed to show that it is her own; her mouth is examined for false teeth; and her cheeks and eyebrows are well scrubbed, that any coloring matter may be removed. The day before the marriage, the bride goes to the bath, and is washed by three or four women. The ceremony is so solemn that her nearest relations walk before her with lighted torches in their hands. In the wedding procession, the bride rides with a veil over her face, accompanied by her servants, who make a great clamor, and pretend, as in the case of Jephthah's daughter, to lament her loss.—The Turks may marry their sisters, provided they begin with the eldest; for if they begin with the youngest, they cannot marry the others. He is allowed four lawful wives.

When the Persians make love, they use many stratagems to convince their mistresses that they are faithful. In the ardor of their affection, they burn themselves on some parts of the body by setting fire to their clothes, and take care that the scorching be on a part that is visible, and in this state they present themselves to the object of their affections. If they accept them, the ladies are always careful to furnish these ardent lovers with fillets and scarfs of silk to bind up the wounds which they have received in the wars of the "God of Love;" and they are most esteemed who put themselves to the greatest pain.

The Persians marry many wives, which they may part with. The nobility have as many as they please, but the commonality exceed not seven. When the day is appointed for the marriage of a great man, the relations and friends meet in his house, dressed in his livery. If they are not particular friends, they dress as they please, and always as fine as they can. When it is bed time, two men conduct him to

the bride's chamber, she entering by another door. The company in the meantime continue dancing. Should the man be not satisfied with his bride, he often rejects her in the presence of the company, after he has given her a sum of money, and her relations instantly depart with her.

THE WAY SHE TURNED HIM.

The most bigotted and unreasonable party man I ever met was Jack D., now a prosperous and influential attorney in S. county, in this State.

At the hour of which I am writing, he was a red hot democrat, and his chief pleasures seemed to consist in making the fact as notorious as possible to the world. Such was Jack D. at the time of our story, acknowledged on every side as a firm and incorruptible democrat. But, alas! let us, however, not anticipate—but to our story.

One unlucky day Jack met at the house of a friend, a young lady of great personal beauty and accomplishments. Attracted by her loveliness, and captivated by her intelligence, he became assiduous in attention, forgot his "principles," and without inquiring what might be the political preferences of his "lady love," imprudently proposed, was accepted, and they were married.

The wedding was over, the guests had departed, and they had retired to their chamber, and were snugly ensconced in bed, when Jack, in the course of a quiet conversation with his wife, unwittingly alluded to his favorite subject, by casually speaking of himself as being a democrat.

"What!" exclaimed she, turning sharply and suddenly towards him, "are you a democrat?"

"Yes, madam," replied Jack, delighted with the idea of having a patient listener to his long restrained oratory. "Yes, madam, I am a democrat, attached to the principles of the great progressive party; a regular *out and out*, double-dyed and twisted in the wool."

"Just double and twist yourself out of this bed, then," interrupted his wife. "I am a whig, I am, and will never sleep with any man professing the abominable doctrines you do."

Jack was speechless from absolute amazement. That the very wife of his bosom should prove a traitor was horrible—she must be jesting. He remonstrated—in vain—tried persuasion—'twas useless—entreaty—'twas no go. She was in sober earnest, and the only alternative left him was a prompt renunciation of his heresy, or a separate bed in another room. Jack did not hesitate. To abjure the great and established doctrines of his party, to renounce his allegiance to that faith that had become identified with his very being, to the mere whim and caprice of a woman, was utterly ridiculous and absurd, and he

threw himself from the bed and prepared to quit the room.

As he was leaving the door his wife screamed out to him, "I say, my dear, when you recant your heresy and repent your past errors, just knock at my door, and perhaps I will let you in." The door was violently slammed, and Jack proceeded wrathfully in quest of another apartment. A sense of insulted dignity, and a firm conviction that he was a martyr in the "right cause," strengthened his pride, and he resolved to hold out until he forced his wife into a capitulation.

In the morning she met him as if nothing had happened, but whenever Jack ventured to allude to the rupture of the night previous, there was a "laughing devil" in her eye, which bespoke her power and extinguished hope. A second time he repaired to his lonely couch, and a second time he called up his pride to support him in the struggle which he now found was getting desperate.

The second day was a repetition of the first—no allusion was made to the forbidden subject, on either side. There was a look of quiet happiness and cheerfulness about his wife, that puzzled Jack sorely, and he felt that all idea of forcing her into a surrender must be abandoned.

A third night he was alone with his thoughts. His reflections were more serious and composed than on the previous night. What they were, of course, were known to himself, but they seemed to result in something decided, for about midnight three distinct raps were made at his wife's door. No answer, and the signal was repeated in a louder tone; still, all was silent, and a third time the door shook with violent attacks from the outside.

"Who's there?" cried the voice of his wife, as if just aroused from a deep sleep.

"It's me, my dear, and perhaps a little the best whig you ever did see!"

The revolution in his opinions was radical and permanent. He removed to another country, became popular, offered himself as a candidate on the whig ticket for the Legislature, was elected, and for several sessions represented his adopted country as a firm and decided whig.

BEFORE AND AFTER MARRIAGE.

Here is a before-and-after-marriage anecdote that we commend to the attention of all those who are dissatisfied with their lives of "single blessedness":—

"Dearest Ellen, do you love me?" asked Dr. Beeswax of the pretty little Miss Willow, a few weeks before marriage.

"Aye, better than life, better than home; you are my very soul; parted from you, I should wither and decay, like the flowers in autumn."

Said the doctor in reply, "I swear you are to me an angel; none so peerless as you. May my tongue cleave to the roof of my mouth, if I ever crossly speak to you."

After the doctor had been married six months, the following confab might have been heard between him and Mrs. Beeswax:—

"Ellen, why don't you get up? You are decidedly the laziest woman I ever saw. There's not starch enough in my dicky, and it's no use of talking to you. I don't believe you'd wash your face, if it wasn't for shame's sake."

"There you go again, you cruel brute; always flying at me.—I lead the life of a dog, and will go home to mother."

"Go, and good riddance to bad rubbish!"

"Don't talk so to me, sir! I won't stand it; take that!" and Mrs. Beeswax, jumping out of bed, caught up a cricket to throw at the old gentleman's head.—The doctor ran down stairs at a 2:40 pace.

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,

THURSDAY, JULY 15, 1852.

Our Conference the commencement of which we noticed in the last no., continued its session till Sunday evening, one day longer than was expected. The congregation was larger than anticipated, and faith and a most exemplary union prevailed. It was a most happy season, marred only by the necessity of dropping from the quorum of the Twelve three members, Graham, Blakeslee, and Savage, who have not worked a faithful ministry.

The quorum of the seventy was re-organized. A large mission was sent to Iowa, one will go soon to Illinois and another to Wisconsin. The prospects from abroad are cheering.

We advise all gentlemen who are under the necessity of travelling on the Steamer J. D. Morton to hire some clown to go along as company for the officers. It would not be amiss for such as have anything valuable aboard to take a few handsome boxes of—nothing valuable, for the accommodation of the thieves employed on board. Persons taking this precaution may be assured that when they get ashore they will be satisfied to keep off that boat, even though the Capt. may have gone a dozen miles out of his way to land them so far from where they wished to stop, in violation of express contract.—Northern Islander, June 21.

To any person who is at all acquainted with the peculiarities of the Mormons, (of which sect the Northern Islander is the organ) it were needless to make an explanation or attempt a reply to the above article. Within a few months our citizens have seen several families who have been driven from Beaver Island, in a state of destitution and misery, by the so called "Latter Day Saints," because they refused to affiliate with Mormonism, and refused to be participants in the crimes and enormities which have signalized the course of the followers of James J. Strang, and shocked the moral sense of the entire country. In addition to this, the murder of BENNETT, the abuse of the authorities of the United States, the plundering of the Fishermen upon the shores of Green Bay and Lake Michigan, and, more important than all, the investiture of that arrant hypocrite Strang, with a kingly diadem, are all too fresh in the memory to be passed over as an idle tale, or a fictitious romance.

With the officers of the Steamer Julius D. Nelson, it has been our good fortune to become intimately acquainted; and from the owner, (J. B. CLARK, Esq., of Detroit,) to the most inefficient deck hand, we have yet to hear the first cause of well founded complaint. Gentlemen, accommodating and attentive to their passengers and the public—generous and humane to the poor and destitute—it seems impossible that even the miserable Mormons should find cause of complaint. We will not particularize, in alluding to the *Morton*; the travelling public have experienced so much of the kind disposition of each and all, that such a course is impossible.

But, to return to the *Mormons*: whatever they touch seems to become defiled; whatever they land speedily receives the condemnation of the virtuous and meritorious. This cannot be without cause. We fear the atrocious acts of this band of miscreants will, ere long provoke a recurrence of the scenes of Nauvoo, where they were driven forth, by the uprising of an injured State, to seek refuge in dark and noisome places, or doomed to carnage and death.

For such open and undisguised violators of the Laws of the Land, there can be no punishment too severe—no penalty too adequate.

The time is coming when a collision will take place, unless they abandon their nefarious practices, and abominable crimes.—Green Bay Spectator, July, 13.

We presume that during the trip of the *Morton* next preceding the issue of the above defence of the officers of that boat, no gentleman had cause of complaint. The Swiss editor of the *Spectator* was aboard, and the officers had their proper associate, and of course let gentlemen alone. Mr. Strang, who happened to be aboard, (and finding the buffoon already engaged, had no occasion to hire one,) and J. B. Clark, Esq., the proprietor, whose gentlemanly conduct has never yet been questioned, at least in this quarter, found ample leisure to enjoy themselves, and were not troubled even at table with the presence of the Capt., who took umbrage at his employer for thinking he owed an apology to the Mormons for his brutality to them.

To some it may seem a little singular that since a Whig administration has taken the "land of miscreants who were DRIVEN FORTH FROM NAUVOO by the UP-RISING OF AN INJURED STATE, to seek REFUGE IN DARK and NOISOME PLACES, or doomed to CARNAGE and DEATH," and not only erected them into a territory of the United States, with full legislative and judicial powers, but appointed their very leaders to such high and honorable offices as Governor of a Territory, Judges of the U. S. District Courts, U. S. Marshals, &c., a genuine Whig editor should be quite so ready to hold them up to the HATRED and DETESTATION of mankind.

Traitor to one, traitor to all. Who will be surprised that the Democrat who publishes a Whig paper on speculation, should also give a Whig administration a most scathing rebuke, on pretence of only pandering to popular prejudice against a peculiar faith?

Thus the editor says, "within a few months our citizens have seen several families who have been driven from Beaver Island in a state of destitution and misery, by the so called 'Latter Day Saints.'" If there was one word of truth in this, it would but be the beginning of the fulfillment of that scripture which says, "reward her as she rewarded you." Rev. xviii. 6. For we have not forgotten that 10,000 of these "Latter Day Saints" were driven in destitution, poverty and want from the State of Missouri, without so much as being accused of a crime.

The public meeting at Independence, Mo., which decreed the expulsion of the Latter Day Saints, put forth their manifesto giving their reasons for doing so, in which they acknowledged that no crime against the law was laid to their charge. And this fact stands on the record of the Legislature of Missouri, and of the Senate of the United States.

And we, with the *Spectator*, remember full well that 25,000 of these Latter Day Saints have also been driven in destitution, poverty and want from the State of Illinois, leaving behind them the ruins of the most populous city in the State, and \$5,000,000 worth of lands, of which they were robbed to enrich their spoilers.

Not satisfied with murdering, banishing and plundering, they have endeavored to palliate these crimes, which, in a country less corrupted, would have made their perpetrators dreaded and hated of all men, by accusing their victims of the crimes in which themselves are steeped.

So far as bears upon the controversy between us and the *Spectator*, he may have these accusations, true or false, just as suits him. If they are true, he can never get over the fact that a WHIG ADMINISTRATION gave the offices of Governor, U. S. Marshal and Judges of the U. S. District Courts to five of the ring leaders of these miscreants, and if they are false, then the *Spectator* is the mere, open, cool, unprovoked advocate of banishment, robbery, murder, and all the horrors of civil war, as a mere punishment for religious faith.

If there are any persons who have been driven from here in poverty and want, they came to want by drunkenness, and by spending their time and money in trying to drive off the Latter Day Saints. The pit they dug for us they have fallen into, and there has been no driving except by sending officers of the law to arrest them for their perjuries and their thefts. If this is driving men off, we intend to keep at it, and the editors of the *Spectator* are welcome to keep them company. Fit associates they are.

The *Spectator* has never yet found time and cause to deprecate the murder of Joseph and Hyrum Smith—men upon whom the stain of no crime has ever yet been fixed—arrested without legal authority—upon a complaint founded on open unblushing perjury; avowedly as a mere pretence to keep them till the mob could get ready for its deed of blood—thrust in prison after they had given legal bail—a guard set over them to protect them: from the mob, every one of whom was notoriously engaged in the plan for their murder; and then 250 armed men engaged in the dastardly deed of slaying two men in prison.

Had they been the vilest pirates who ever roved and crimsoned the dark blue sea, all the earth should have blanched at the thought of a deed so bloody; so dastardly cruel. Being holy men—prophets of God—the *Spectator* can see no crime there.

But when Thomas Bennett, a thief with a fame as broad as the Mackinac fisheries, a felon escaped from Ireland to pirate upon the French and Indians here, instead of wearing a ball and chain in the penal colony of New South Wales, sets the law of the State at defiance, and a spirited public officer is obliged for the safety of the lives and property of simple countrymen, to go fifty miles from home to prosecute him, and compels the Mormons under legal penalties to join the posse for his arrest; and they, after he has fired on them three times, and shot the officer down, return the fire and kill him,—they are cruel murderers. It is thus the *Spectator* judges the conduct of men. God grant, it may never speak well of us. Better all our persecutions, than the accursed praise of so foul a heart.

But the Mormons have "abused the authorities of the U. S." What we have said, we have said, and we will not abate one jot.—George C. Bates, late U. S. District Attorney for the District of Michigan, obtained twelve indictments, each against nine different individuals, for cutting timber on United States lands, and Mr. Strang held at the same time an official letter from Mr. Bates, giving permission to cut the timber, and assuring him that there would be no prosecution and that no vessels would be seized for carrying it to market. And Mr. Strang "kept the document," and had the pleasure of exhibiting it among Bates' admirers in Detroit, while the prosecution was pending.

Geo. C. Bates prosecuted 13 Mormons on a charge of mail robbery, through a trial of two weeks continuance, at the expense of many thousand dollars, sending a national vessel 500 miles for witnesses, after expressing the deliberate opinion that the accusation was founded in mere unmitigated perjury.—Not merely that no robbery was committed nor attempted, but that the men who pretended the attempt had been made on them did not so much as have a mail in custody. And that he did make such declarations we can prove by gentlemen holding commissions under the U. S. Government. Worse than that, we can prove that he suborned witnesses with government funds to commit perjury in support of such a prosecution. And this only opens the top of his budget. We will go to the bottom of it whenever and wherever he pleases.

Charles H. Knox, late U. S. Marshal for the District of Mich., not satisfied with common measures to obtain false testimony against us, went to one of the interior counties and took a prisoner charged with stealing a large amount of property, who had spent a few weeks here, and carried him to the Detroit jail, where he was confined separate from all other prisoners, and pressed from day to day to swear that he had "heard Mr. Strang say he sent men to rob the mail," with the promise that if he would do so he should be set at large, and no further prosecuted, and threatened in the alternate with the most relentless and vindictive prosecution.

Knox and Bates visited him, and labored with him from time to time; and when he finally refused Knox thrust him in the cell with violence, saying, you will go back to —, and from there to Jackson. His guilt is very doubtful. But Knox had his revenge. He is in the Jackson State Prison for the crime of refusing to commit perjury.—Knox is dead. But death cannot sanctify such deeds. We saw Knox accused of this crime in the U. S. Court room, and the witnesses named to him by whom it would be proved, and he could not answer a word. He shielded himself by the fact that he had already made the Mormons too poor to prosecute him. Public funds run like water only when the innocent are to suffer.

But the Mormons are accused

of "plundering the fishermen upon the shores of Green Bay and Lake Michigan." If there was one word of truth in this accusation it would be but the law of reprisals, which prevails and has been practised by all the nations of the earth.

Is it not a little singular that just at the moment a Mormon colony landed here all the fishermen for hundreds of miles around, among whom previously thieving was a daily occurrence, reformed and became perfectly honest? There have been a multitude of cases where property has been stolen and the theft laid to the charge of the Mormons; but in every single instance, without a solitary exception, when the property was found, it was in the hands of Gentile fishermen. In a number of cases which occur vividly to our recollection, the thief himself has been among the most violent in accusing the Mormons, and has made a mantle broad enough to conceal and escape with his prey.

We will undertake to furnish to any gentleman a catalogue of 100 cases occurring in the last 3 years where stolen property has been found in the hands of fishermen. And we defy any man on the face of the broad earth to show a case within the whole region of the fisheries where it has been found in the hands of the Mormons. If the fishermen are willing to be forever plundered without redress, let them continue to lay it to the Mormons, while the spoil is laying in the houses of their neighbors. We can stand it as long as they can. When our property is stolen, we go to the fishermen for it and find it, because it is there. When theirs is stolen they go howling about the Mormons, and don't find it, because it is among their nearer neighbors.

But the Spectator has pondered on Mormonism so much that he has turned prophet, and proclaims in the name of his God that the scenes at Nauvoo will recur again; that banishment, carnage and death will be meted out to us here, as there by a band of murderous robbers, setting all law and all authority at defiance.

Well, Mr. Spectator, bring them on whenever you dare. We do not know but the blood of prophets, saints and martyrs may be upon your hands as well as others. There are many here who have been imprisoned, and possibly may be murdered for the witness of Jesus and the word of God. But if it must be so, let it be upon us, and not upon our children. We count not our lives dear unto us.

The Mormon King and nine in ten of his subjects live in houses without locks, or bolts, or bars. They have wooden latches, and the strings are not pulled in of nights. But we understand what such predictions; such apologies for lawless violence mean; and if you have the remotest idea of invoking the power of mobs against us, we say again, try it if you dare; and if you be the ninth part of a man, stop talking about it, and come and strike the blow now; and cursed be he who first shall say, enough.

We want to see the man who

dare bring a mob against the Mormons, or the town or city that dare send one or suffer one to leave its portals, on such an errand. Bring all Green Bay, and join with you all the thieves in the lakes, take the Morton for your flag ship, and its Capt. for your admiral, and the widows and orphans shall ask us, when, where, and how God's justice was meted to you.

The Propeller Lady of the Lake on her last trip up took from here 20 passengers; most of them Elders going west to proclaim the Gospel of the Kingdom. Half as many more are waiting a passage by the next boat.

Mr. ———, U. S. Indian Agent, called here about a week since on a tour visiting the different bands at their homes. We think the practice, if kept up and in the hands of an honest officer, such as he seems to be, would result in much good, and the reform of many abuses.

ACCIDENT—While the Propeller Lady of the Lake was lying at the wharf of F. Johnson & Co., a deck hand fell overboard, and sunk the second time. Fortunately he was rescued.

The fisheries are beginning to produce well. The quantity of fish coming is great, and traders are making prices rule high—\$7 and \$8 is paid at the fisheries.

DISTINGUISHED VISITORS.—The celebrated Indian Chief Shabbona, his son, and suite, were at this place last Wednesday, on his return to Illinois. Shabbona is a native of this region, an Ottawa by birth, but for many years a distinguished and influential Chief of the Indians residing in Illinois. Shabbona's influence prevented most of the Indians in central and northern Illinois joining in the Sac and Fox war. Notwithstanding this fact, at the conclusion of peace, Shabbona's band, with all the tribes in the region were compelled to sell their lands to the whites. Shabbona, as an especial mark of gratitude, was allowed to reserve a large portion of the grove that bears his name; but three years ago, without any notice to him, and without any pretence of right, the U. S. sold out his reserve, and to this day he has been unable to obtain any redress. His relatives are in this neighborhood. After an absence of 57 years, during which he has by his wisdom and the arts of peace risen among strangers to be the ruler of a powerful tribe, and lived to see them annihilated by the christian vices, we bid him welcome back here, to end his days in peace.

THE OUTCAST CHILDREN.

NEW YORK, June 24th, 1852. "The astounding facts that more than one-fourth of the entire number committed to prison, and that nearly one-half of these charged with petty offences against person and property had not attained the age of twenty-one years, call loudly for the adoption of some measure, that may stay the progress of these cadets of crime."—Report from the Warden of the City Prison, Jan. 1, 1852.

"Of the higher grades of felony, four-fifths of the complaints examined have been against minors, and full two-thirds of all the complaints for crime acted on during the term have been against persons between the ages of fourteen and twenty-one."—Presentment of the Grand Jury—New York, 1852.

Out of 16,000 criminals com-

mitted to the Tombs this last year, over 4,000 were under twenty-one years of age! And of these about 800 were between the ages of nine and fifteen!

Of the 2,400 thieves confined there, 1,100 were under twenty-one, and some 600 under fifteen.

But hear Mr. Matsell on this subject, in his report of 1850:—

"Reports have been made to me from the Captains of (11) Patrol Districts, from which it appears that the enormous number of 2,955 children are engaged in these Wards alone, as above described, [i. e. in pilfering, prostitution, begging and immoralities of the most loathsome description.] And of these two-thirds are females between eight and sixteen years of age! This estimate, I believe, to be far short of the number engaged."

Mr. Matsell then reckons up the various classes of vagrant children in this city, making the whole number about ten thousand. Mr. M. thinks the above would be a low estimate the present year.

One more text, and not without its pathos, too:—

"The bodies of two boys were found yesterday morning, in the ruins of the fire in Hammer st. The names of the deceased are unknown, and it is probable that they will not be identified, as they are thought to be lads who had no home, but wandered about the City in the daytime, and at night slept in stables, carts or elsewhere."—Tribune, June 12.

Is our most christian community aware of all this? A mighty multitude growing up among us, of child-thieves and of prostitutes who are scarce out of their leading-strings. Children, numbering by the thousands, who have no home, and "sleep in stables, or carts, or elsewhere;" who are without friends, except an occasional employer, selling them, body and soul, for gain; who were never in a school; who do not know how to read; who never heard of the Bible, and whose life is steeped in disgusting crime and pollution?

The writer of this has been engaged of late in visiting our city prisons, and in giving his aid to those gentlemen who are laboring among this class of vagrant children—and he had no conception before of the fearful extent of this evil. These young outcasts and vagabonds crowd every filthy lane and alley of the city; they infest the piers, till, though thousands of dollars are lost by their petty pilfering, neither police nor owners can do anything against them; they fill the lowest cellars with their precocious debauchery and drunkenness; the jails, station-houses and prisons are packed with them, till the Warden of the City Prison very sensibly says, in the report above quoted: "As it is now, the moral welfare of the delinquents and the interests of society would be better served by dismissing the charges against them than by placing them here under the instruction of able and experienced professors of iniquity."

We have seen girls, scarce fourteen years of age, festering with disease in the wards of the syphilitic Hospital of Blackwell's Island; and each day boys and girls are brought on criminal charges before our Police Courts, who in other grades of society would be still in the nursery.

Mr. Matsell informs us that one of the most common of the vile offenses of the city, and one which the Police regulations can seldom reach, is the employment, by old villains, of little girls, to

go forth in numbers, and bring in a rich harvest of wages, by submitting to the most debasing pollution.

All this in our most Christian City of New York!

During the last two years the writer of this has had some considerable opportunity of observing the degradation of Europe, and to him it is sadly ominous of evil that our future society rests on such a basis of guilt and wretchedness. There is nothing in Europe worse than the black side of New York. The lanes of Liverpool, Westminster and St. Giles; the faubourgs of the Seine, and the suburbs of Vienna, do not any of them present an aspect of such unmingled poverty and unchecked vice as our lowest Wards.

And be it remembered with this fearful addition,—our proletariat, our outcasts and vagrants are our voters, our future citizens,—almost our legislators.

But the saddest aspect to this, is, that it should begin so with children.

Did any of your readers ever enter one of the vagrant schools now being started in the City? You would be surprised. There are no keener and shrewder faces often than those of the vagabond boys of a large city. But they are so old. The furrows of passion, the stamps of disease and want, where there should be the smooth bloom of childhood.—The eye, which should be brightened with boyish merriment, cunning, glassy, heavy.

Look at this Christian men!—We talk of labor among "Heathens," and give generously for it, but there are no Heathen like the boys of the Five Points.—Boys with the sharpness, the untiring energy of our American character, and with the tremendous passions and ungoverned vices of savages. It is easy to talk severely of "resisting temptation" and to pack these boys away to the prisons and workhouses.—Temptation! For them, it has been incessant and infinite to evil. An organization inclining to crime: the lessons of childhood—debauchery and drunkenness; home—a filthy cellar; curses and blows, hard talk and worse practice, want and filth—the influences working on the ripening mind and body. These, the vagrant's advantages for "resisting temptation!"

WORK—means of livelihood—a home, are the first things for these children. Preaching and tracts are of little use to the girl who has not where to lay her head, except in a brothel, or to the boy, who can only keep himself from starvation by stealing. No duty to the suffering or the guilty anywhere, can for a moment compete with ours to these outcast children at our doors—the children of our kinsfolk—the future citizens of our country.

C. L. BRACE.

WANTED,
1000 CORDS of Hemlock Bark, delivered soon, for which the highest price will be paid.
MARCENA THAYER.
Saint James, July 8th, 1852. 12f.

NAILS.
A Supply of Nails constantly on hand and very cheap for cash, next door south of the Tabernacle.
St. James June 23d 1852. 10f.

CHEAPER THAN THE CHEAPEST.
J. M. WAIT will sell dry goods and groceries cheaper than any other man on the Island, for cash or ready pay, at the North-West Co. house.
Beaver Island, July 14, 1852. 13—3w.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements, of Thomas Bennett, to me directed and delivered, dated the tenth day of May 1852, I have levied on, seized and taken all the right, title, and interest, of the said Thomas Bennett, in and to the following described pieces and parcels of land, situated on Beaver Island in said County to wit: the West half, of the South West quarter of section thirty-five, (35) Town thirty-nine (39) North, range ten (10) West, containing eighty (80) acres of land more or less.

Also lot no. three, (3) in section thirty-five, (35) Town thirty-nine (39) North, range ten (10) West, containing fifty-nine (59) and sixty-one hundredth acres of land, more or less; all which I shall expose to sale at public auction, to the highest bidder as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9—6w.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements of Peter McKinley and Daniel S. Wheelock, to me directed and delivered, dated the tenth day of May, 1852, I have levied on, seized and taken, all the right, title and interest of the said Peter McKinley in and to the following described pieces and parcels of land, situated on Beaver Island in said County, to wit: lot no. two, in section twenty-six, (26) Town thirty-nine (39) North, range ten (10) West, containing thirty-eight (38) and sixty-one hundredth acres of land, more or less.

Also the equal undivided half of lot no. three, (3) in section twenty-seven, (27) Town thirty-nine (39) North, range ten (10) West, containing thirty-three and a half (33 1/2) acres of land, more or less, the other half of said tract being owned as it is said by James J. Strang.

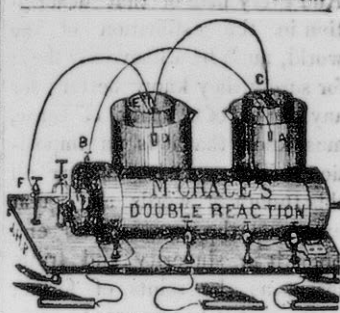
Also the equal undivided half of lot no. four, (4) in section twenty-seven, (27) Town thirty-nine (39) North, range ten (10) West, containing forty-five and a half (45 1/2) acres of land, more or less; the other half of said tract being owned as it is said by Erasmus Miller, all which I shall sell at public auction to the highest bidder, as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9—6w.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements of Thomas E. Dodge, to me directed and delivered, dated the tenth day of May 1852, I have levied on, seized and taken, all the right, title, and interest of the said Thomas E. Dodge in and to the following described piece or parcel of land situated on Beaver Island, in said County, and known as part of lot no. one, (1) in section twenty-seven, (27) Town thirty-nine (39) North, range ten (10) West, and bounded as follows, to wit: North by lands formerly conveyed by Eri J. Moore, to Galen B. Cole, twenty (20) rods, East by Beaver Harbor, eight (8) rods, South by lands of Eri J. Moore, twenty (20) rods, and West by lands of Eri J. Moore, eight (8) rods, being the same lot recently occupied by the said Thomas E. Dodge, and containing one acre of land, which I shall sell at public auction, to the highest bidder, as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9—6w.



MOSES CHASE,
MANUFACTURER OF COMMON AND IMPROVED SINGLE, DOUBLE AND TRIPLE COMPLEX, RE-ACTING, GALVANO-ELECTRO, MAGNETIC TORPEDO MACHINES.
For the Medical Faculty and the Scientific, Saint James, Beaver Island, Lake Mich.
March 6th, 1851. 40f.

1851. BOARDING HOUSE, 1851.
BY HENRY W. GRANGER,
Mackinac, Michigan, at the right of the Docks on Water street.
Board, 75 cts. per day.
" 4.00 " week.
or, 3.50 per week by the season.
Mackinac, April 24th, 1851. 60f.

MRS. PHILMOT,
NEXT Door East of the Mission School House, will give lessons daily in the use of the PIANO and MELODEON.
She will also (if sufficient encouragement is given) take a class in the GERMAN LANGUAGE.
St. James, June 23d, 1852. 10f.

TO LET,
SEVERAL STORES in which business is going on at a moderate rate, well located in Saint James. Possession given in one week after any Merchant in the place commences advertising. Terms easy.
Saint James, June 23d, 1852. 10f.
WHOEVER has borrowed of me "Robertson's East and West Indies," will do a great kindness by returning it.
JAS. J. STRANG,
Beaver Island, July 14, 1852. 13f.

"NO."

Would ye learn the bravest thing
That man can never do?
Would ye be an uncrowned king,
Absolute and true?
Would ye seek to emulate
All we learn in story,
Of the moral just and great,
Rich in real glory?
Would ye lose much bitter care
In your lot below?
Bravely speak out when and where
'Tis right to utter "No."

Learn to speak this little word
In its proper place—
Let not timid doubt be heard,
Clothed with sceptic grace.
Let thy lips, without disguise,
Boldly pour it out;
Though a thousand dulcet lies
Keep hovering about.
For be sure our hearts would lose
Future years of woe,
If our courage could refuse
The present hour with "No."

When temptation's form would lead
To some pleasant wrong—
When she tunes her hollow reed
To the ayen's song—
When she offers bribe, and smile,
And our conscience feels
There is naught but shining guile
In the gifts she deals—
Then, Oh! then let courage rise
To its strongest flow;
Show that ye are brave as wise,
And firmly answer "No."

Men with godly spirits blest,
Willing to do right,
Yet who stand with wavering breast
Beneath Persuasion's might,
When companions seek to taunt
Judgment into sin;
When the loud laugh fain would daunt
Your better voice within,
Oh! be sure you'll never meet
More insidious foe;
But strike the coward to your feet,
By Reason's watchword, "No."

Few have learnt to speak this word
When it should be spoken,
Resolution is deferred,
Vows to virtue broken.
More of virtue is required
This one word to say,
Than to stand where shots are fired
In the battle fray.
Use it fully, and ye'll see
Many a lot below,
May be schooled and nobly ruled
By power to utter "No."

From the Times and Seasons.

GOSPEL.

(Continued.)

Since the coming forth of the everlasting gospel, contained in the book of Mormon, the very same feeling prevails among the would be wise ones. It is called a "simple and a foolish mess!" too simple to be believed or received by any person of sense. And every man of that description in the estimation of the world, must be a knave, say they; for surely they know better; for any person of a spark of sense, must know that it is an imposition. But notwithstanding all this tumult of words and great exertions, the persons who embrace it in sincerity and truth, learn, as the saints of former years, that it has power to save; and that the foolishness of God is wiser than man, and the weakness of God stronger than men: God saves them that believe: And as this last proclamation has the same effect on the enemies of God in those days, as the former proclamation had in the former days, so this last proclamation has the same effect on those who receive it, as the former had on those who received it, and the same fruit follows. They receive the same spirit, and that spirit brings forth the same fruit, at one age, that it did at another; and the same gospel will always secure the same blessings to those who receive it.

Upon this subject there appears to be something very strange to me, in the world; it is this: all men who believe, or who pro-

less to believe, in the gospel, say that as far as the gospel proposes eternal blessings, they will be enjoyed by all who receive it, but as to the blessings proposed to be enjoyed by the saints in the flesh, these are limited to a few individuals, or a few individual churches. The fruits of the spirit which were brought forth in former days, notwithstanding they were the effects of receiving the gospel, were limited to a small period of the world; for though men receive the same gospel now, yet these fruits have ceased; but still the eternal blessings are the same: they will all get to the same heaven, and rejoice in the same glory. It matters not how much they may differ in this world, they will be all alike there.

The great query with me is this, how can the gospel still have power to save in the kingdom of glory, since it has lost its power on earth? Those who were saved by it in former days, and made meet to be partakers of the inheritance of the saints in light, were made partakers of its power on earth; and we have no account of its saving any in the heavenly kingdom, only those who were made partakers of its power on earth. But according to the opinions of the world, it has lost its power on earth, but still retains power sufficient to save men in the everlasting kingdom—this may be, but I must confess I have serious doubts about it, and should not be surprised if it should be found, that those who never receive its power on earth, should likewise fail of its glory in eternity.

There is one thing necessary to know in order to have a correct knowledge of the gospel: it is, that it was, is, and ever will be the same; that it is as immutable as God himself, or Jesus the Savior, and that the gospel is the scheme of life and salvation; and there was not nor will not be any other, it is that scheme of things by which all who are now saved were saved by it. The apostle Paul, in his epistle to the Ephesians, i. from the 3d to the 11, gives us the following account of the scheme of life and salvation, which he promulgated in his day to the generation among whom he lived, and to whom the Lord sent him. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he has made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he has purposed in himself; that in the dispensation of the fulness of

times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

In the foregoing quotation the apostle gives us the order of things, which he proclaimed to the people of his day, which he said he had not received of man, nor by man; but by revelation of Jesus Christ. Galatians i. 11, 12. "But I certify you brethren, that the gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ."

The account then which the apostle gives of the proclamation which he proclaimed to the world is that the same thing which he received by immediate revelation from Jesus Christ, was a scheme of things which had originated in eternity, before the world was. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus: according as he hath chosen us in him before the foundation of the world." Ephesians i. 3, 4. Having predestinated us unto the adoption of children by Jesus Christ, to himself. 5v. That is, before the foundation of the world.

No language need be plainer than this, that is, that God before he framed the world, had laid the scheme of life and salvation, and before he formed Adam's dust into man, he had predestinated that the human family should be made children to himself, through Jesus Christ, and all this was fixed before the foundation of the world; and this is what Paul had revealed unto him to proclaim to the uncircumcision, as well as Peter to the circumcision. But it was in Jesus Christ that men were to be made children to God, or that God made children to himself out of the apostate race of men. "He hath chosen us in him, in whom we have redemption through his blood, the forgiveness of sins wherein he hath abounded towards us, or in him he hath abounded towards us in all wisdom and prudence." In all these instances it is in him, not out of him, that men are to receive blessings, and to become sons of God.

This is in perfect accordance with what this same apostle says in the epistle to the Galatians, when speaking of Abraham, and the gospel proclaimed to him, iii. 8. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." The promise to which the apostle alludes is found in the book of Genesis xii. 1, 2, 3. "Now the Lord had said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall shew thee of: and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee: and in thee shall all families of the earth be blessed. In xxii. 15, 16, 17, 18: the promise reads thus.—

"And the angel of the Lord called unto Abraham out of heaven the second time, and said, by myself I have sworn saith the Lord, for because thou hast done this thing, and has not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast done this thing."

In the former of these quotations it is said, that in thee shall all families of the earth be blessed. And in the latter that in thy seed shall all nations be blessed.

In the 28th chapter we have an account of the same promise being confirmed unto Jacob; for according to the declarations of the Psalmist David this promise was made unto Abraham, and by oath unto Isaac, and confirmed unto Jacob. Psalm, cv. 8, 9, 10. "He hath remembered his covenant forever, the word which he commanded unto a thousand generations, [or the generations of the thousand years.] Which covenant he made with Abraham and his oath unto Isaac and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant."

The account of this confirmation we have in the xxviii. Gen. 10, 11, 12, 13, 14. "And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep. And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."

(To be continued.)

A GOOD NAME.—Always be more solicitous to preserve your innocence than concerned to prove it. It will never do to seek a good name as a primary object. Like trying to be graceful, the effort to be popular will make you contemptible. Take care of your spirit and conduct, and your reputation will take care of itself. The utmost that you are called to do, as the guardian of your reputation is to remove injurious assertions. Let not your good be evil spoken of, and follow the highest example in mild and implicit self vindication. No reputation can be permanent which does not spring from principle, and he who would maintain a good character, should be mainly solicitous to maintain a good conscience, void of offence toward God and man.

SEIZURE OF LIQUORS.—We learn that on Tuesday last, a large quantity of liquors, landed on our levee in St. Paul, by a Chicago dealer, and offered for sale here, were seized by virtue of our new liquor law. The man who will thus openly defy the public opinion, and the law of a whole territory, and himself a non-resident, attempt to thrust a cargo of rot-gut into Minnesota, in defiance of law, we want to see put through a course of sprouts, without mercy.—Pioneer

THE MODEL WIFE.

She don't know a word of French, Italian, or German; never reads anything but "Hints to Married Women," and "The Cookery Book"—don't play on the piano, don't keep but one girl, does half the washing and ironing, makes all the cakes and pies, cuts her husband's vests, her own dresses, mends all the stockings, turns all her husband's pants inside out, and hinders before when they get shabby; does all the marketing, buys the wood and coal, never goes out, except Sunday, don't know whether small or big bonnets are worn, keeps awake nights, never sleeps day times, always looks pretty; never looks tired, wears a smiling face, though every bone in her body aches, and presents Mr. Snooks with an heir once a year. Would't speak to any man but her husband for the world—likes to see him talk to all the pretty women. Rocks the cradle and darns the stockings in the forenoon, then—darns the stockings and rocks the cradle in the afternoon! stays at home in the evening and mends her husband's old trousers, while he goes to hear Jenny Lind—sits up in the rocking chair half the night nursing young snooks for fear it will disturb papa—has an inward sensation of goodness in the morning, never heedless, rise at 5 o'clock, takes out a clean shirt for Mr. Snooks, washes the faces, combs the heads of the nine little Snooks, scrubs their eighteen dirty little hands, and nurses the baby while papa is shaving, for fear its crying will make him cut his face with the razor. Helps the nine and her husband all at breakfast time, then eat a cold egg and some burnt toast when they are gone! Thinks her husband an Adonis—a Solomon—a Joseph—is perfectly willing he shall engage himself to be married coming home from her funeral, and hopes that No. 2 will be more worthy of such a treasure than ever she was.

Every man ought to pay his debts—if he can. Every man ought to help his neighbor—if he can. Every man and woman ought to get married—if they can. Every man should do his work to suit his customers—if he can. Every man should please his wife—if he can. Every woman should please her husband—if she can. Every wife should sometimes hold her tongue—if she can. Every man ought to mind his own business, and let other people's alone—if he can. Every man should take a paper, and pay for it, any how.

WANTED.—A fitter and drummer to beat time for the "march of intellect;" a pair of snuffers for the "light of other days;" a stone cutter who can drill deep enough to blast the "rock of ages;" a ring that will fit the "finger of scorn;" a loose pulley to run on the "shaft of envy;" and a new cushion for the "seat of government."

"The fire is going out, Miss Filkins."

"I know it, Mr. Green; and if you would act wisely, you'd follow its example."

It is unnecessary for us to add, that Green never axed to sit up with that gal again.

The Southern Era notices the marriage of Mr. John H. Strange to Miss Elizabeth A. Strange, all of Albemarle county, Va. An exchange thinks that is very strange, but says, no doubt, the next event in course will be a little stranger.

A certain old lady was once arguing strongly for woman's right to preach, when some one attempted to put her down with a text from St. Paul. "Ah," said she, "there is where Paul and I differ."

The editor of a down-east paper informs a lady who sent him a mince pie, with the request "please insert," that such articles are never crowded out "by a press of matter."

A distinguished preacher was once asked what he thought of a sermon which he had just heard delivered, and which had appeared to produce a great sensation among the congregation. His reply may suggest an important hint to some Christian ministers: "Very fine, sir, but a man cannot live upon flowers."

"Do you take a paper?"

"Yes."

"What one?"

"Any one I can lay my hands on."

The above, though good, is not quite so good as the original:—

"Take a wife, Tom," said Richard Brinsley Sheridan to his wild son Tom, the father of Mrs. Norton, "take a wife Tom and reform."

"With all my heart," replied Tom innocently, "whose wife shall I take?"

WHALE STORY.—Whale stories seem to be the order of the day. But we have hardly seen a better one for some time than the following which was published in the Boston Post Boy of October 14, 1771:—

"We learn from Edgartown, that a vessel lately arrived there from a whaling voyage, and in her voyage, one Marshall Jenkins, with others, being in a boat which struck a whale, she turned and bit the boat in two, took Jenkins in her mouth and went down with him; but on her rising, threw him into one part of the boat, whence he was taken on board the vessel by the crew; being much bruised—and in a fortnight after, he perfectly recovered. This account we have from undoubted authority."

NORTHERN ISLANDER.

VOL. II.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JULY 22, 1852.

NO. 14.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by

COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (24 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

DESTITUTION IN LONDON.

Does it not appear at first sight a strange result of the terrible statistics of society, that upon an average one person out of twenty of the inhabitants of the luxurious metropolis is every day destitute of food and employment, and every night without a place for shelter or repose? There are very few of us in London who know all London. Belgravia, the clubs and the parks comprise the area of one man's knowledge; another knows every nook and corner in placid Bloomsbury; a third spends his life among those mysterious wharves on the Surrey side of the great stream; a fourth may consider the misery of Bethnal-Green and Spitsfields as the normal condition of mankind—his experience can suggest no alleviation of such unceasing suffering and struggle. So it is throughout. Even in the midst of all this bustle and turmoil, each one is confined to his own narrow sphere of action, and troubles himself but little as to his neighbor's fortune.

It is not that we need remain ignorant of such subject, if we choose to be at the pains of inquiry. The police, the boards of guardians, the select committees of the Commons, the philanthropists, have all something to tell us, if we choose to open our ears to their reports. An Englishman has always something ready to his hand which must, and many things which ought, to be done. Our countrymen, at least many of them, are rich and liberal. Charity with them must be transacted, like other business, efficiently but quickly, and then its exigencies may be forgotten until next audit day.—Let us not be interpreted as casting a slur upon English charity in its manifold developments—its schools, its hospitals, and its benevolent institutions.

It may be that we are blessed with greater means, than our neighbors; but, if we judge by results, the conclusion is inevitable, that there is no charity like English charity—there is no country in the world where such strenuous efforts have been made to relieve suffering classes. Notwithstanding all these efforts, it is a lamentable fact that in this very town of London, alone, the centre and the core of British civilization, 100,000 persons are every day without food, save it to be precarious produce of a job or a crime.

Since England was England, the

general prosperity of the country has never reached so high a point as the present moment. We mark with complacency the gradual rise of this swelling tide of wealth and luxury; we take no notice of the receding wave. Many schemes have been devised by politic or humane persons to remedy this acknowledged evil. The statesman erects his Poor Law Unions, and the philanthropist his houses of refuge; but still the destitution continues.—It is stated in the Registrar-General's annual report for 1849, "that nearly one human being died weekly in this wealthy metropolis from actual starvation." In the corresponding report for 1851, we find that 28 adults died from starvation, and 252 infants from want of breast milk or want of food. In the month of Dec., 1851, five adults died from starvation, and 29 infants from inanition.—*London Times.*

GEOLOGY.

BY DR. BAIRD.

It was at the beginning of the 15th century that geological facts first awakened attention and inquiry; and within the next two hundred years they had accumulated to a considerable number, especially in Italy, and had given rise to much speculation. During the latter part of the 17th century, a variety of theories had been proposed for the explanation of such facts as were then known—theories which serve at present only to indicate to what an extent the wonder and curiosity of inquiries had been awakened. Buffon had proposed a theory which found advocates till the close of that century.

The two Bertrands had originated others in Switzerland and France; and several theorists in England and Germany had obtained similar distinction by the same means. These theories were of a character the most visionary and capricious. The first regarded our earth as having been struck off from the sun, while in a heated state, by a comet—another, as having been originally a mass of ice—and upon each of them the few established facts were explained, by calling in any agencies which might seem adequate to such effects.

Other observers, however, as Saussure in the Alps, and Pallas in Siberia, confined themselves to the collection of facts, and accumulated materials which have proved of great value to their successors. At the close of that century, the interest of the scientific world was concentrated upon two theories which long divided the suffrages of the learned. Werner, a Professor in Saxony, contended that all rocks were deposited by water, and this was known as the Neptunian theory; while in Scotland, Hutton taught that the unstratified rocks had been deposited in a melted state, and his theory was designated accordingly as Plutonian.

The latter of these views has, with important modifications, been adopted by most subsequent geologists; yet to Werner is due the credit of having extended correct general views of the distinctions of classification of strata. In 1793, an Englishman, William Smith, achieved a great advance in geology by his classification of the strata of some portion of his country; and in 1815 he gave to the world a survey of England, in which the strata were discriminated by their organic remains.

During this period many of the most ingenious minds were devoting themselves to similar researches. In 1807, the formation of the London Geological Society took place—an association which has materially and most honorably connected its name with the subsequent progress of Geology in England.

In the mean time the study of fossils was pursued with great genius and enthusiasm in various countries. Lamarck and DeFrance determined the fossil shells in the neighborhood of Paris, and in 1811, the memorable work of Cuvier and Brogniart, "On the Environs of Paris," constituted an epoch in geological science.—Cuvier's discovery of many species of vertebrated animals in the basin of Paris, some of them of immense size, and of the most extraordinary character, stimulated naturalists throughout Europe to more extended examinations of the tertiary strata, from which they have since reaped an ample harvest of most important facts. The restoration of more than forty species of extinct quadrupeds, principally of the pachydermata, attests the extent and the success of his labors.

Another most remarkable group of animals—the Saurian—was brought to light principally by the geologists of England.—In 1816, Sir Everard Home ascertained that, among the fossil remains of England, were some which it was impossible to arrange with any known class of animals. The animals thus referred to was named the *Ichthyosaurus*, as intermediate between fishes and lizards.

Another still more nearly approaching the lizard, was discovered by Conybeare, in 1821, and named *Plesiosaurus*. These were marine genera. At a somewhat later day, Dr. Buckland designated another, and a terrestrial genus, as the *Megalosaurus*, and, finally, Dr. Mantell brought to light the most gigantic of them all—the *Iguanodon*—a herbivorous reptile of nearly one hundred feet in length. There are now at least eighty species of these fossil reptiles known, many of them of immense size, and some of extraordinary character. They have been divided by Dr. Buckland into four groups—the Marine, Terrestrial, Amphibious, and Flying Reptiles.

The curiosity and wonder excited by such a series of discoveries, greatly stimulated the ardor

of inquirers, and a great number of observers now pursued investigations, which had proved so fruitful of novel and brilliant results. Many of the most acute and philosophical minds of the age have been, and still are, engaged in efforts to solve the problems which geology offers to our examination.

The investigations of Agassiz, upon the fossil fish, published in two separate works in Neuchâtel in 1834, and in England, in 1835, have resulted in a new and admirable classification of physical science. More recently the observations of the same gentleman upon the glaciers of Switzerland and in the erratic blocks, have opened a new field of investigation in the ice period.

The fossil plants were first fully investigated by Brogniart.—The number of species which he had ascertained, 1836, amounted to 527, which have since increased to about two thousand. As a large proportion of plants would disappear during the process of fossilization, fungi, mosses, &c., the aggregate, it is supposed, may have approached the existing number. One-half of the whole are contained in the carboniferous series, before the great herbivorous quadrupeds existed.

The earliest well characterized plants hitherto ascertained are coniferous trees at the base of the old red sandstone. Their discovery is due to the protracted investigations of Hugh Miller, in a field, whose fruitfulness he had the merit of discovering.

The species of fossil fish numbers about two thousand. They have grown to this number under the hand of Prof. Agassiz.—The number which Cuvier had distinguished amounted to only ninety-two.

The depth of British strata investigated and found to be fossiliferous, was estimated, in 1840, at six and a half miles. Prof. Rogers, of Pennsylvania, estimated the American strata below the coal as of much greater thickness than the European.

Many important questions, which have arisen during the course of these investigations, have been successfully solved.—Among these no single one was attended with greater difficulty than that of determining the equivalence of the strata of different regions, a work which required the most careful examination of the fossil remains of distant formations. The identity of the compact marbles of Italy and Greece, with the loose limestones which from the Oolitic series of England, was pointed out by Dr. Buckland, in 1820, and his view has since been fully confirmed.—The determination of hundreds of shells by most skilful conchologists was requisite to decide the position of some of the calcareous beds of Germany, as compared with the formation of Great Britain.

More recently, however, this effort has been so far extended

that the general system of the rocks is now universally agreed upon, and is understood over the whole of Europe, and of eastern North America. In more distant countries, however, the equivalence of strata, with those already known, is more doubtful, though investigation is rapidly enlarging our knowledge in every direction. Humboldt has labored to extend the doctrine of geological equivalence, as shown in the rocks of Europe, to those of the Andes.

The equivalence of the strata of New York with those of Europe and northern Asia, was determined, in 1846, by M. de Verneuil, who determined the fact that no country offers so complete and uninterrupted a development of the Devonian system as this State.

Geological science has been greatly indebted for its progress to the accurate surveys which various governments have ordered. The surveys of the European coast, undertaken for military and commercial purposes, have furnished opportunity of geological observation also. Extended geological investigation have been accomplished of all the more important European countries.

American geology has been greatly indebted to the same aid. The several States have almost universally instituted surveys for economical as well as scientific purposes. Among the most distinguished of these, are those of Massachusetts, which were made, in 1833, by Prof. Hitchcock, and New York, which were undertaken, in 1836, by several gentlemen of scientific distinction, and contemplated a general survey of the Natural History of the State.

The United States Government has had geological surveys made of some extended regions of the interior of the country; and the Expedition, under Captain Wilkes, has made a most valuable contribution to science in this branch, in the work of Professor Dana.

There are in every department of geology questions of great interest awaiting their solution.—M. de Beaumont has suggested a theory of the contemporaneous elevation of parallel mountain-chains, which has attracted much attention. More recently, a different view has been taken, with attributes them to the contraction of the earth's crust.

Among the more interesting points which are regarded as settled, may be mentioned the very recent appearance of man upon the globe, and the termination of creation with the formation of man, as no single species can be shown to have originated since this modern period.

The highest authorities agree in denying the possibility of the transmutation of lower into higher forms of organic life, and generally in affirming the diffusion of each species from a single point through its whole range.

Two theories at present divide the geological world, in respect to the method and the agencies by which the earth's changes have been produced. One view attributes the phenomena to the violent action of causes not now equally influential; the other, represented by Lyell, to the long continued action of causes such as those which are now raising the Scandinavian peninsula. Facts at present are not sufficiently numerous to authorize any confident conclusion.

WEALTH OF GERMAN EMIGRANTS.

The emigration from Germany to this country, is increasing largely. Captains, recently at New York, state that all their passengers have brought money, in coin and bills of exchange, ranging from \$250 to \$400 each. The arrival of German emigrants during the last three weeks, it is said, has added \$2,500,000 to the circulation. These emigrants do not remain in New York, but seem to be well informed as to the point they ought to strike for; and accordingly they proceed without any unnecessary delay, to their destination. Of late years a German rarely, if ever, starts from his own country, with the intention of settling in America, without first informing himself as to the best locations; and he is very well enabled to do this by the great pains taken by his more intelligent countrymen, who have preceded him, in furnishing information through the medium of books, often prepared for the press in this country and sent in MS. to their fatherland for publication. This is a noble feature in the German character. These sources of information are scattered broad cast, and at very low prices over the land to assist the ignorant and unwary, and to point out the shoals and quicksands that are not generally laid down in the printed maps of this country. Surely this is a labor of love, for which the emigrants cannot be too thankful. We cannot resist the pleasure of remarking that a very large majority of our German emigrants are industrious, thrifty, and orderly people. It would be an almost endless task to sum up the good they have done to this land.—The wealth they bring is but a drop compared with the wealth they produce. Their coming secures more gold than the mines of California; for while the latter may become exhausted, the results of continued labor never can be.—*Cincinnati Commercial.*

FOR THE LADIES.

Walking is getting quite out of fashion, and young women nowadays wriggle along as if they were moved ahead by one of Erickson's patent propellers.—Their walk is as crooked as that of a ship with all her sails and no rudder. They are as graceful in their motion as a militia colonel's horse, or a broken-down "racker." I notice they are awfully deformed, too, as a general rule, having great lumps on their backs, like dromedaries—all which are doubtless very pleasant to the traders in cotton batting and hay. This "new edition" of the shape may be a

great improvement on the original, but if so the original must be "shocking bad;" for if there is an ugly looking object about it is one of these wadded and padded young women. If one of them should be furnished by nature with these humps (or heaps) she would be exhibited as a curiosity, at a sip a peep, like a double headed pig. Some months since somebody sent me through the P. O. a semicircular bag of cotton, and I was told it was a very prominent article of female apparel, used to perfect the human shape! It is a curiosity, and a few years hence I mean to send it as such to Barnum's Museum. It looks like anything except an article of dress. There is nothing to compare it to, in the heavens above, or on the earth beneath, or in the waters under the earth. They call it—so I am told—a bishop—and if so, I certainly go in for,

"A Church without a Bishop"

as heartily as for

"A State without a King."

MRS. SWISSELM.

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,

THURSDAY, JULY 23, 1852.

ROADS.

The Senate of the United States have passed a bill for the construction of a Railroad from Zilwaukie, on Saginaw river, via Grand Traverse Bay, to Mackinac, and granted towards the expense of construction alternate sections six miles in width along the line of the road.

Also for a Plankroad from Grand River to Mackinac; thence to Saut Ste. Marie; thence through the mineral region to the west line of the State, for which one mile in width is granted.

The construction of these two works is of great importance to the upper part of the State, and to the prosperity of nearly all its general interests. The mineral region, sufficient of itself for a respectable State, is secluded nearly one half the year from all the world for want of any more feasible means of travel than a dog train. And despite this drawback, it is the most growing section of the State.

A plankroad from Grand river, touching the eastern head of Grand Traverse, and crossing the straits at Mackinac to the Saut, would open all the country below lake Superior, and give it the advantage of constant intercourse. All the settlements off the route would be able by a very little local effort to open connections with the main route.

The road from Saut west to the various mines would then be constructed without delay, and open the whole country to the world with inducements to settle it.

Such a road would be passable at all times, except that there would sometimes be a detention of a few days at the straits, where there is occasionally too much ice for a boat, and yet not enough to travel on. If the bill becomes a law the road will probably be built at an early day, and give a new impetus to business in all the upper country.

The Railroad is another, and more difficult matter. The section from Zilwaukie to Grand Traverse would, doubtless, provided the bill passes, be commenced and progress slowly to completion. When the Pontiac road was extended to it, it would do a respectable business. But unless extended north further than Mackinac, there would be very little inducement to carry it to that point.

The opening of these lines of travel will tend to build up many towns in a country now desolate. Mackinac alone of all places on the route will be rather injured than benefited. The termination of a railroad, nominally at Mackinac, would in fact be at some feasible point on the south shore, probably ten miles from Mackinac. From that point passengers and freight would go to their final destination, irrespective of the little rocky islet, to which very little would go.

The plankroad also would find its real termination at a similar point on the south shore, from which a steam ferry boat would run to some feasible point on the north shore, only touching the Island of Mackinac when there were passengers for that particular place. The effect would in fact be the building up of two rivals to Mackinac, one on each shore, to take all the trade from that place. Hence no Mackinac man will interest himself in the progress of either of these works, unless with the view of changing locations, and profiting by the building up of new places of business.

NEW LAND DISTRICT.

The United States Senate have passed a bill to establish a new Land District in Michigan, to be called the Manitou District, including all the lands north of township twenty, up to the straits of Mackinac, and including the Islands in both lakes to that latitude. It is understood that the office will be established at Grand Traverse Bay. This will be a great convenience to a vast region of the State now rapidly opening to settlement. It strikes us, however, that Inverness is the true location for the land office. Inverness is on the direct and most frequented line of navigation, is easily accessible from all parts of the district, and is one of the most thriving places in the district. It must very soon be, before all others, the town of the straits.

On the last trip up of the steamer Michigan some person on board bought a few fish of some one on the wharf. On her return Mr. Patrick Sullivan went aboard and claimed five half barrels, saying they were part of seven barrels that J. T. Pierce had stolen from him last Saturday evening week.

He also claimed six half barrels more which Mr. Pierce had sold to Mr. Thayer, as part of the same lot, and had Mr. Pierce arrested for the theft. The cause was tried by a jury, but most unfortunately for poor Pat, it turned out that Pierce had had the fish some ten days, and sold and delivered them to Thayer the day before Sullivan's were stolen,

and the fish were most of them herring, though all Pat's were white fish and trout.

We wonder if the purchaser has to indulge Pat's fancy about mistaken titles at his own expense? Men who take up a reproach because they love lies, ought to be willing to pay the shot. Pat swore positively to the identity of the fish, and wondered he could not have his own.

INDIAN GRAVES.

We were struck with the beauty of the neat paling enclosing a small lot on the bank immediately in front of the dock, as we passed down a few days since.—It is the ancient burial place of the Indians, and the Board of Health of the Township at their last meeting ordered it enclosed and suitably cared for. This we believe is the first instance where the graves of these ancient "lords of the soil" have been protected from the encroaching plow of the Anglo American. How much of humiliation has not their long sleep relieved them of. God grant them a glorious morning.

DIED, at Galilee, the 19th inst., of dissipation and wickedness, Peter B. Bunker, known here for three years past as one of the most bitter persecutors of the Mormons. Mr. Bunker had respectable connections in Shoharie Co., N. Y., and it is not improbable that while there maintained a better character; but, like many others, came here to spend his summers and other men's money upon the fishing grounds, in the most unrestrained debauchery. He has met the inevitable fate of such a course of life.

A judgment of \$50 has recently been recovered by the State against James Cable, before Dennis Childester, Esq., for a violation of the law concerning taverns and retailers of spirituous liquors. This is the fourth judgment recovered in this place for a like cause. Three other suits are pending, and there is a most determined resolution to do up the work of enforcing the statute effectually.

Mr. Cable attempted to take an appeal on the alledged ground of the unconstitutionality of the law, but only offered straw bail.

LAKE SUPERIOR JOURNAL.

Among our exchanges none is more welcome than this ably conducted and beautifully executed sheet, from Saut Ste. Marie, away up in the woods as far above us as we are beyond "the settlements." Free from the miserable twaddle, and still more disgusting falsehood of partizan politics, it is filled with the food of mind and the speaking of intelligence.

SAUT CANAL.

We learn by the Lake Superior Journal that a party of Canadian engineers are on the ground making surveys for a canal suitable for the passage of the first class steamers around the Saut. The work seems to be undertaken in earnest by our Canadian neighbors, while the United States, who have twice, aye ten times the interest in it, are all asleep, even the southern portion of Michigan only occasionally

rouses to fear that if the canal should be built it would give additional importance to the upper part of the State. None seem to look on it as national. We are not quite sure after all that the Canadians are behind in enterprise.

Last week a fishing boat, with two men in it, near Hog Island, was struck by a squall and upset. It was impossible to right up the boat, and enough of the loading remained attached to it to keep it quite under water. Notwithstanding this the men succeeded in clinging to it, and working it ashore against a most tempestuous wind. The distance to make was over a half mile, and when the boat reached shore the men were scarcely able to stand.

The Lake Superior Journal contains several notices relating to the construction of a plankroad around the falls, which it is contemplated to have completed by the first day of September. This is well, and shows a good degree of enterprise. But it is a company work, and will exact tolls of all passers by—a very convenient thing to stockholders, but burdensome to the public. Here, poor as we are, such works are paid for in the beginning, and free to the public when completed. The township has undertaken to build a plankroad twelve miles in length, to be paid for by direct taxation.

NEW ARTICLE OF TRADE.

Hemlock tanbark, of an excellent quality, is coming forward in quantities to be shipped to Racine. It can be got out here probably to better advantage than most places, where it is an article of export; for here the timber has to be cut in process of clearing land; whereas, at Traverse and other places which have hitherto sent forward great quantities, the timber was cut for the bark alone.

ANOTHER.

We to-day saw a barrel of black salts made by E. Page, the first ever produced in this region. There is no reason why it should not be made in great quantities. Many farms are being made on hard timbered land, where tons can be made at a very moderate outlay of labor.

The Chinamen are indeed remarkable for their love of their country in a domestic way. They gather together in clans in districts and neighborhoods, and in some villages there are thousands and thousands of the same surname, flocking around the original family home. They honor their parents and age generally with a respect like religion, and have the deepest anxiety to provide for their descendants. To honor his parents is the greatest duty of the son. A Chinese proverb runs somewhat in this way: "In the morning, when you rise, inquire after your parents' health, at midday be not far from them, and in the evening comfort them when they go to rest: this is to be a pious son."

ROWDYISM IN NEW YORK.

All the papers of New York are complaining bitterly of the fearful increase of rowdyism and

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violence in that city. The Express says that "the rowdies who infest the city are rapidly gaining power over the respectable portion of the inhabitants; and while rowdism is fearfully on the increase, the police seem to make fewer arrests. At no time has the city been in such need of reform. The growing evil is by many attributed to rum drinking. This, no doubt, has a great effect, but were the police what they should be we would be in the enjoyment of a quiet and peaceable city. The Police Department now consists of about 1,000 men, and if they possessed the requisite qualities of policemen, the peace of respectable citizens would seldom be disturbed.

"It is a sad fact that more than one-half of the present force are men of dissipated habits, who have been rowdies, and almost everything else, dangerous and disgusting. Many of them are of the lowest class, and very ignorant, but having in their career distinguished themselves in rioting during elections, and by their violent demonstrations, and political designs, succeeded in some instances, in sending swindling aldermen to the City Hall, the aldermen in return, have presented them to the executive officer for appointment—and hence the present inefficient and dishonest force. There are not more than fifty men in the department who are worthy of the confidence reposed in them."

Exactly so; but these rowdies are "the people," and according to all democratic rules have as much right to elect each other as honest men have. Such is democracy.

THE UNITED STATES MINT.

Since the enormous influx of gold from California, the United States Mint has become an object of more than common attention and interest, and the place is usually filled with visitors, watching the various processes which the metal goes through before it comes out a finished coin. The machinery and apparatus by which these are accomplished are of the most complete and perfect character. The rooms in which the smelting, refining and alloying are done, are spacious apartments, in which a large number of workmen are employed. Heaps of the rich ores are to be seen laying around, as they were extracted from the mines, or gathered in dust from the sands of the mountains of California. Bars of the pure metal, representing many thousands of dollars in value, are passing through hands which, like those of Midas, seem to turn what they touch into gold.

The heat of this place is insufferable, fires glow with the intensity of those in a foundry, the men are as smutched and dust begrimed as those in a smithery; there is a suffocating sensation of hot air, steam and perspiration penetrating the atmosphere which is anything but pleasant to experience when the thermometer is palpitating under a summer temperature. Crucibles are handled with iron tongs and cotton mittens, the metal is shaped into bars and then reduced to the requisite fineness.

All this takes place in one apartment. In another there is a most beautiful steam engine, which drives the rolling and

stamping machinery. This engine is of the most elegant workmanship, polished like a piece of cutlery, and works without the least perceptible jar. From this room the visitor walks into that where the rolling machines are at work, turning out the metal to the proper degree of thickness which each particular denomination of coin requires. In another apartment the coins are cut with a punch the desired size and then stamped.

The coins are placed by a person seated at the machine, in a perpendicular tube, down which they descend, one at a time, being seized as they drop by a part of the machinery, which pushes the coin under the stamp, whence it falls under the machine into a glass covered box. This part of the process used in former years to be performed by a press, which still remains in the building, worked by a lever and screw, requiring eight men to laboriously labor at it; now the process requires scarcely any manual labor but handling the pieces of coin. The rapidity with which the pieces are coined is surprising. Cents, dollars, eagles, double eagles are turned out with equal facility, the process being the same in all.

Some idea of the extensiveness of these operations, and of the metalliferous fecundity of the gold possessions of the United States may be had, when it is stated that last month nearly three millions of pieces, gold, silver and copper were coined, and that nearly four millions in value are coined every month. In addition to the other attractions of the Mint, there is a most extensive cabinet of coins, ancient and modern, (Roman, Greek, Chinese, European) which is one of the greatest of curiosities, and probably to be met with nowhere else in this country. The officers of the Mint are polite and attentive to visitors, and endeavor to make their visit one of instruction as well as amusement. It is under the very effective management of Mr. Dale, the director. —Philadelphia Ledger.

NIGHT VIEW OF THE IRON HORSE.

Would you like the luxury of a new sensation? Take your stand six feet from a rail road track, in the night and await the passing of an express train. There is no wind stirring. Clouds close in the light of the stars. The hum of life has ceased. Blackness and silence brood together upon the face of the earth. Afar off the listening ear catches a drawing roar. Half heard and half felt, it grows into more distinctness partly revealed by the trembling of the solid earth, and partly felt as a shapeless horror filling the air. Every second swells its awful volume and deepens in terror. The earth now quakes under its tread; a blazing glare, as from the eyes of hell, flashes livid horror, into the surrounding air, and you see crawling along in snaky tracks, with fiery head crouched to the ground, and its long train swinging from side to side with a wavy motion, a gigantic and terror-breathing monster, instinct with life and power crushing the

earth with its tread, and creating a whirlwind with its blasting breath as it sweeps along. Is there anything in the world which impresses the mind with a profounder scene of resistless power than that enormous mass, with its blazing eyes and smoky breath rushing with the speed of a cannon ball, and startling the air and earth with the overwhelming horror of its flight? What would the savage think, seeing it for the first time? Imagine such a flight across the country fifty years ago, unheralded by any rumor of its coming, revealing its existence by its presence and rushing suddenly into oblivion, as it now rushes into the darkness, while you gaze upon the spot where it disappeared, and hear only a faint echo of its distant tread. —Times.

REMARKABLE DISCOVERY IN VIRGINIA.

A letter in the Richmond Times states that a few days ago, while several men were engaged in blasting out limestone near Buchanan, Botetourt county, they discovered a cave, with an entrance some six or eight feet in height, and upwards of one hundred long, with two apartments. In the first they found some earthen ware and a large stone cross; on the cross there was some carving, but was so much defaced by the hand of time that it was scarcely discernable. A number of citizens, with a lantern, subsequently entered the second apartment, where they found a skeleton seated on a huge iron chest, with his back resting against the wall. On opening this chest they found it to contain gold coin, perfectly smooth on one side and a cross with some characters on it on the other. The gold in the chest by weight is worth seven hundred and eighty-three dollars.

GENIUS MISTAKEN FOR INSANITY.

We hope that the long vexed question of who first suggested the application of steam as a motive power, is set at rest by the following letter, which we copy from Sharpe's Magazine. It is well worth reading. The statement contained in it, made at the time by an eye witness, furnishes another example of the fatal error committed by many men, in being born centuries before their time. It would be an exceedingly interesting letter if written by a person no way famous, but the interest is greatly enhanced when we think that the words are regarding once fell warm from the pen of Marion Delorme, and were perused by the unfortunate Cinque Mars. It is further interesting as furnishing evidence of the arbitrary proceedings of Cardinal Richelieu, and as having suggested to Dumas one of the best scenes in one of his wonderful romances: —

PARIS, Feb. 1641.

MY DEAR EFFIANT—While you were forgetting me at Narbonne, and giving yourself up to the pleasures of the court, and the delight of thwarting M. le Cardinal de Richelieu, I, according to your express desire, am doing the honors of Paris to your English lord, the Marquis of Worcester; and I carry him about, or rather, he carries me, from curiosity to curiosity, choosing always the most grave and serious, speaking very little, listening with great attention, and fixing on those whom he interrogates, two large blue eyes, which seem to pierce to the very center of their thoughts. He is remarkable for never being satisfied with any explanations which are given him; and never sees things in the light in which they are shown to him. You may judge of this by a visit we made together to Bicetre, where he imagined he had discovered a genius in a madman. It is a madman had not been actually raving, I verily believe your Marquis would actually have entreated his liberty, and have carried him off to London, in order to hear his extravagances from morning to night at his ease.

We were crossing the court of the madhouse, and I, more dead than alive with fright, kept close to my companion's side, when a frightful face appeared behind some immense bars, and a hoarse voice exclaimed, "I'm not mad! I'm not mad! I have made a discovery which would enrich the country that adopted it." "What has he discovered?" I asked the

guide. "Oh," he answered, shrugging his shoulders, "something trifling enough, you would never guess it: IT IS THE USE OF THE STREAM OF BOILING WATER." I began to laugh, "This man," continued the speaker, "is named SALMON DE CAUS; he came from Normandy four years ago, to present to the king a statement of the wonderful effects that might be produced from this invention. To listen to him you would imagine, that with steam you could navigate ships, move carriages, in fact, there is no end to the miracles which he insists upon it, could be performed. The Cardinal sent the madman away without listening to him. Salmon de Caus, far from being discouraged, followed the Cardinal, wherever he went, with the most determined perseverance, who, tired of finding him forever in his path, and annoyed to death with his folly, ordered him to be shut up in the Bicetre, where he has now been for three years and a half, as you hear, he calls out to every visitor, that he is not mad, but that he has made a valuable discovery. He has even written a book upon the subject which I have here."

Lord Worcester, who had listened to this account with much interest, after reflecting a time, asked for the book, of which, after reading several pages, he said, "this man is not mad. In my country, instead of shutting him up, he would have been rewarded. Take me to him, for I should like to ask him some questions."

He was, accordingly, conducted to his cell, but, after a time, he came back, sad and thoughtful. "He is mad now," he said, "misfortune and captivity have alienated his reason, but it is you who have to answer for his madness. When you cast him in that cell, you confined the GREATEST GENIUS OF THE AGE!" After this we went away, and since that time he has done nothing but talk of Salmon de Caus. Adieu my dear and faithful Henry. Make haste and come back, and pray do not be so happy where you are, as not to keep a little love for me.

MARION DELORME.

A RATTLESNAKE STORY.

Last fall, a woman residing in the vicinity of Worcester, was picking blackberries in a field near her house, having with her an only child, a bright-eyed little fellow of less than a year old. The babe sat upon the ground in an open space, amusing himself with grasping at a clump of yellow weed that grew within reach, and eating berries brought him from time to time by his mother.

The latter, at length, intent upon gathering the fine fruit, passed around a rock which hid her child from view. She was about to return to him, when hearing him laughing and crowing in great glee, and thinking he must be safe as long as he was so happy, she remained a little longer where she was.

Suddenly the little voice ceased, and after another minute's delay, the young mother stepped upon the rock and looked over, expecting to see her babe asleep; and instead of which, he was sitting perfectly motionless, his lips parted, and his wide open eyes fixed with singular expression upon some object which at first she was unable to discern.

Yet who can judge of her horror when on closer scrutiny she perceived, some four feet from the infant, a rattlesnake, with his glittering eyes fastened on his, and nearing him by an almost imperceptible motion.

The sight of her darling's peril so nearly paralyzed her, that for an instant she half believed the dreadful fascination had extended to herself; but the certainty, that, unless she was the instrument of salvation to her child, he was inevitably lost, in some degree restored her powers. She glanced wildly around for something that might be used as a weapon, but nothing appeared, and already the venomous reptile had passed over half the space which divided him from his victim. Another moment, and all would be lost! What could be done?

In her hand she held a broad tin pan, and springing from the rock, quick as thought she covered the snake with it, and stood upon it to prevent his escape.

The charm was broken; the child moved, away to one side, and began to sob. At the same time the mother recovered her voice, and screamed for aid, retaining her position till it arrived, when the cause of her terrible fright was dispatched. —Ex.

BOARDING HOUSE

BY

L. F. WAIT,

(Near the Steamboat Landing.)

MACKINAC,

MICHIGAN.

BOARD, \$0.75 per day. 14tf.
WANTED, 1000 CORDS of Hemlock Bark, delivered soon, for which the highest price will be paid. MARCELA THAYER. Saint James, July 8th, 1852. 12tf.

NAILS.

A SUPPLY of Nails constantly on hand and very cheap for cash, next door south of the Tabernacle. St. James June 23d 1852. 10tf.

CHEAPER THAN THE CHEAPEST.

J. M. WAIT will sell dry goods and groceries cheaper than any other man on the Island, for cash or ready pay, at the North-West Co. house. Beaver Island, July 14, 1852. 13—3w.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements, of Thomas Bennett, to me directed and delivered, dated the tenth day of May 1852, I have levied on, seized and taken all the right, title, and interest, of the said Thomas Bennett, in and to the following described pieces and parcels of land, situated on Beaver Island in said County to wit: the West half, of the South West quarter of section thirty-five, (35) Town thirty-nine (39) North, range ten (10) West, containing eighty (80) acres of land more or less.

Also lot no. three, (3) in section thirty-five, (35) Town thirty-nine (39) North, range ten (10) West, containing fifty-nine (59) and sixty-one hundredth acres of land, more or less: all which I shall expose to sale at public auction, to the highest bidder as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9—6w.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements of Peter McKinley and Daniel S. Wheelock, to me directed and delivered, dated the tenth day of May, 1852, I have levied on, seized and taken, all the right, title and interest of the said Peter McKinley in and to the following described pieces and parcels of land, situated on Beaver Island in said County, to wit: lot no. two, in section twenty-six, (26) Town thirty-nine (39) North, range ten (10) West, containing thirty-eight (38) and sixty-one hundredth acres of land, more or less.

Also the equal undivided half of lot no. three, (3) in section twenty-seven, (27) Town thirty-nine (39) North, range ten (10) West, containing thirty-three and a half (33 1/2) acres of land, more or less, the other half of said tract being owned as it is said by James J. Strang.

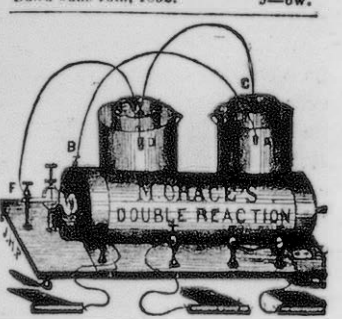
Also the equal undivided half of lot no. four, (4) in section twenty-seven, (27) Town thirty-nine (39) North, range ten (10) West, containing forty-five and a half (45 1/2) acres of land, more or less: the other half of said tract being owned as it is said by Erasmus Miller, all which I shall sell at public auction to the highest bidder, as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9—6w.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements of Thomas E. Dodge, to me directed and delivered, dated the tenth day of May 1852, I have levied on, seized and taken, all the right title, and interest of the said Thomas E. Dodge in and to the following described piece or parcel of land situated on Beaver Island, in said County, and known as part of lot no. one, (1) in section twenty-seven, (27) Town thirty-nine (39) North, range ten (10) West, and bounded as follows, to wit: by lands formerly conveyed by Eri J. Moore, to Galen B. Cole, twenty (20) rods, East by Beaver Harbor, eight (8) rods, South by lands of Eri J. Moore, twenty (20) rods, and West by lands of Eri J. Moore, eight (8) rods, being the same lot recently occupied by the said Thomas E. Dodge, and containing one acre of land, which I shall sell at public auction, to the highest bidder, as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9—6w.



MOSES CHASE,
MANUFACTURER OF COMMON AND IMPROVED SINGLE, DOUBLE AND TRIPLE COMPLEX, RE-ACTING, GALVANO, ELECTRO, MAGNETIC TORPEDO MACHINES, For the Medical Faculty and the Scientific, Saint James, Beaver Island, Lake Mich. March 6th, 1851. 4tf.

1851. BOARDING HOUSE, 1851. BY HENRY W. GRANGER, Mackinac, Michigan, at the right of the Dock on Water street. Board, 75 cts. per day. " 4.00 " week, or, 3.50 per week by the season. Mackinac, April 24th, 1851. 6tf.

MRS. PHILMOT, NEXT Door East of the Mission School House, will give lessons daily in the use of the PIANO and MELODEON. She will also (if sufficient encouragement is given) take a class in the GERMAN LANGUAGE. St. James, June 23d, 1852. 10tf.

TO LET, SEVERAL STORES in which business is going on at a moderate rate, well located in Saint James. Possession given in one week after any Merchant in the place commences advertising. Terms easy. Saint James, June 23d, 1852. 10tf.
WHOEVER has borrowed of me "Robertson's East and West Indies," will do a great kindness by returning it. JAS. J. STRANG. Beaver Island, July 14, 1852. 13tf.

From the Times and Seasons.
GOSPEL.
(Concluded.)

Here it is said to Jacob that in him and his seed all the families of the earth should be blessed, and putting both the former quotations together and it would read the same way to Abraham; for one says in thee, and the other says in thy seed, so that the promise to Abraham, Isaac, and Jacob, was, that in them, and in their seed, should all the families; or nations of the earth be blessed, and this is what is called the gospel, which Paul says was preached before to Abraham: Gal. iii. 8. It is necessary that the reader should notice particularly that it is in Abraham, and in his seed that all the families of the earth should be blessed, and not out of them; for here lays the mistake with many; they do not notice that little preposition in, and they fancy to themselves that they will be blessed, whether they are in Abraham and his seed, or out of them; not thinking that there is a difference between in and out.

Concerning this promise made to Abraham the New Testament writers have said many things.—In Gal. iii. 16, Paul settles the question, who the seed was, concerning whom it was said, that in thy seed shall all the families of the earth be blessed.—“Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to thy seed, which is Christ.” According to this explanation, the promise to Abraham and his seed stands thus. That in thee, and in Christ thy seed, shall all the families of earth be blessed.—We can see by this that it was not enough that a person should be a regular descendant from Abraham to entitle them to the blessings of heaven, but they must be in his seed also, which is Christ, so that to obtain eternal life, a person must be both in Abraham and in Christ.

What is here said about Abraham and his seed, so directly corresponds with what the apostle has said in the epistle to the Ephesians, as before quoted, concerning the scheme of things which he proclaimed to the world, or the plan of life and salvation, which is called the gospel, that even a careless reader cannot avoid seeing how completely they harmonize. Mark reader that the apostles said that God had chosen us in Christ Jesus before the foundation of the world.—Eph. i. 4. Again in whom we have redemption through his blood, the forgiveness of sins wherein (or in whom) he hath abounded towards us in all wisdom and prudence. So then we are chosen to be sons of God in Christ and it is in him we have redemption, the forgiveness of sins, and it is in him that God abounds unto us in all wisdom and prudence. And the promise to Abraham was, that in his seed all the nations of the earth should be blessed, or that in Christ all the nations of the earth should be blessed, and that, says the apostle, is what God purposed in himself before the foundation of the world, and agreeably to that

plan, men should be blessed: in Christ Jesus they should get the remission of sins; in Christ Jesus they should get redemption: and in Christ Jesus God would abound towards them in all wisdom and prudence; and says the promise to Abraham, (or the gospel as before preached to Abraham) in thee and in thy seed shall all the families of the earth be blessed; whether they are descendants of Shem, Ham, or Japheth, in Christ they should be blessed; for God will abound to all who are in Christ Jesus, in wisdom and prudence: they will have redemption, and the forgiveness of sins.

It is in view of this promise made to Abraham and his seed, that the apostle says, Rom. ix. 6, 7: “For they are not all Israel which are of Israel; neither, because they are the seed of Abraham, are they children: but in Isaac shall thy seed be called.”

And in Rom. iv. 11, 12, 13, the apostle says: “And he (Abraham) received the sign of circumcision a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised.” For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith.

The careful reader of the New Testament will find that the allusions to the promise made to Abraham and his seed are very numerous, but would not be to our purpose to quote at present.

It is necessary to remark here, that the apostle has pronounced a curse on any person, or even on an angel from heaven, if they preach any other gospel, than the one which he had proclaimed. Gal. i. 8, 9. And he says as quoted above, that the gospel which he proclaimed, had been before preached to Abraham, telling him that in his seed, that is, in Christ Jesus, all the families of the earth should be blessed; and from what he said to the Romans it is evident that the apostle excludes the fleshly seed of Abraham from being the children of Abraham according to this promise, only such as had faith like faithful Abraham, and that all others who had this faith, were equally entitled to the blessings of Abraham whether they were his fleshly seed or not; it mattered not from whom they descended; for if through faith they were enabled to get into Christ Jesus, they would be considered Abraham's children, and heirs according to the promise.

In the third chapter to the Galatians (26, 27 and 28 verses) the mystery is solved, how it is that we are put into Christ, and become Abraham's seed and heirs according to the promise: “For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on

Christ. There is neither Jew nor Greek, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.”

This carries the promise made to Abraham to its legitimate issue, and shows what it was that was preached to Abraham; that it was not only in his seed that all the families of the earth were to be blessed, but that they were to be put in his seed, that is Christ, by baptism; for as many of you as have been baptized into Christ, have put on Christ. We could hardly admit the thought that the Lord had told Abraham that in him and in his seed all the families of the earth should be blessed, and yet not tell him how it was that they were to become his children, or, in other words, how they were to be put into Christ, Abraham's seed.

No doubt, therefore, can exist but that Abraham knew all about it; for if he did not, could it be said that he had the gospel preached unto him? It could not, unless he had that thing preached unto him which Paul afterwards preached, and concerning which he said that any man, or an angel from heaven should be accursed if he preached any other. Neither can we with safety admit it, having the testimony which we have on this subject before us, that God had at any period of the world any other way of making sons and daughters but the one; for Paul says that the gospel was before the world was, and the thing which he received by revelation was the same which had existed from eternity.

But to have the whole subject fairly before us, we will attend to the proclamation of him in whom God had wrought effectually to the apostleship of the circumcision—we mean Peter. We have his proclamation to the circumcision in Acts ii. 37, 38, 39; it reads thus: “Now when the Jews heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

The reader may see very easily, that all these men understood the subject alike; for the specimens which we have of their preaching are alike. Paul says, as quoted above, that in Christ we have the forgiveness of sins, and redemption through his blood, and that in him, we are made partakers of the blessings of Abraham; and he also says, that it is by baptism that we are put into Christ.

Peter says, repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost. Why be baptized in the name of Jesus Christ for the remission of sins? Because that by baptism

Paul says that you put on Christ, “as many of you as are baptized into Christ have put on Christ;” and being in Christ you have remission of sins, and redemption through his blood; and in him God will abound to you in all wisdom and prudence. Therefore, repent, and be baptized every one of you in the name of Jesus Christ, and you shall receive the gift of the Holy Ghost; or, in other words, God will abound towards you in all wisdom and prudence, through the gift of the Holy Ghost.

These two apostles then surely had the same views on the subject of the gospel; and let it not be forgotten that Paul says that this gospel was preached to Abraham, and not only to Abraham, but that it originated in eternity, before the world was, and that it was not some new thing which has sprang into existence with him and his contemporaries, and was not known till then.

WHAT WORK MAY A GENTLEMAN DO?

In an address before an agricultural society, Dr. Tuthill thus touches on this delicate subject:

The day has already come in our cities, that if a man stout as Milo of old, has a load of wood brought to his door, and he really aches for the pleasure of handling it, yet he must hire a man to pitch it into the cellar, while he stands idly by, nor so much as touches a stick of it, on pain of losing caste. If a stout and vigorous citizen, whose muscles swell with an excess of strength, has a load of wood lying on the sidewalk, he may as well hang himself at once as be foolish enough to save a dollar and saw it up himself. Yet if the man has pitched it in, and the grate is down so that he shall not be seen, we are not sure but he may saw until doom's day, and no one esteem him less a man and a gentleman.

If he curry and tackle his own horse, or lead him to the stable when he has done with him, he is unpardonably vulgar. He would no sooner be caught carrying a trunk the length of a block to an omnibus, than stealing a body from a grave yard; yet he will boast among his friends of the enormous weight he carries in the gymnasium, having paid a fee of thirty dollars a year for the privilege. And his friends applaud his gymnastic expenditure as wise and exceedingly judicious; for sure, say they, “how can a man live without exercise?” In short, labor which promotes the ends of economy, is an abominable thing; that which advertises their imbecility is a source of pride. These soft handed gentry may be our sons and brothers; but we fancy they must at times feel ashamed of our common father, old Adam, who fanned it in Paradise.

LAKE SUPERIOR.—There are few persons in this country, and still fewer in the Old World, who have anything like an adequate conception of the immense extent of this “big drink,” as they say out west. To the Lakes of Europe, it bears the same relation in size, which the Mississippi and Missouri bear to European rivers—the Lakes of England, Scotland and Switzerland are mere puddles in comparison with this great levitation. The length of Lake Superior, says an exchange, is about five hundred miles. Its greatest breadth one hundred and ninety. Its circumference is about 1,700

miles, or about half the distance from New York to Liverpool. Lake Superior is the most western of the great lakes which discharge their waters in the St. Lawrence. Its depth is nine hundred feet, while its height above the Atlantic is put down at nearly seven hundred feet. To show still farther the magnitude of this glorious lake, we would state that it contains a single island almost as large as Scotland—while it has several as large as the States of Rhode Island and Delaware. Lake Superior is the recipient of some thirty rivers. —*Buffalo Notes.*

SINGULAR DISCOVERY.—We learn from a gentleman who came down on the Nominee a few days since, as Mr. L. W. Lowe, of Columbus Ia. was leveling down a small mound in his garden, he exhumed the skeleton of what was supposed to be an Indian, buried in a canoe. There were found with him a small looking glass, a bead bag and thirty one silver dollars, wrapped up in a silk handkerchief. The latest date of the coin was 1836. There was a hole in the skull through the forehead, resembling that made by a bullet.—*Advertiser.*

SINGULAR GEOLOGICAL FACT.—At Noriena, in Italy, within a circle of four miles around the city, whenever the earth is dug, and the workmen arrive at the distance of sixty-three feet they come to a bed of chalk, which they bore with an auger, five feet deep. They then withdraw from the pit before the auger is removed and upon its retraction the water bursts up with great violence and quickly fills the well thus made, the supply of water being affected neither by rains nor droughts. At the depth of fourteen feet are found the ruins of an ancient city, houses, paved streets, and mosaic work. Below this again is a layer of earth, and at twenty-six feet walnut trees are found entire, and with leaves and walnuts still upon them. At twenty-eight feet soft chalk is found and below this vegetables and trees.—*Mining Register.*

THE OYSTER TRADE OF NEW HAVEN, CT.—We are informed on reliable authority that the quantity of oysters now planted in the waters of New Haven harbor is 500,000 bushels.—Estimating 200 oysters to the bushel, would give one hundred millions of oysters. These oysters are for the early fall trade, and are aside from the enormous quantities imported and opened there during the winter months.

A VALUABLE BANK BILL.—What would be the sensation of an individual accustomed to handling one dollar relief notes, to receive a bank bill of one million sterling? The Bank of England, it appears, issued four notes of that denomination, and after these four were engraved, the plates were destroyed. Of these impressions, the Rothschilds have one, the late Mr. Coutts had another, the Bank of England a third, and Mr. Samuel Rogers, the poet and banker, now decorates his parlor with the fourth, suspended in a gold frame.

MEANING OF ONTONAGON.—The Indians have a tradition about the name of Ontonagon, as about almost everything else, and say it is truly “Nin-di-na-gan.” That an old woman, long ago, was cooking on the shore at the mouth, and her dish slipped into the current, and was carried out into the lake. She exclaimed, “Oh! there goes my dish,” the Indian of which is said to be Nin-di-na-gan.—*Lake Sup. Jour.*

“MAY I MARRY MY AUNT?”—A young man applied to Mr. Corrie, at Clerkenwell Police Court, lately, and coolly said:—Please your worship, I wish to know whether it is lawful for a man to marry his aunt? (A laugh.)

Mr. Corrie (smiling).—It is a most extraordinary question. Have you married your aunt?

Applicant.—Yes! my mother's sister.
Mr. Corrie.—How old are you?
Applicant.—Nineteen.
Mr. Corrie.—And what age is your wife?
Applicant.—Twenty.
Mr. Corrie said that such a marriage was certainly illegal according to Scriptures, and he referred to Leviticus and the Common Prayer Book.

The aunt-wife, a good looking young woman here said: He is a fool; I am willing to do every thing to make him comfortable.

Applicant.—I can't live with her, she has got such a bad temper.

Aunt.—If the marriage is illegal, and he leaves me, is he not bound to support me?

Mr. Corrie.—Oh, no.

Aunt.—Then can he marry again?

Mr. Corrie.—Yes.

Aunt.—And can I do so?

Mr. Corrie.—Yes.

Aunt.—Oh! then that's all right. (Laughter.)

Applicant.—I'll take good care I'll not get married again; I have had enough of it for the last six months. (Loud Laughter.)

The applicant then left the court followed by his aunt-wife, who continued abusing her nephew until they got out of sight.—*London Leader.*

The slang phrase, “I won't do anything else,” is now politely rendered, “Under the most incomprehensible conditions of sublimity disarrangement, I will not be compelled to have recourse to any dissimilar course of procedure.”

Abundance is a trouble, want a misery, honor a burden, advancement dangerous, but competency a happiness.

NORTHERN ISLANDER.

VOL. II.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JULY 29, 1852.

NO. 15.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

Terms:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

THE DRUNKARD'S BIBLE.

"Mr. President," said a short, stout man, with a good humored countenance, and a florid complexion, rising, as the last speaker took his seat, "I have been a grog seller."

At this announcement there was a movement through the whole room, and an expression of increased interest.

"Yes, Mr. President," he went on, "I have been a grog seller, and many a glass I have sold to you, and to the Secretary there, and to a dozen of others that I see here"—glancing around upon the company.

"That's a fact," broke in the President, "many a gin toddy and brandy punch have I taken at your bar. But times are changed now, and we have begun to carry the war into the enemy's camp. And our war has not been altogether unsuccessful, for we have taken prisoner one of the rum-seller's bravest Generals! But, go on, friend W—, let us have your experience."

"As to my experience, Mr. President," the ex-barkeeper resumed, "in rum-selling and drinking, for I have done a great deal of both in my time, that would be rather too long to tell to-night, and one that I would much rather forget than relate. It makes me tremble and sick at heart, whenever I look back upon the evil I have done. I, therefore, usually look ahead with the hope of doing some good to my fellow men."

"But there is one incident I will relate. For the last five years, a hard working mechanic, with a wife and seven small children, came regularly, almost every night, to my place, and spent the evening in my barroom. He came to drink, of course, and many a dollar of his hard earnings went into my till. At last he became a perfect sot, working scarcely one-fourth of the time, and spending all he earned in liquor. His poor wife had to take in washing to support herself and children, while he spent his time, and the little he could earn, at my bar. But his appetite for liquor was so strong, that his week's earnings were usually gone by Tuesday or Wednesday, and then I had to chalk up a score against him, to be paid off when Saturday night came."

This score gradually increased, until it amounted to three or four dollars over his Saturday night's pay, when I refused to sell him any more liquor until it was set-

tled. On the day I had thus refused him, he came in with a neat mourning breastpin, enclosing some hair, I thought, of a deceased relative. This he offered in payment for what he owed. I accepted it, for the pin, I saw at once, was worth double the amount of my bill. I did not think, nor indeed care, about the question, whether he was the owner or not; I wanted my own, and in my selfish eagerness to get it, I hesitated not to take a little more than my own.

I laid the breastpin away, and all things went on smoothly for a while. But he gradually got behind hand again, and again I cut off his supply of liquor. This time he brought me a pair of brass andirons, and a pair of brass candlesticks, and I took them, and wiped off the old score against him. At last he brought a large family Bible, and I took that, too—thinking, no doubt, I could sell it for something.

On the Sunday afterwards, having nothing to do, for I used to shut up my bar on Sundays, thinking it was not *respectable* to sell liquor, I opened this poor drunkard's family Bible, scarcely thinking of what I was doing. The first place I turned to was the family record. There it was stated that, upon a certain day, he had been married to Emily—. I had known Emily—, when I was a young man, very well, and had once thought seriously of offering myself to her in marriage. I remembered her happy young face, and seemed suddenly to hear a tone of her merry laughter.

"Poor creature!" I sighed involuntarily, as a thought of her present condition crossed my mind, and then with no pleasant feelings, I turned over another leaf. There was the record of the birth of her four children; the last had been made recently, and was in the mother's hand.

I never felt such strange feelings as now came over me. I felt that I had no business with this book; but I tried to stifle my feelings, and turned over several leaves quickly. As I suffered my eyes to rest upon an open page, these words arrested my attention:—

"Wine is a mocker, strong drink is raging; whoso is deceived thereby is not wise."

This was the subject, under the feelings I then had, I wished to avoid, and so I referred to another place. There I read:—

"Who hath wo? Who hath wounds? Who hath babbling? Who hath redness of eyes? They that tarry long at the wine. At last it biteth like a serpent, and stingeth like an adder."

I felt like throwing the book from me; but once more I turned the leaves, and my eyes rested upon these words:—

"Wo unto him that giveth his neighbor drink; that putteth thy bottle to him and makest him drunk."

I closed the book suddenly, and threw it down. Then, for half an hour, I paced the room. It was about nine o'clock, I think, on the same evening that I opened the drunkard's Bible again, with a kind of despairing hope that I should meet there with something to direct me.

I opened at the Psalms, and read two or three chapters. As I read on, without finding anything directly to my case, I felt an increasing desire to abandon my calling, because it was injurious to my fellow men.

After I had read the Bible, I retired to bed, but could not sleep. I am sure that during that night I thought of every drunken man to whom I had sold liquor, and of all their beggared families. In the brief sleep that I obtained, I dreamed that I saw a long line of tottering drunkards, with their wives and children in rags. And a loud voice said:—

"Who hath done this?"

The answer, in a still louder voice, directly I felt to me, smote upon my ear like a peal of thunder:—

"Thou art the man!"

From this troubled slumber I awoke to sleep no more that night. In the morning the last and most powerful conflict came. The question to be decided, was:—

"Shall I close my bar, or at once turn my bar into a place of traffic in liquid poison?"

Happily, I decided never to put to any man's lips the cup of confusion. My next step was to turn the spigot of every keg or barrel of spirits, wine, beer or cider, and let the contents escape on the floor. My bottles and decanters were likewise emptied. Then I came and signed your Total Abstinence Pledge; and what is better, never rested until I had persuaded the man whose Bible had been of so much use to me, to sign the pledge likewise.

And now, Mr. President, I am keeping a temperance grocery, and am making restitution as fast as possible. There are at least half a dozen families, to whom I furnish a small quantity of groceries every week, in many cases equal to the amount that used to be spent at my bar for liquor. Four of my oldest and best customers have already signed the pledge by my persuasion, and I am not going to rest until every man I helped to ruin, is restored to himself, his family, and society."

POMPEII

Thurlow Weed, Esq., of the Albany Evening Journal, in one of his letters from Europe, gives the following very interesting description of a visit to Pompeii:—

There are about fifty laborers engaged now in excavations. We were allowed to use the pick, but not to take away any of the spoils, though, like other visitors, we did obtain a few specimens, among which were fragments of stucco and Etruscan ware. When-

ever a sovereign visits Naples, the event is signalized by developing, in his presence, the contents of a house, and these are given by the King to his royal guest. Everything valuable found at Pompeii has been carefully preserved here in the Museum, to which, as well as Pompeii, strangers have free admission.

The excavations display streets, institutions, dwellings, shops, etc., in a much more perfect condition than I had supposed. These are all satisfactorily identified. There is neither doubt nor obscurity as to the Pantheon, the Tribunal, the temples of Iris, Bacchus, Jupiter, Hercules; the Theatres, the Baths, the houses of Diomedes, Panza, etc. Not only the walls of these buildings, but their different compartments, with, in some instances, elaborate Fresco paintings, are seen.

Entire streets have been excavated and renumbered. Wine and oil stores were identified, by the jars and other vessels in which these liquids were kept, and which are still in use here. In a large bake house, the ovens of which are perfect, bread, with the name of the baker stamped, on each loaf, was found. In Diomedes' wine vault, the wine jars are still standing against the wall, close to which several skeletons were found, one of which is supposed to be either the wife or daughter, from the rich necklace, bracelet and ear rings that adorned the person of the sufferer. Near the gate of the city leading to Herculaneum, the skeleton of a soldier who perished on duty, with his armor on and his arms by his side, was found. The sentry-box in which this soldier was found is perfect.

The amphitheatre was a noble structure. The seats were of marble. Near the arena are dens and cells in which the wild beasts, with which the gladiators contended, were caged. In one of these the skeleton of a lion was found. In this amphitheatre, it is said that 30,000 spectators could be seated.

The streets were paved with large stones, of irregular shape and size, but with a flat surface, in which were cavities evidently caused by the wheels of vehicles. The side walks are raised like ours, and handsomely paved with pebbles, and around temples, etc., with Mosaic. In front of the House of the Vestals there is a fine Mosaic pavement, with the word "salve" (welcome) on the sill of its entrance. In one of the largest and most elegant houses were marble dining tables.

The King keeps intelligent guides at Pompeii, for the two fold purpose of showing visitors through the city and protecting its treasures. We were fortunate, in addition to the information given by the guide, in having Mr. Morris, our representative to this government, who knows Pompeii as he knows his own city of Philadelphia, with us. Having wandered for three hours,

which took us two-thirds through the city, we sat down upon the broken wall of the Tribunal, in view of the Pantheon, the Theatre, etc., to our lunch, moistening our bread with Falernian wine; distilled from vineyards growing over a city whose inhabitants, eighteen centuries ago, held this beverage as fit for their gods.

Having discussed our viands, we resumed and completed our pilgrimage, passing out of the city at a gate which opened upon an Appian Way that led to Rome, on either side of which, for some distance were Tombs. I wish it were possible to impart to friends even a faint idea of the solemnity and impressiveness of Pompeii. Though walking literally among the Tombs, all the aspects of Pompeii are cheerful. The streets are clean, and all around you is a stillness in harmony with the scene and its associations. You look up on smoking Vesuvius, down which the burning lava ran, making for itself channels which still remains.

Having thus explored Pompeii, we repaired to the Museum where its recovered treasures are deposited; and here again, mingled amazement and admiration, with increased intensity, are awakened. These treasures (belonging in part to Herculaneum) fill eight spacious halls, each devoted to classified articles. The room we visited first contains kitchen furniture of every conceivable description, mostly in bronze, and bearing strong resemblance to articles now in use. In this department of domestic life the Pompeians were not behind those of our day. An adjoining room is devoted to Etruscan vases of beautiful form. In this room are several magnificent Mosaics. Then comes a room devoted to glass in various colors, and for nearly all the purposes for which it is now used. And yet, while this knowledge belonged to the buried inhabitants of Pompeii nearly 2,000 years ago, its uses and existence was comparatively unknown in England a thousand years afterward!

Another room is devoted to sacrificial vases and other appendages of heathen worship, among which are vessels for incense, idols, deities, etc. Then comes a room devoted to weights, measures, scales, lamps, candelabras, among which are steelyards with the name of Augustus inscribed under figures of Romulus and Remus. The articles show a higher state of civilization in this respect than existed in England during the reign of Elizabeth; and proves that the ages which succeeded were indeed dark ones.

Two rooms are devoted to miscellaneous articles, including iron stocks found in front of a prison, agricultural implements, vases, essence bottles found in the bath-house; a helmet with bas relief representing the conflagration of Troy; bells of various

descriptions, and those for cattle precisely such as are used now; with flat-irons similar to our own; letter for stamping bread, so like type that the art of printing ought not to have been a comparatively modern discovery; mirrors, opera tickets, numbers to correspond with the seats, musical instruments, dice, pins, nails, locks, keys; bits, found in the mouths of skeleton horses, paints, including rouge, etc. In another room is a vast collection of memorials belonging to the amusements, revels, etc., of the Pompeians. These indicate a very great fondness for festival masquerades, and kindred amusements. Among the divinities to which they sacrificed, it is quite evident that Bacchus and Venus were most popular.

ENGLISH EMIGRATION MANIA.

The London correspondent of the North American writes:—

The emigration mania amongst Englishmen is equal, just now, to the mania amongst Americans when gold was first discovered in California. We have heard for many years of an "Irish exodus," but there is now an English exodus. Englishmen are leaving their native land by every vessel bound for Australia. Fifty large ships are taking in cargoes in the London docks alone, for Australia. Numerous vessels are about to leave Liverpool, Glasgow, Bristol, and other ports, for the same destination.

The applications for passenger berths are far beyond the ability of ship owners to supply; and the consequence is that, so eager are persons possessing a little capital to get away to the new El Dorado, large premiums have been paid to those emigrants who had pre-engaged berths. It is said that one ship left England last week with eight hundred emigrants on board, and a crew of sixty persons!

So numerous are the applications for berths in Liverpool, that Messrs. Gibbs, Bright & Co., the present owners of the steamer Great Britain, have withdrawn that vessel from the American route, and they intend to send her to Australia. She will leave Liverpool on the 21st of August, for Port Philip, and she will take one thousand passengers. These will be arranged under three classes. First class tickets will be seventy guineas each—second class forty guineas; and the third class, twenty-five guineas. The Great Britain can, however, easily make another voyage to New York before she leaves for Australia.

Most of the persons who are emigrating belong to the middle classes of English society, who take with them small stocks of British manufactures, intending to commence business on their own account when they arrive. An immense number of clerks in wholesale and retail shops in London and the country, and merchants', bankers', and government clerks have given the usual notice of their intention to leave their situations.

Their present salaries range from seventy-five pounds up to five hundred pounds per annum, and yet permanent situations are suddenly given up for an uncer-

tain position in Australia. I am informed that merchants and bankers find it a difficult matter to supply the places made vacant in their establishments by clerks who have already left. The manufacturing, mercantile, and other large establishments throughout the country are feeling sensibly the effects of this wholesale emigration. The vacancies thus created will not be easily filled at the present very low scale of salaries.

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,
THURSDAY, JULY 29, 1852.

CANADIAN POLITICS.

After the late Canadian rebellion, the home government in order to give a majority against the French population in Lower Canada sufficient to control them, without departing from the principles of representative government united the two provinces.

The effect has been to give great weight to the province of Canada. Old jealousies and prejudice are measurably obliterated. In place of it, a general spirit of enterprise and a feeling of nationality have sprung up, which will not be satisfied with colonial dependence.

The Canadians begin to think themselves an empire, and will not be satisfied till they are so.—Filled with this feeling, they have sought for and obtained what among Englishmen is called responsible government; that is, a government in which the ministers are responsible to the representatives of the people for the acts of the Governor.

This is a singular anomaly in Colonial Government; for by means of it the Governor ceases to be the creature of the crown, and becomes a mere bailiff of the commons. For the Governor can do no act but by the advice of his ministers. And if they are obliged to answer to the Commons for the advice they give, the Commons may control them and him. The Commons become in the colony what they are in the home government—the ruling estate of the Province, not liable to be restrained by the exercise of legal authority, but only by usurpations.

It is evident that many Canadians of great talent and influence, feel the force of their position, and are determined to profit by it. Throughout the British Empire, a legal position is a strong one, and it is very difficult to array force against it. All the agitators who have had any degree of success, have at least pretended with some speciousness to have the Law on their side. And an attempt to curtail the lawful prerogatives of the representative branch of the Colonial government would produce distrust of the administrator who undertook it throughout the Empire.

The Canadians, beginning to feel themselves an empire, are projecting some very expensive Railroads of a character evidently National; among which the most prominent is one from Quebec to Halifax, or St. Johns. But this scheme the home government oppose with a pertinacity which few have been able to compre-

hend. Mr. Hincks, who went out as the representative of Canada in the matter, was treated at the Colonial office with entire and most marked contempt. Not satisfied with coldness, reserve, and an utter disregard of the wants of the Colonies, no answer was vouchsafed to him in any manner of the intentions of the home government, and he was left to learn their intentions weeks after their decision was made by a casual remark in a letter to the agent of one of the Canadian land companies.

Mr. Hincks is a man of wealth, talent, energy, and a very extended influence. There is nothing of bustle about him. His answer was cool and dignified. The London Times regards the issue taken by him with the Colonial office as quite as important as that of the American revolution.

Simultaneous with this movement in Canada, Australia has denied the right of Great Britain to tax the colonies. The Australian gold mania may for a time overwhelm this question, but it will give strength to the colonies.—Who can say that two empires, possessing all the elements of power and greatness, (except a righteous administration,) are not at this moment springing into existence, children of Great Britain? Such are the present portents. Thus four great nations, the commercial nations of the earth, will speak the English language. In its time the Cape of Good Hope may make the fifth, and the British West Indies the sixth. After this British colonies, the German colonies, spring up in countenance and sound. The times are portentous. The language of the revelations of this dispensation will be the language of all the earth.

We discover by our exchanges that the Phonetic system of spelling has been introduced into fifty-three of the public schools of Massachusetts. This very difficult improvement in the written English is likely eventually to prevail. It has been introduced to a limited extent here. Professor Hadley has taken much interest in it, and we hope will see his efforts crowned with entire success. In no place can such an improvement be introduced with better prospect of success.

NEW LINES OF OCEAN STEAM PACKETS.

The steamer Great Britain is to run hereafter from some English port to New South Wales, instead of New York. The Australian gold excitement has caused this change. Cunard is about to extend his line of steamers to the Isthmus of Darien, and put on another line from there to Australia, touching at the most important Islands of the Pacific. It is not impossible that the India mail may reach Great Britain across the Pacific and the American continent.

How long will it be before we hear that a railroad is to be opened from London to Calcutta, ferrying the straits of Dover, and bridging with wires the Hellespont?

Elder Phineas Wright is

authorized to collect tithing, and to take up subscriptions for the construction of the Tabernacle, the work on which has stopped by our persecutions.

Elder Murray Seaman is authorized to receive books, maps, charts, pictures, specimens in geology and mineralogy, &c., &c., for the public library, at Saint James, Beaver Island.

Some friend has sent us an old number of the Frontier Guardian, in which Orson Hyde gives as a reason for not entering into a discussion with us, "that the relation existing between the Strangites and the Brighamites is precisely the same as that between God and the angels, and the Devil and the fallen spirits." Mr. Hyde is perfectly right. Every just man will approve his judgment.

It appears that the nomination of Orson Hyde as one of the Judges of the United States District Court for the Territory of Utah, has been rejected by the Senate. Mr. Hyde goes west without office.

The Musical World and New York Musical Times, published by Oliver Dyer, 257, Broadway, N. Y. We have received a number of this highly valuable semi-monthly paper, published in quarto form. It contains a chaste and beautiful selection of original music, articles on music, literature and the fine arts; it also embraces musical instructions for the million. We cordially welcome it to our table, and recommend it to our musical friends. Music and the fine arts, like beautiful women and sweet flowers, cannot be too highly eulogized or cultivated. We hope to see the "Musical World" patronized according to its merit by all lovers of music. It contains advertisements of new music, musical instruments, &c. We place it on our exchange list with pleasure. It can be examined at this office.

The engineers are on the ground making a survey for the Iron Mountain and Lake Superior Railroad, fourteen miles in length, to bring forward the iron manufactured in the Lake Superior region. The Iron Mountains are about midway between Lakes Superior and Michigan. Why does not some enterprising company open a communication this way, and thus save the land carriage and two transshipments at the Sault?

The United States War Steamer Michigan is expected here in two or three weeks.—Many of the citizens here have received numerous kindnesses, from both officers and men. We bid them welcome.

One of the Lunatic Asylums of the State of Ohio is to be located at Cleveland. We rejoice to hear it, and hope the editor of the Plaindealer may thereby be furnished a proper home without being called from his chair editorial.

The familiar spirits which by the Mosaic law are condemned to death, are quite the rage of the good christians of our time.

Spirit rappings have spread over the land. The spirits are also making a great stir in Prussia, but do not rap there. Their usual familiarity is there in somnambulism. Among the Indians it is in shaking and frothing.

MUNICIPAL REGULATIONS OF DIET.

The city and town councils are prohibiting the sale of vegetables, fish, &c., in many of the large towns and cities. This is unwise. Salt meat is far more unwholesome than green vegetables. Fish is preferable to salt meat in warm summer weather, and vegetables preferable to either.

The family which is furnished three times a day with green corn, potatoes, beans, peas, cucumbers, &c., is least liable to diseases of the bowels during the warm season.

MORE OF THE LIQUOR LAW.

Two more judgments have been recovered before Mr. Justice Chidester, for violations of the liquor law. We believe that no resident will hereafter, for some time at least, undertake to defy the law. The Supervisor desires us to say that unless traders on the small sail vessels desist from the sale of spirituous liquors he shall send processes, and try the virtue of the law on them.

By the way, we see by our exchanges that the quiet and sober citizens of Boston have contrived to violate the liquor law with impunity. No officer but the city Marshal was found authorized to serve the processes, and the Council have abolished the office of Marshal.

The white men fishing in this vicinity are rapidly departing, and Indians are coming on to fill their places. We have Indians not only from north and east shores in this vicinity, but from Green Bay and Canada.—The change is favorable. There is less of vice and dissipation among the Indians than among the whites of the borders. Separate from the influence of vicious white men, the Indians are moral, industrious, honest and peaceable. We wish they might be permitted to congregate about this part of the lakes to the exclusion of the vicious population who are pressing them into the Pacific.

We have just received from the author, Francis W. Shearman, Esq., Superintendent of Public Instruction, the "System of Instruction and Primary School Law of the State of Michigan." This is a valuable work, and we believe provision has been made by the Legislature for furnishing it to all the townships of the State. But by some means the township of Peaine has failed as yet to receive its quota.

Not only those who are supplied at the expense of the State, but all attorneys, magistrates and gentlemen connected with the conducting of the public schools should possess this work.

We learn that Almon W. Babbitt, of Kanesville, late Delegate from Utah, is gone on a trip to that territory. The aspect of

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affairs in that quarter portends a storm near at hand. We hope it may be a light one, and especially that the right may prevail.

The Salt Lake Mormons are unfriendly to us, and take every convenient opportunity to abuse us, but we sympathize with them, because we know they are persecuted not as schismatics, nor as our enemies, but as Mormons.

R. Packard has just opened a considerable stock of goods. As we have not seen his card, and the boxes and bales were not half opened when we were in, we cannot vouch for the extent of his assortment. We observed a fine lot of hardware, which we should be inclined to say was excellent, only that he gave us a shovel on the sole condition that we would not say they were good.

The Omaha Indians are very hostile to the Mormons.—Last summer they stripped Orson Hyde quite naked, and gave him a severe whipping. They have robbed the Mormons passing through of \$100,000 worth of live stock, and are yet pursuing the same policy.

It is said, however, that the Indians in the Valley are devoted to the Mormon interests.

CHOLERA.—We hear of Cholera in almost every place from Chicago, south, east, and west. On the Missouri Plains Cholera, Small Pox, and Measles are carrying off the emigrants in an unprecedented manner.

There has been several cases of Cholera among the Fishermen in this vicinity, induced by vicious habits and filthy living. All the SETTLEMENTS in this region are remarkably healthy.

MRS. STOWE, daughter of Dr. Beecher, has realized more money out of her copy right of "Uncle Tom's Cabin," a little anti-slavery Novel, than has been realized by any other American Author.

Well, she has deserved it. If we could get more than a few hours loan of the work, we would put it in the School Library for all the children. The children's fathers, and grand-fathers, have few of them read a better book.

WHEN you go into the Editor's Sanctum, keep your hands off the papers, never look upon the manuscript, and if you see a gold pen lying on the table—look, but touch not.

Never touch anything however insignificant at the table where any gentleman writes.

DESTRUCTIVE INUNDATION IN GERMANY.

The districts of Mulhausen and Heiligenstadt have been visited by a great calamity. The bursting of a waterspout caused such a sudden rise in the waters of the Ustrut and other streams, that not only is the whole harvest of the present year destroyed, but the fields are covered with stones and sand to such an extent that it will be impossible to bring them into cultivation for years to come. In a quarter of an hour the Unstrut rose 18 feet above its usual level. The loss of life is not yet known, but

it is feared it is considerable.—In Doingelstadt 11 bodies have been found, and nineteen persons are missing. In the district of Mulhausen above twenty persons are reported as having been drowned, and between twenty and thirty more suspected to have shared the same fate. The roads are every where destroyed, whole herds of cattle and sheep have been lost and buildings have been so completely swept away that scarcely a stone of them remains. The full extent of the loss of life and damage to property has not yet been ascertained. The Provincial Government in Erfurt has despatched commissioners to the locality to make the necessary investigations.—Appeals are already made to the public for subscriptions in aid of the population of the district.—*English Paper.*

INDIAN CAMP MEETING.

A Protracted Meeting of the Indian Methodist Missions from this neighborhood and the conference of Canada West, is to be holden at the camping ground near White Fish Point, L. S. about forty-five miles above this village, commencing on Thursday of this week and continuing until next Monday. Nearly three hundred Indians are expected to attend, from the several missions. The Rev. S. M. McDougall from Garden River with his interpreter Mr. Blaker, and a large bateau full of Indians left this place on Tuesday for the encampment. The Rev. Mr. Sallust from the Bruce Mine, the Rev. Mr. Warner, Chairman of the Barrie District, Canada Conference, and Peter Jones a native preacher of long and regular standing as a missionary among the Indians are to attend.

The Rev. J. H. Pitzell of this place accompanies them with a large supply of provisions for the occasion.—*Lake Superior Journal.*

DARK HOURS.

There are hours, dark hours, that mark the history of the brightest year. For not a whole month perhaps, of the millions of the past, has the sun shone brilliant all the time. And there will be cold stormy days in every year, where will be seen or heard nothing to cheer the spirit, or gratify our desire for the beautiful. And yet the mists and shadows of the darkest hours have dissipated and melted away. The cruellest of icy fetters have been broken and dissolved, and the most furious storm loses its power to harm.

And what a parable is all this of our outside world of human life, where the heart works at its inside labors. Here too we have the overshadowing of the dark hours, and many a cold blast chills the heart to its very core. But what matters it?—Man is born a hero, and it is only by darkness and storm that heroism gains its full development and illustration—then it kindles the dark cloud into a blaze of glory, and the storm bears it more rapidly to its destiny. Despair not then. Never give up while one good point is yours.—Use it. Disappointment and mortifying failure, may accom-

pany this effort, and that one—be honest and struggle on, and it will all work right.

YOUTHFUL NEGLECT.

Walter Scott, in a narrative of his personal history, gives the following caution to youth:—

"If it should ever fall to the lot of youth to peruse these pages, let such readers remember that it is with the deepest regret that I recollect in my manhood the opportunities of learning which I neglected in my youth; that through every part of my literary career I have felt pinched and hampered by my own ignorance, and I would this moment give half the reputation I have had the good fortune to acquire, if, by doing so, I could rest the remaining part upon a sound foundation of learning and science."

LIVE FOR SOMETHING.

Thousands of men breathe, move, and live—pass off the stage of life, and are heard of no more. Why? They did not partake of good in the world, and none were blessed by them; none could point to them as the means of their redemption. Not a line they wrote not a word they spoke, could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than insects of yesterday. Live, then for something. Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name by kindness, love, and mercy, on the hearts of thousands you come in contact with year by year, and they will not be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of the evening. Good deeds will shine as brightly on the earth as the stars in heaven.

MUSIC IN THE WILDERNESS.

Among the articles sent over the Erie Railroad a few days ago, was a piano for Salt Lake, Utah Territory. The distance is about 4000 miles; the place where it is destined to go a few years ago was inhabited only by the Indians; and a wilderness peopled with the red race and a few trappers only, has to be crossed before it is reached. The axe is the pioneer civilizer, but how closely upon its tracks, in our day, follow the luxuries and refinement of civilized life. Who says the condition of humanity has not improved?—*Minnesota Democrat.*

WRITING FOR NEWS-PAPERS.

The following advice, from the Home Journal to those who write for newspapers, is worthy of their profound consideration:

"The sum of all is, dear, dear contributor, when you would write for the public eye, select a subject upon which you have good reason to think you know more than the public in general, and a subject upon which the public desires or needs information. Choose a form of composition—prose or verse—that is best adapted to your subject and to yourself. Waste no words, but come to the point at once, and stop when you have done. Re-

peruse and re-write your poem as often, and keep it in your possession as long as it is in your power to improve or shorten it. Last of all, consider, before you dispatch it, whether it is fitter for the fire than the press; and, as you determine, send it to the Postoffice, or thrust it into the stove."

GEMS OF THOUGHT.

The more true merit a man has, the more does he applaud it in others.

The defects of the mind, like those of the face, grow worse as we grow old.

The worst education which teaches selfdenial, is better than the best which teaches everything but that.

Good qualities, like great abilities, are incomprehensible and inconceivable to such as are deprived of them.

Those habits which dignify, or dishonor manhood, obtain their shape and complexion during our earlier years. The fruits of summer and autumn vegetate in the spring, and the harvest of old age germinates in youth.

The more we accomplish, the more we have to accomplish.—All things are full of labor; and therefore the more we acquire, the more we care, and the more we toil, to secure our acquisitions. Good men can never retire from their works of benevolence.—Their fortune is never made.

MARINE LIST.

ARRIVALS.

June 23 Prop. Sciota, from Chicago.
" 26 Prop. Lady of the Lake, Chicago.
" 27 Stea. Michigan, Buffalo.
" 30 Stea. Michigan, Green Bay.

July 2 Prop. Ohio, Chicago.
" 5 Prop. Troy, Chicago.
" 6 Prop. Sciota, Buffalo.
" 11 Stea. Michigan, Buffalo.
" 11 Prop. Gen. Taylor, Buffalo.
" 19 Prop. Sciota, Chicago.
" 14 Prop. Lady of the Lake, Ogdensburg.
" 14 Stea. Michigan, Green Bay.
" 18 Prop. St. Joseph, Chicago.
" 18 Prop. Troy, Buffalo.
" 19 Prop. Ogdensburg, Chicago.
" 21 Stea. J. D. Morton, Green Bay.
" 21 Prop. Lady of the Lake, Chicago.
" 23 Prop. Michigan, Ogdensburg.
" 24 Prop. Troy, Chicago.
" 25 Prop. Saginaw, Chicago.

DEPARTURES.

June 23 Prop. Sciota, for Buffalo.
" 26 Prop. Lady of the Lake, Ogdensburg.
" 27 Stea. Michigan, Green Bay.
" 30 Stea. Michigan, Buffalo.

July 2 Prop. Ohio, Buffalo.
" 5 Prop. Troy, Buffalo.
" 6 Prop. Sciota, Chicago.
" 11 Stea. Michigan, Green Bay.
" 11 Prop. Gen. Taylor, Chicago.
" 12 Prop. Sciota, Buffalo.
" 14 Prop. Lady of the Lake, Chicago.
" 14 Stea. Michigan, Buffalo.
" 18 Prop. St. Joseph, Buffalo.
" 18 Prop. Troy, Chicago.
" 19 Prop. Ogdensburg, Ogdensburg.
" 21 Stea. J. D. Morton, Buffalo.
" 21 Prop. Lady of the Lake, Ogdensburg.
" 23 Prop. Michigan, Chicago.
" 24 Prop. Troy, Buffalo.
" 25 Prop. Saginaw, Buffalo.

WOOL.

FOR sale a quantity of wool, of an excellent quality, for hosiery, one door south of the Tabernacle.
Beaver Island, July 28, 1852. 15tf.

BOARDING HOUSE
BY
L. F. WAIT,
(Near the Steamboat Landing.)
MACKINAC,
MICHIGAN.
BOARD, \$0.75 per day. 14tf.

WANTED,
1000 CORDS of Hemlock Bark, delivered soon, for which the highest price will be paid.
MARCENA THAYER.
Saint James, July 8th, 1852. 12tf.

NAILS.
A SUPPLY of Nails constantly on hand and very cheap for cash, next door south of the Tabernacle.
St. James, June 23d, 1852. 10tf.

CHEAPER THAN THE CHEAPEST.
J. M. WAIT will sell dry goods and groceries cheaper than any other man on the Island, for cash or ready pay, at the North West Co. house.
Beaver Island, July 14, 1852. 13—3w.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements, of Thomas Bennett, to me directed and delivered, dated the tenth day of May 1852, I have levied on, seized and taken all the right, title, and interest, of the said Thomas Bennett, in and to the following described pieces and parcels of land, situated on Beaver Island in said County to wit: the West half, of the South West quarter of section thirty-five, (35) Town thirty-nine (39) North, range ten (10) West, containing eighty (80) acres of land, more or less.

Also lot no. three, (3) in section thirty-five, (35) Town thirty-nine (39) North, range ten (10) West, containing fifty-nine (59) and sixty-one hundredth acres of land, more or less; all which I shall expose to sale at public auction, to the highest bidder as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9—6w.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements of Peter McKinley and Daniel S. Wheelock, to me directed and delivered, dated the tenth day of May, 1852, I have levied on, seized and taken, all the right, title and interest of the said Peter McKinley in and to the following described pieces and parcels of land, situated on Beaver Island in said County, to wit: lot no. two, in section twenty-six, (26) Town thirty-nine (39) North, range ten (10) West, containing thirty-eight (38) and sixty-one hundredth acres of land, more or less.

Also the equal undivided half of lot no. three, (3) in section twenty seven, (27) Town thirty-nine (39) North, range ten (10) West, containing thirty-three and a half (33 1/2) acres of land, more or less., the other half of said tract being owned as it is said by James J. Strang.

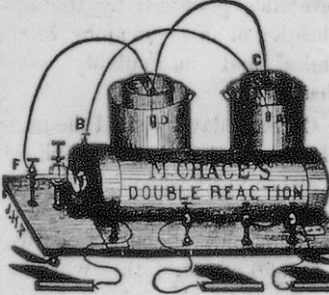
Also the equal undivided half of lot no. four, (4) in section twenty-seven, (27) Town thirty-nine (39) North, range ten (10) West, containing forty-five and a half (45 1/2) acres of land, more or less; the other half of said tract being owned as it is said by Erastus Miller, all which I shall sell at public auction to the highest bidder, as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9—6w.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements of Thomas E. Dodge, to me directed and delivered, dated the tenth day of May 1852, I have levied on, seized and taken, all the right title, and interest of the said Thomas E. Dodge in and to the following described piece or parcel of land situated on Beaver Island, in said County, and known as part of lot no. one, of the section twenty-seven, (27) Town thirty-nine (39) North, range ten (10) West, and bounded as follows, to wit: North by the former conveyed by Eri J. Moore, to B. Cole, twenty (20) rods, East by the Harbor, eight (8) rods, South by lands of Eri J. Moore, twenty (20) rods, and West by lands of Eri J. Moore, eight (8) rods, being the same lot recently occupied by the said Thomas E. Dodge, and containing one acre of land, which I shall sell at public auction, to the highest bidder, as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9—6w.



MOSES CHASE,
MANUFACTURER OF COMMON AND IMPROVED
SINGLE, DOUBLE AND TRIPLE COM-
PLEX, RE-ACTING,
GALVANO, ELECTRO,
MAGNETIC TORPEDO MACHINES,
For the Medical Faculty and the Scientific,
Saint James, Beaver Island, Lake Mich.
March 6th, 1851. 4tf.

1851. BOARDING HOUSE, 1851.
BY HENRY W. GRANGER.
Mackinac, Michigan, at the right of the Docks on Water street.
Board, 75 cts. per day.
" 4.00 " week,
or, 3.50 per week by the season.
Mackinac, April 21th, 1851. 6tf.

MRS. PHILMOT,
NEXT Door East of the Mission School House, will give lessons daily in the use of the PIANO and MELODEON.
She will also (if sufficient encouragement is given) take a class in the GERMAN LANGUAGE.
St. James, June 23d, 1852. 10tf.

TO LET,
SEVERAL STORES in which business is going on at a moderate rate, well located in Saint James. Possession given in one week after any Merchant in the place commences advertising. Terms easy.
Saint James, June 23d, 1852. 10tf.

WHOEVER has borrowed of me "Robertson's East and West Indies," will do a great kindness by returning it.
JAS. J. STRANG.
Beaver Island, July 14, 1852. 13tf.

POETRY.

Go, ye heralds of salvation,
Load the gospel news proclaim;
Tell this wicked Gentile nation,
Jesus soon will come to reign.

Now the little stone is rolling,
Breaking kingdoms—nations all—
Soon o'er all the earth controlling,
Jew and Gentile, great and small.

Priestcraft now is tottering—trembling,
And her hope of gain is gone;
Her protracted meetings ending,
Scarce a thread to hang upon.

Hypocrites are horror stricken,
For their craft in danger lies;
All their future prospects smitten—
See them gaze in sad surprise.

THE CALORIC SHIP ERICSSON.

Steam has revolutionized the world. It has quadrupled the power of man. It has changed the face of nature. It has wrought miracles upon earth.—But its day is nearly over. Its glory is departing and a few years hence it will be numbered among the things that were. A new and overshadowing rival has taken the field, and steam must go to the wall. But to the recital.

The editor of the Boston *Evening Transcript* gives the following account of this enterprise in his journal of the 5th ultimo, after a personal visit to the Works in New York, where the machinery for the Caloric ship is being built, and where also a sixty-horse power trial engine is in operation on this new principle for production of motive power.

"The idea of substituting a new and superior motive power for steam will no doubt strike many minds as extravagant, if not chimerical. We have been accustomed to regard steam power as the *plus ultra* of human ingenuity in subjecting the modifying forces of nature to the service of man, that a discovery which promises to supersede this agency will have to contend with the most formidable preconceptions as well as gigantic interests. Nevertheless, it may now be predicted with confidence that we are on the eve of another great revolution, produced by the application of an agent more economical and incalculably safer than steam.

On Saturday I visited the manufactory, and had the privilege of inspecting Ericsson's engine of sixty-horse power while it was in operation. It consists of two pairs of cylinders, the working pistons of which are 72 inches in diameter. Its great peculiarities consist in its very large cylinders and pistons, working with low pressure, and in the absence of boilers or heaters, there being no other fires employed than those in small grates under the bottom of the working cylinders. During the 8 months that this test engine has been in operation, not a cent has been expended for repairs or accidents. It is a beautiful and imposing object, and conveys the idea of power and symmetry much more impressively than the largest steam engine I have ever seen.

The leading principle of the Caloric engine consists in producing motive power by the employment of the expansive force of atmospheric air instead of that of steam; the force being produced by the compression of the air in

one part of the machine, and by its dilation by the application of heat in another part. This dilation, however, is not effected by continuous application of combustibles, but by a peculiar process of transfer, by which the Caloric is made to operate over and over again, viz. the heat of the air escaping from the working cylinder at each successive stroke of the engine is transferred to the cold compressed air entering the same; so that in fact, a continued application of fuel is only necessary in order to make good the losses of heat occasioned by the unavoidable radiation of the heated parts of the machine.

The obvious advantages of this great improvement are the great saving of fuel and labor in the management of the engine, and its perfect safety. A ship carrying the amount of coal that the Atlantic steamers now take for a single trip, could cross and recross the Atlantic twice without taking in coal; and the voyage to China or to California could be easily accomplished by a Caloric ship without the necessity of stopping at any port to take fuel.—There being no smoke, a short pipe to carry off the carbonic acid gas and other products of combustion is all that is needed. But the great advantage of this improvement, and that which, in the absence of other advantages, would commend it to adoption, is the entire safety to the engine; an explosion being impossible.

In steam engines, if the water gets low, or if there is an excess of pressure, or any defect in the materials of which the boiler is composed, or an overheating of the furnace tops, occasioned by incrustation formed by salt, in marine boilers, &c., an explosion is inevitable. But in the Caloric engine the only result from neglect, will be the stoppage of the engine. The present test engine, shows that there must be a neglect to put in fuel for the space of three hours before the speed is even slackened. Thus you have nothing to fear from a sleepy engineer or an ambitious captain; and all the while not one-quarter the amount of attendance and labor required to keep a steam engine in motion will be needed.

A Caloric ship of 2,200 tons, to be called the Ericsson, is now in process of construction, and is in such a state of forwardness that she will be in frames by the end of next week. She is a very beautiful model, and is the admiration of all ship-builders for her remarkable strength, being admitted to have the strongest bottom of any ship built in New York. The machinery is more than half completed. I saw three out of the four working cylinders, the paddle wheels, all the valves and valve-chests, the main links and connecting rods, the bed plates, and main pillar blocks, and various other parts of the engine, all of them massive forms of metal, cast with the utmost precision and smoothness. The cylinders are 168 inches in diameter—72 inches larger than those in the Collins' steamers.—The Ericsson will be ready for sea by October next; and the owners intend to take passengers

at a reduced price in consequence of the reduced expenses under the new principle. The ship belongs to Mr. John B. Kitching and a few other wealthy men.—The Ericsson will be commanded by Capt. Lowber."

ATTENTION ESSENTIAL TO GENIUS.

Attention it is, though other qualities belong to this transcendent power—attention it is, that is the very soul of genius; not the fixed eye, nor the poring over a book, but the fixed thought. It is in fact an action of the mind, which is steadily concentrated upon one idea, or one series of ideas, which collect in one point the rays of the soul, till they search, penetrate, and fire the whole train of its thoughts. And while the fire burns within, the outside may indeed be cold, indifferent, negligent, absent in appearance; he may be an idler, or a wanderer; apparently without aim or intent; but still the fire burns within. And what though "it burst forth," at length, as has been said, "like volcanic fires, with spontaneous, original, native force?" It only shows the intense action of the elements beneath. What, though it breaks forth like lightning, from the cloud? The electric fire had been collecting in the firmament through many a silent, clear and calm day. What though the might of genius appears in one decisive blow, struck in some moment of high debate, or at the crisis of a nation's peril! That mighty energy, though it may heaved in the bosom of Demosthenes, was but a feeble thought. A mother's eye watched over its dawns. A father's care guarded its early youth.—It soon trod, with youthful steps, the halls of learning, and found other fathers to wake and to watch for it even as it finds them here. It went on; but silence was upon its path, and the deep struggling of the inward soul silently ministered to it. The elements around breathed upon it, and "touched it to finer issue." The rays of heaven fell upon it, and ripened its expanding faculties. The slow revolutions of years slowly added to its collected energies and treasures; till in the hour of its glory, it stood forth embodied in the form of living, commanding, irresistible eloquence.—*Dewey.*

CORRUPTION IN ARISTOCRATIC CIRCLES.

Respectable German papers contain obscure allusions to a gigantic criminal trial lately concluded at Berlin in the greatest secrecy. The nature of the crime seems to be such as to forbid precise details, but it appears that a large number of persons, of high birth and station, in civil and military life, were organized in a sort of fraternity with signs and pass words.

The police had long been aware of the existence of this organization, but had refrained from acting on account of the protection of an aged man in the most eminent official position. His death and the accidental discovery of the diary of another member, rendered it impossible longer to permit the

society to exist, and all the members were arrested and tried.—The person whose diary has been found expressed the greatest surprise that the law should interfere with men of such rank, but this was by no means the general opinion in those circles; the more intelligent portion of the aristocracy admitted that vice must be treated with impartial severity, whatever the position of the guilty parties.

How many persons have suffered the sentence of the Court is not known, but it is understood that many highly distinguished men are condemned to rigorous imprisonment for from one to ten years. All military officers implicated have also had their names stricken from the rolls of the army, by the express order of the King.

RYE FLOUR.—When made into good light bread and allowed a day or two to ripen, is very nutritious and wholesome. Rye flour more nearly resembles wheaten flour in its composition than any other; it has, however, more of certain gummy and sugary substances, which make it tenacious, and also impart a sweetish taste. All grain and roots which have much starch in them, undergo a great change in their chemical composition by baking—flour becomes more nutritious, and more easily digestible, because more soluble. This is also the case with flour; that is, the starch, gluten and sugar of potatoes, when baked or what is still better, when roasted in the hot embers of an old fashioned farm house fire.—*American Agriculturist.*

Col. Colt, a British officer, stationed in Egypt, has made a communication to one of the Oriental societies in London, stating that he has ascertained the principal ingredient used by the ancient Egyptians in the preservation of mummies. It is only the vegetable tar of those countries, called by the natives katron. He has made trial and forwarded to England animal substances, and a human hand, prepared about forty years ago with this substance.—The best informed among the Arabs think that large quantities of camphor, myrrh, aloes, frankincense, &c., were used in the preparation of the mummies; but these specimens prove that such additions are by no means necessary, as the tar applied alone penetrates and discolors the bone. The tar is obtained from the branches of a small tree or shrub exposed to a considerable degree of heat, and it is found in most parts of Syria and Arabia Felix.

The census of France, of 1851, gives one curious result. The number of women is greater than that of men! The difference is extraordinary, nearly a million and a half.—*Ex. paper.*

Polygamy is the only remedy. For want of it, in keeping the commandment to be fruitful and multiply, a half million bastards are born yearly.

"GOOD AS THE WHEAT," OR, "SEVEN UP" FOR A WIFE.

In the State of Tennessee there is a certain village, boasting of its tavern, three stores, and four groceries, where, from morning till night, and from night till morning, a person entering the town may find, in the tavern, stores, or groceries aforesaid, one or more groups of persons playing cards. Gambling there is reduced to a science—the history of four kings is thoroughly studied, and from the

school boy to the grey headed veteran, from the miss in her teens to the mother of a large family, they are initiated into the mysteries of high, low, jack, game; right and left bowers; the honors and the odd trick. One of the best players in the village was Major Smith, the tavern keeper; or, as he expressed it, the proprietor of the hotel; a widower, who, like

"Jephtha, Judge in Israel,
Had a daughter passing fair."
Fanny, the daughter, was one of the prettiest girls in Tennessee, and therefore, one of the prettiest in the world; for here we digress, in order to lay down, as our *ipse dixit*, that Tennessee women in point of beauty, are matchless. The sweetheart of Miss Fanny was a young farmer, residing in the neighborhood, whom we shall designate by the name of Bob.

It happened that one day before harvest, the young man was detained in the village, and found him, as usual, at the hotel, seated between the Major and his daughter. After a desultory conversation between the two gentlemen, on the state of the weather, the prospect of the approaching harvest, and such important staples of conversation, the Major asked Robert how his wheat crop promised to yield. In reply, he was told that the young man expected to make at least one hundred bushels. The Major appeared to study for a moment, then abruptly proposed a game of old sledge, or "seven up," the stakes to be his daughter Fanny against the crop of wheat. This, of course, the young man indignantly refused, because he could not bear the idea that the hand of her he loved should be made the subject of a bet, or that he should win a wife by gambling for her, and, perhaps, because he knew the old man was "hard to beat," and that there was a strong probability of his losing both wheat and wife.

It was not until the Major, with his usual pertinacity, had sworn that unless he won her, he should never have her, that the young man was forced reluctantly to play.

The table was placed, the candles lit, the cards produced, and the players took their seats, with Miss Fanny between them to watch the game. The cards were regularly shuffled and cut, and it fell to the Major's lot to deal. The first hand was played to his opponent's high, low, game. Robert then dealt, the Major begged; it was given, and the Major again made three to his opponent's one.

"Six to two," said Miss Fanny with a sigh. "The Major as he dealt the cards, winked knowingly, and said—

"I am good for that wheat, Master Bob."

The old man turned up a trump—it was a spade. Fanny glanced at her father's hand—her heart sunk; he held the three and eight spot, and the king! She then looked at Robert's hand and lo! he held the ace, queen, deuce, and jack or knave. She whispered to Robert to beg; he did so.

"Take it, said the Major."

"Three to six," said Miss Fanny, aloud.

Robert led his deuce, which the Major took with the three spot, and followed by playing the king; Robert put his queen upon it. The Major, supposing it was the young man's last trump, leant over the table, and tapping the last trick with his finger, said—

"That's good as wheat."

"Is it?" asked Robert, as he displayed to the eyes of the astonished Major, the ace and jack yet in his hand.

"High, low, jack, and the game," shouted Robert.

"Out," sentimentally ejaculated Miss Fanny.

"Good as wheat," added Robert, as he flung his arms around her neck and kissed her.

In due time they were married, and ever after that, when any thing occurred of a pleasant nature to the happy couple, they would express their emphatic approbation of it, by the phrase "good as wheat."

TO YOUNG MEN.—Don't rely upon friends. Don't rely upon the good name of your ancestors. Thousands have spent the prime of life in vain hopes of aid from those whom they call friends—and thousands have starved because they had a rich father. Rely only upon the good name which is made by your own exertions, and know that the best friend you can have is an unconquerable determination, united with decision of character.

THE GLOBE WE LIVE IN.—It is known as a fact in Geology, that below the depth of thirty feet the earth becomes regularly warmer as we descend. On an average the increase is at the rate of one degree of Fahrenheit for every fifth foot. At the bottom of the mines in Cornwall, a depth one thousand two hundred feet, the thermometers stand at eighty-eight, equal to high summer heat. At this rate rocks and metals would be melted twenty miles below the surface, and down in the bowels of the earth, several hundred miles, the heat would be twenty thousand times hotter than melted iron. Who is there that can wonder at earthquakes when all things rest on a molten sea of fire?

THE WRECK OF THE PRESIDENT.—Portions of a large steamer has been washed ashore on the coast of Scotland, which are supposed to have belonged to the ill-fated steamer President. The wreck has been taken in charge by the coast guard.

DEBT.—I have always observed that he who owes a man a dollar, is sure to owe him also a grudge, and he is always more ready to pay compound interest on the latter, than the former.

NORTHERN ISLANDER.

VOL. II.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, AUG. 5, 1852.

NO. 16.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

THE MOONLIGHT RIDE.

A number of years ago, a gentleman in Clydesdale offered me a situation as head groom, which I accepted. He had one horse which was kept in a stable by himself, and was, without exception, the ugliest and most savage of his kind I had ever seen. There was not a single point of a strong or fast horse about him. He was as black as charcoal; he was named Satan, and richly did he deserve the name. He would fly at you like a dog, with his teeth; attempt to beat you down with his fore feet; and strike around a corner at you with his hind ones. He had beaten all the rough riders, grooms and jockeys in that part of the country.

After being in the place for a few days, I was asked by the gentleman, if I thought I could make anything of Satan. I replied that if he beat me, he would be the only horse which had ever done so; but still I considered him to be by far the most savage I had ever seen. "Try him to-morrow at one o'clock," said he, as he turned to go away: "I will have a few friends with me to see how you succeed."

I determined, however, to try him that night, and without any witness to see whether I succeeded or not. My room was over the stables, and as the moon did not rise till eleven o'clock, I threw myself upon the bedclothes, and, contrary to my intention, fell asleep. When I awoke, it was twelve, the moon was shining brightly, and rendering everything as visible as if it were day.

I went down to the stable with a bridle prepared for the purpose, and a heavily loaded whip in my hand. I knew that it would be impossible to saddle him; and, indeed, I should be safer on his bare back, in the event of throwing himself down. I opened the stable door gently, and there he was prone on his side, his legs and neck stretched out, as I have often seen horses lying after sore fatigue. I clapped my knee upon his head, loosed the collar that bound him, slipped the bit into his mouth, buckled the throat band, raised him to his feet, backed him out and leaped upon his back before he had time to get his eyes right opened.

But open them now he did, and that with a vengeance; he pawed, and struck the walls with his fore feet, till the fire flashed from the stones; and then he reared till he fell right back upon

the pavement. I was prepared for this, and slipped off him as he went down, and then leaped on him again as he rose. I had not as yet touched him with whip, bridle or spur; but now I gave him the curb and the spurs at the same instant. He gave one mad bound, and then went off at a rate that completely eclipsed the speed of the fleetest horse I had ever ridden. He could not trot, but his gallop was unapproachable, and consisted in a succession of leaps, performed with a precision, velocity, and strength, absolutely bewildering.

He fairly overturned all my preconceived notions of a fast horse. On he thundered, till we came under the shadow of a fir wood, and then, whether out of mischief or dread of the darkness, he halted instantaneously, his fore feet so close together that you might have put them into a bucket. Owing to the depression of his shoulders—for he had no more withers than an ass—the way that he jerked down his head, and the suddenness of the stop, a monkey, although he had been holding on with his teeth, must have been unseated. For me, I was pitched a long way over his head, but alighted upon a spot so soft and mossy, that it looked as if some kind hand had purposely prepared for me.

Had I been in the slightest degree stunned, or unable to regain my feet, that instant he would have torn me to pieces, with his teeth, and beaten my mangled body into the earth with his hoofs. But I at once sprang to my feet, and faced him. I could have escaped by leaping into the wood, but my blood was up, my brain clear, and my heart gave me not one extra pulsation. There he stood upon his hind legs nearly upright, beating the air with his fore feet, his mouth open, his upper lip curled, his under one drawn down, his large white teeth glancing like ivory in the moonlight. As soon as he saw me upon my feet, he gave a yell such as I had never heard from a horse before, save once, and which I believe is never elicited from that animal, except when under the domination of frantic rage or fear.

This unearthly cry roused every living thing within hearing. An army of rooks, startled from their encampment in the wood, circled and wheeled between us and the moon, shading her light, and filling the midnight air with their discordant screams. This attracted the attention of Satan, and bringing his fore feet to the ground, he pricked up his ears, and listened. I sprang forward, seized him by the mane, and vaulted upon his back; as I stooped forward to gather up the reins, which were dangling from his head, he caught me by the cuff of the jacket, luckily it was the cuff!—and tore it up to the shoulder.

Instantly he seized me again; but this time he succeeded rather better, having a small portion

of the skin and flesh between his teeth. The intense pain occasioned by the bite, or rather bruise of a horse's mouth, can only be properly judged by those who have felt it. I was the madder of the two now; and of all animals, an enraged man is the most dangerous and most fearless. I gave him a blow between the ears with the end of the whip; and he went down at once, stunned and senseless, with his legs doubled up under him, and his nose buried in the ground. I drew his fore legs from under him, that he might rise the more readily, and then lashed him into life. He turned his head slowly round, and looked at me, and then I saw that the savage glare of his eyes was nearly quenched, and that, if I could follow up the advantage that I had gained, I should ultimately be the conqueror.

I now assisted him to rise, mounted him, and struck at once with whip and spur. He gave a few bounds forward, a stagger or two, and then fell heavily upon his side. I was nearly under him; however, I did save my distance, although that was all. I now began to feel sorry for him; his wonderful speed had won my respect, and I was far from being naturally cruel; whip or spur I never used, except in cases of necessity; so I thought I would allow him to lie for a few minutes, if he did not incline to get up of himself.

However, as I had no faith in the creature, I sat down upon him, and watched him intently. He lay motionless, with his eyes shut; and had it not been for the firm and fast beat of his heart, I should have considered him dying from the effects of the blow; but the strong pulsation told me that there was plenty of life in him; and I suspected that he was lying quiet, meditating mischief. I was right. Every muscle began to quiver with suppressed rage. He opened his eyes, and gave me a look, in which fear and fury were strangely blended. I am not without superstition, and for an instant I quailed under that look, as the thought struck me that the black, unshapely brute before me might actually be the spirit indicated by his name.

With a muttered growl at my folly, I threw the idea from me—leaped up—seized the reins—with a lash and a cry made him spring to his feet—mounted him as he rose, and struck the spurs into his side. He reared and wheeled; but finding that he could not get rid of me, and being unable to stand the torture of the spurs, which I used freely, (it was no time for mercy!) he gave two or three plunges, and then bounded away at that dreadful leaping gallop—that pace which seemed peculiarly his own.

I tried to moderate his speed with the bridle, but found to my surprise that I had no command over him. I knew at once that something was wrong, as, with

the bit I had in his mouth, I ought to have had the power to have broken his jawbone. I stooped forward to ascertain the cause; the loose curb dangling at the side of his head gave a satisfactory explanation.

He had it all his own way now; he was fairly off with me; and all I could do was to bear his head as well up as I could, to prevent him from stumbling. However, as it would have been bad policy to let him know how much he was master, I gave him an occasional touch with the spur, as if wishing him to accelerate his pace; and when he made an extra bound, I patted him on the neck, as if pleased with his performance.

A watery cloud was passing over the face of the moon, which rendered everything dim and indistinct, as we tore away down a grassy slope; the view terminating in a grove of tall trees, situated upon a rising ground. Beyond the dark outline of the trees I saw nothing.

As we neared the grove, Satan slackened his speed; this I thought he did with a view to crush me against the trunks of the trees. To prevent him from having time to do this, I struck him with the spurs, and away he went again like fury. As he burst through the trees, I flung my head forward upon his neck, to prevent myself from being swept off by the lower branches.

In doing this, the spurs accidentally came in contact with his sides. He gave one tremendous leap forward—the ground sank under his feet—the horse was thrown over his own head—I was jerked into the air—and, amid an avalanche of earth and stones, we were hurled down a perpendicular bank into the brown, swollen waters of the Clyde.

Owing to a bend in the river, the force of the current was directed against this particular spot, and had undermined it; and although strong enough to bear a man or a horse, under ordinary circumstances, yet down at once it thundered under the desperate leap of Satan. However, it did not signify, as nothing could have prevented us from surging into the water at the next bound.

A large quantity of rain had fallen in the upper part of the shire; and, in consequence, the river was full from bank to brae. I was nearly a stranger to the place; indeed, so much so, that I had supposed we were running from the river. This, combined with the suddenness of the shock, and the appearance of a turbid, rapid river—sweeping down trees, brushwood, branches, hay, corn, and straw before it, with resistless force—was so foreign to my idea of the calm, peaceful Clyde, that when I rose to the surface, I was quite bewildered, and had very serious doubts as to my own identity.

I was roused from this state of bewilderment by the snorting

and splashing of the horse; he was making a bold attempt to scale the perpendicular bank. Had I been thrown into the body of the stream, I should have been swept away, and the animal must have perished; but in all heavy rapid runs of water, salt or fresh, there is what is termed an eddy stream, running close in shore, in a contrary direction to the main body of the water. I have seen Highlanders in their boats catching fish in the eddy stream of the gulf of Corrievreckin, within a short distance of the main tide, which, had it not got the slightest hold on their boat, would have swept them with fearful velocity into the jaws of the roaring gulf. I was caught by this eddy, which kept me stationary, and enabled me by a few strokes to reach the horse's side.

To cross the river, or to land here, was alike impossible; so I took the reins in my right hand, wheeled the horse from the bank, and dashed at once with him into the strength of the current. Away we went, Satan and I, in capital spirits both; not a doubt of our effecting a safe landing ever crossing my mind. And the horse evinced his certainty upon that subject, by snatching a bite out of a heap of hay that floated at his side, and eating it as composedly as if he had been in a stable.

We soon swept round the high bank that had caused our misfortune, and came to a level part of the country, which was flooded far up into the fields. I then struck strongly out in a slanting direction for the shore, and soon had the satisfaction of finding myself once more upon the green turf. Satan shook himself, pricked up his ears, and gave a low neigh. I then stroked him, and spoke kindly to him. He returned the caress by licking my hand. Poor fellow! he had contracted a friendship for me in the water—a friendship which terminated only with his life; and which was rendered the more valuable by his never extending it to another living thing.—*Chambers.*

OREGON.

Oregon contains a population of about 20,000, the great majority of whom are settled in the Lower Columbia, the Willamette, and the Umpqua rivers. By far the greater proportion is within the Willamette valley, between the cascade and coast range of mountains, and which valley is about one hundred and fifty miles in length, and from twenty to forty miles in width.

Portland, the first town in importance and population, containing about 1,200 souls, is situated on the west bank of the Willamette, twelve miles from its mouth. This river flows into the great Columbia on the south, about ninety miles from the Pacific. Ocean steamers and sail vessels ascend these rivers as far as Portland, and sometimes the smaller class go as far as Oregon City, twelve miles above Portland.

Oregon City, a place of about 700 inhabitants, is situated at the great falls of the Willamette, where a perpendicular fall of about forty feet affords one of the finest water powers for mills and factories in the world. About forty miles south from the latter place, upon the east bank of the Willamette, is built the town of Salem, containing about 600 souls. Here the Territorial Legislature has located the capital of Oregon, and here they held their latest session. But from a defect in the form of the location law, whereby it is claimed by some to be null and void, the Governor has refused to expend or disburse the moneys appropriated by Congress for the erection of public buildings.

The climate of Oregon is one of the finest in the world; the winter just past has been as mild and pleasant as an October in Ohio. During the winter months the prevailing winds are from the south, and often bring rain; indeed, at times it rains for weeks, almost without cessation. In the summer the winds are from the month of April till November.

Oregon, though unquestionably a healthy country, is not devoid of those intermittent fevers and agues which prevail to so great an extent in some of the Western States. There have been fewer deaths here than among an equal population in the States.

Business at the present time here is dull. The mines in the southern part of the territory are paying well, and many of the young men are going there.

Almost all the choice lands in the Willamette valley have been taken up by settlers, under the provisions of the donation land bill. The country is sparsely settled, the good lands running their lines in the worst of gerrymandering forms; in some cases a single claim extending for miles.—The distance between claimants thus being so great, a barrier to schools, good roads and social intercourse, is presented, which will render the land bill a curse, instead of a blessing to Oregon, its rapid growth, and future prosperity.

This valley, which alone is capable of supporting a dense population, and which, if divided into farms of 80 to 160 acres, in regular sectional form, would soon become a perfect garden from one extremity to the other, has been, unfortunately for the rapid growth and prosperity of the same, appropriated in large tracts among a few emigrants, who have arrived here in the early stage of this privilege. No blame can attach to the settler, for if the general government should have passed a law donating a whole township of land to each, and to be taken in any form which should suit the occupant, he would have been justified in selecting his claim along a river bank one mile in width and thirty-six miles in length, adapting the courses of his claim lines to the indentations of the river on one side, or to the nature of the soil upon the other.

The soil of this portion of Oregon is well adapted to the growth of the staple grains, and products of the North Atlantic States.—

The nights of summer are too cool for the successful cultivation of Indian corn, but for wheat, rye, oats, barley, and most vegetables and fruits of this latitude, no better lands can be found beneath the sun. And for grazing purposes, its equal cannot be found upon the whole Atlantic side of the Rocky Mountain range. Admirably adapted to the growth of the most excellent grasses, the fine undulating prairies which intersperse the great forests of Oregon, afford good pasture during the entire year.

Society in this territory is very meagre. The isolated condition of families that are living upon land claims, the smallness of the towns, the necessity of constant labor to the mechanics who are gathered in the towns, owing to the high price of living, and withal, the absence or rarity of the *sine qua non* of true social intercourse, the ministering angel of life's joys and embellishments, WOMAN, renders society a mere speculative, stoical automaton rule.

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, AUGUST 5, 1852.

ANXIOUS TO BE NOTICED.

The Green Bay Advocate, of July 22d, has in its "items" column the following, which the publishers deemed of sufficient consequence to put the mark of a pen around, and carefully wrap up and send to us:—

"MORE PIRATING.—The pirating in Lake Michigan, Huron and Green Bay, which was so much complained of last year, still goes on. We learn that at Presque Isle, a short time since, a large quantity of fish, an anchor, seine, pier lamp, and many other valuables were taken off in the night; and other robberies have been perpetrated elsewhere on the coast. It is generally attributed to desperadoes from the Beaver Islands."

We know nothing of the editor of the Advocate beyond what appears in this article, and must decline giving him a notice by guess.

We heard of the theft at Presque Isle, some two months since; but occurring 125 miles from here, on the fishing grounds, where similar acts are every day occurrences, we did not deem it worthy of a notice. That it was attributed to desperadoes from this place, is news to us, as it doubtless will also be to the people of Presque Isle.

It is easy to attribute such acts to whomsoever you please. But the Advocate ought to know that the officers of the law have hunted out the desperadoes from this place, and that such acts of peculation originate elsewhere. The whole list of articles stolen from Presque Isle would not pay the desperadoes for a trip from here to that place. Hence when they lived here they preyed upon us nearer by.

For your benefit, Mr. Advocate, we will give you a little history of the desperadoes, though we cannot give you the personal notice you seem so anxious for.

Two years ago last April some desperadoes entered a store at this place and stole eighteen or twenty barrels of pork and lard. We have no doubt they were desperadoes from Beaver Island, for the pork and lard was found buried in the sand at the front door of

one George Kauffman, resident on the backside of Whiskey Point. Kauffman has gone below Presque Isle to get a little further beyond the law than here, and possibly is no less a desperado now than then. But he does not hail from Beaver Island.

Some time last summer Peter McKinley lost several barrels of salt, the taking of which was charged on *Mormon desperadoes* from Beaver Island, but it turns out that one David M. Moan, a fisherman now resident on Gull Island, took and used it on the pretense that McKinley owed him, and unjustly refused to furnish him with salt.

Two years ago some desperadoes stole a boat, a lot of nets and several half barrels of fish from some fishermen at Big Sand Bay, which were never found.—But two or three weeks after the occurrence the *casks* were found standing in a storehouse, to which everybody had access, on the wharf, in this harbor, with all the marks on, and well filled—with lake water. When discovered the storehouse door was standing open, and both citizens and strangers going out and in *ad libitem*—a steamboat laying at the front. The barrels were standing with the *marked head* up, and the owner of the fish and the Clerk of the boat made the discovery, quite unlooked for, of course. But whether desperadoes from Beaver Island stole the property and put it in that public position, on their own premises, for the purpose of being detected, or some other desperadoes stole the property, and after emptying the barrels placed them there to get the theft laid to the Mormons, the Advocate may judge. We shall not waste an argument on it.

A year ago last April some desperadoes called on Deacon Dame at Grand Traverse Bay, and passed on him some forty or fifty dollars of counterfeit money. An account of this affair was sent by the Deacon and his friend, the Rev. Isaac Whicher, to the Chicago Tribune and published, with the statement that nothing whatever was known of the guilty parties, and no clue to their identity, or whence they hailed. This article was re-published in the New York Police Gazette.

But a short time after, when the Rev. Isaac Whicher learned that a foray was set on foot against the Mormons in real earnest, all at once he discovered that *these desperadoes* hailed from Beaver Island, and were personal acquaintances of his, whom he had recognized from the beginning. The boat he also recognized as that stolen at Big Sand Bay, which he had never seen.

A little after this occurrence a band of desperadoes were discovered between Mackinac and Birch Point, going up the north shore of Lake Michigan, in a *long, low, black* boat with three masts, and all armed with double barreled guns, revolvers and bowie knives. The fishermen chased them up into Green Bay, but failed to overhaul them.

Many thefts were committed along the shore about the time of their passing, and the boldness, the utter temerity of their move-

ments produced universal alarm among the French, half breed and Indian fishermen. The desperadoes (supposed to be from Beaver Island) who filled this boat, filled also their dreams, and the dread of them drove them from the fishing grounds.

Some time after the *long, low, black* boat, with several double barreled fowling pieces, camp knives, &c., &c., as well as compasses and portfolios were found in the possession of a party of surveyors up on the north-west shore of Green Bay, surveying U. S. lands. The inference is that the brave surveyors had fallen in with the desperadoes from Beaver Island, and slaughtered them all, making their boat and armament a prize of war. But some wicked and incredulous persons have really tried to deceive the public mind with the suggestion that there were no desperadoes in the premises; that the surveyors made their entire trip in the "*long, low, black boat*," and that all the stealing was done among the fishermen in the *usual way*, and by the *usual hands*. Very wicked and incredulous men these are, and ought not to receive the slightest countenance in society. We suggest the propriety of delivering them over to Judge Lynch.

While these desperadoes were spreading terror along the north shore, another band appeared among the Islands that stretch across the entrance of Green Bay, stealing nets, flour, fish, salt, &c.; indeed, almost anything they could lay their hands on.

Among other operations, they took a boat from Capt. —, with oars, sails and everything aboard. The 18th of May the Capt. discovered his boat well manned, passing the head of Beaver Island, and the day after a government employee resident at Mackinac saw boat and crew in Little Traverse Bay, and distinctly recognized J. T. and I. Pierce, from Beaver Island, among the crew.

Like a true and law abiding man, Capt. — went before Judge Greig, who was then holding Court in Mackinac, and made his complaint on oath, identifying the same J. T. and I. Pierce among the crew.

Capt. — was a lucky man. Just four weeks from the day his boat was stolen, it drifted back, with sails, oars, compass and all aboard just as he had left it.—The *lunch* that he had taken with him, was yet lying in the same spot, sundried, and the bit of newspaper wrapped around it pattered to pieces with the rain that had fallen, and the bottom of the boat a little bruised and worn by beating on a rocky shore.

The same wicked and incredulous persons suggested in this case that possibly the boat had floated off by a little rise of the water, and fortunately lodged on some shore nearly in the narrow channels of that vicinity, and returned by the fortune of favorable wind and high water. These wicked persons even went so far as to say they could prove that I. Pierce was at Nauvoo, in the State of Illinois, and J. T. Pierce near Potosi, in Wisconsin, at the same time that the Capt. and the government employee pretended

to have seen them at the head of Beaver and at Little Traverse; and finally that the government employee was not at Little Traverse nor within twenty miles of there at the time he pretended to have seen them there, nor for a month before or after.

Now, Mr. Advocate, all this puzzles us, and we are not far from a lurking suspicion that Master Humbug, Master Bugbear, and Master Blarney, surnamed the Light Fingered, were the only desperadoes engaged in these piracies.

But there is one little incident connected with this history which we are quite satisfied that several other persons were engaged in. There is a cooper on the Island of Saint Martin, from whose lips we have the history, and we write it in kindness to the Advocate. This cooper (we have forgotten his name, but he carries on the only shop on Saint Martin, and is known to all the fishermen in that country,) says he was living last summer on another Island, a little further north, where numerous thefts were committed within a very few days, all supposed to be the work of desperadoes from Beaver Island.

One night seven of the gang came into his cabin, but fortunately he awoke, and they decamped, but not till after a short struggle, during which he identified a portion of them as his *near neighbors*. The next day there was a turn-out of the neighborhood to search for the goods recently stolen, and a large quantity of stolen nets, &c., were found in the hands of desperadoes from the SUMMER ISLANDS. Several decamped before officers of the law could come one hundred miles to prosecute and punish the guilty.

Among the persons figuring in these transactions, was one person whose name was once quite familiar on the fishing grounds about the Middle Channel and Thessalon. There is a very snug little bay up there, called after him, "Pirate Harbor," where he practiced gathering and repacking fish which were caught *ready salted*, long before Beaver Island had an inhabitant. There he had the advantage of a national boundary to dodge over, and all legal power on both sides hundreds of miles away. But he ought to be thankful to you, Mr. Advocate, that now he can pirate *ad libitem*, and unless caught in the act it will all be laid to desperadoes from Beaver Island.

Would it not be well, in case a street lamp, a plow, or any article of old iron should be missed from the streets of Green Bay, to lay it to the account of desperadoes from Beaver Island? Establish that rule, and any of your neighbors can steal with impunity. Nobody ought to suspect them, when there were plenty of desperadoes 100 or 200 miles off to whom so sound a man as you thought fit to charge it. We think the thieves themselves could afford to make up a purse for you, or present you a set of plate, for one of your very best articles showing that desperadoes from Beaver Island are more likely to go to Presque Isle to steal *old lamps, old nets and old iron* than is some vagabonds in

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the neighborhood to lay them by. We have a mass of material similar to the foregoing, which we will be happy to furnish you for so useful a purpose. *Vive le humbug*, Advocate forever.—We give you our vote for Chief of Police.

ROUGH NOTES.

The very polite editor of this Daily, issued from the Buffalo press, has sent us a number containing important information to the people in this region, which we handed to the compositors for this No. But the inside forms were nearly closed, and we unwillingly defer it till next week.

Notwithstanding the politeness of the *Rough Notes*, he is some times in too much hurry to be perfect in the details. The paper intended for our August Sovereign was addressed, "James J. Strang, Mormon King, by God, sir." He evidently intended to have said, "by grace of God, sir." A leading editor in the party which has "all the decency and all the virtue," would not be profane. To entertain such a suspicion is uncharitable.

SPECK OF WAR.

A most serious difficulty has sprung up between the United States and Great Britain, concerning American fishing on the Banks about New Foundland.—The British have fitted out armed vessels to drive off and seize American vessels, where they have usually fished without molestation.

The difficulty, though serious, and involving valuable rights and privileges, will doubtless be adjusted by negotiation.

LAW AND ORDER.

Throughout California, bands of REGULATORS roam about, hanging and robbing whomsoever they will, on the pretense that law and the courts are not sufficiently prompt and reliable. The courts are despised.

On the Rio Grande frontier, numerous bands of robbers roam about subsisting by plunder; and neither Mexican or American authority is sufficient to suppress them.

The Schooner *Dolphin*, owned in this place, which went ashore on Patmos in May, has been got off, and will soon be in the trade again. She is not materially injured, and will be quite as good a sailer as ever.

We have seen a letter from Chicago, saying that information has reached there that Brigham Young has left Salt Lake with a strong guard, and an immense amount of treasure. His destination is said to be California. We know nothing as to the reliability of the information.

But Brigham is decidedly a corrupt man, as well as a coward; and we doubt not, is capable of such treachery to his followers. By his folly and wickedness he has blown up a storm that he cannot ride out. He cannot find a resting place in California.

LARGE PLATES OF GLASS.

The large glass now so common in the show windows of stores constitute one of the most costly as well as beautiful of ornaments. These immense panes are made in France, and the process of their

manufacture is thus described by the *New Mirror*:

The large plates are cast.—They come from the mould rough, and they must be polished.—What a work! It seems an impossible one. But no—fasten down the plate upon a firm table, and go to work just as the marble men do with their slabs; draw the heavy polisher backward and forward, hour after hour, with inexhaustible patience, and the sharp friction after a while prevails. As the work advances, finer and finer polishing powders are used, until at length you find the workmen engaged with soft rolls of cotton fabric, wet with some nice polished mixture, which gives the highest perfection of surface.

It is not strange that these plates should cost something.—Perhaps few are aware how fast the price rises with increase of size. Those large plates which are occasionally seen in shop windows, as in Stewart's great marble store, are thought a little noticeable indeed, but how few know what one of them cost.—We do not know how much Mr. Stewart paid for this, but we know that such plates range at frightful prices—three, four, and five hundred dollars! We think that one importer in this city has plates for sale, which are as high as eight hundred dollars.

Now these are great prices for a single pane of glass. The glass is thick, indeed, but after all, it is fragile. What a chance for damage on a large scale! How much mischief a careless boy may do in a moment. We saw a costly pane yesterday, which had been cracked by the warping of the window frame.

Mirrors have attained a monstrous size. Ten feet is now an extra length; twelve is often attained. When the plates reach these great lengths, a little increase in width adds astonishingly to the price. A large mirror is so beautiful a thing, that we can hardly have the heart to reproach a man for buying it, who has the means. It is durable, and always useful. It fulfills that oft-quoted desire of Burns—"to see ourselves as others see."

THE EFFECT OF THE CALIFORNIA AND AUSTRALIA GOLD DISCOVERIES ON THE CURRENCY AND VALUE OF PROPERTY.

The considerations which, three years ago, were almost derided as to the probable effects of the increased supply of gold, are now assuming a preponderance over all other subjects. The anxious pause of curiosity is latent, but it is nevertheless felt by every one, and it is easy to understand why it has not hitherto been more decidedly expressed. The land owners do not care to avow the full extent of their hopes, and to stimulate a cry from the annuitant class for preventive meddling. That class on the other hand, together with the much larger body who dislike everything that upsets routine and necessitates thought, endeavor to persuade themselves into indifference. Their original disbelief having been forcibly overcome, they seek new refuge in the conclusion that fresh uses for the precious metals will prevent any alteration in value. The remaining class, consisting of ordinary men of business, who are not affected by the bias of either the landlords or the annuitants, hesitate to discuss a subject which they have no time to work out, and on which, nevertheless they are expected to be perfectly clear. Under these circumstances, although it may involve a repetition of former statements, it will be useful to review once more the general bearings of the whole question.

To arrive at an exact solution it would be necessary to ascertain the amount of gold and silver in the world, and the present annual consumption for coinage and the arts. This is impossible, and conjectural quantities must consequently be taken. The total of coin has been guessed at £100,000,000. Of this £450,000,000 may be assumed to be gold, and £250,000,000 silver. The annual consumption of gold is believed to be under £6,000,000.

Starting with these figures, if the demand for gold were likely to continue limited to its ordinary amount, an estimate of the effect of the surprise now pouring upon us could easily be formed. Those supplies within the few years since the discovery of California have probably in the aggregate left us an excess of upwards of £30,000,000 over what has hitherto been sufficient for current wants, and to main-

tain an equilibrium in the general relations of property. The increase therefore, has been equal to twenty per cent on the whole sum in existence; in other words, the measure of the value would appear to have been extended one-fifth (just as if a twenty-five inch measure were extended to thirty inches), and hence the effect to be looked for is obvious. Where gold is the standard, the price of every article adjusts itself to the relation it bears to that metal. If sovereigns were twice as numerous, a man would demand two where he now takes one. An increase of twenty per cent in the supply should, therefore, have been followed by a proportionate advance in the nominal value of all things.

But signs are wanting of any such general advance. It is necessary, therefore, to inquire—first, whether any absolute test is available by which the change can be shown to have taken place in some one instance, although it may have been counteracted in others; and next, if this be impossible, whether the apparent anomaly can be explained on different grounds.

The most direct test would be sought in the price of silver, next to gold, having hitherto been the least liable to variation. But it was long ago pointed out that in those countries where gold and silver constituted equally a legal tender, one metal, as it became more abundant, would displace the other, and that the surplus of gold would thus be reduced, and a large amount of disengaged silver be thrown upon the bullion market in its stead. Previous to the Californian discoveries, silver was the circulating medium, in both France and the United States, because since the periods when the periods when double standard was fixed in those countries, it had increased rather more rapidly than gold, all persons having payments to make selected it, therefore, as the best medium. Its relative cheapness in France, however, as compared with gold, was less than two per cent, while in America it was merely fractional. When the California supplies came forward, the difference soon disappeared, and silver would have become relatively much the dearest but for the displacement which then, of course, occurred. When 100 francs in gold, instead of being worth 120 francs in silver, fell in value to a fraction below 100 francs in the latter metal, it became forthwith more profitable to make payments in gold, and to sell silver at the market price for exportation. In this way a large infusion of gold took place in France, while in the United States it absolutely became the most common circulating medium. Thus, the effect of the new supplies of gold has not been limited to that metal, but has been diffused over gold and silver, and hence, instead of being equal to twenty per cent which would have been the case if the £150,000,000 of gold had alone been in question, it has been only seven and a half per cent, from being spread over the entire £100,000,000 of gold and silver.

By a recognition of this fact, all surprise at the absence of any very striking disturbances up to the present time is removed. There is quite enough to warrant the assumption that an influence operating on one side to the extent of seven and a half per cent has been partially rendered imperceptible by the force of circumstances in an opposite direction. In the first place there have been the effects of increased production from free trade and free navigation, the latter of which, combined with railroads, have caused a large amount of goods that would otherwise have been in store or in transit to find its way to market. Next, it is impossible to estimate what may have been the extent of hoarding in Germany and Italy; and, lastly, there remains to be taken into account the uniform tendency to a fall in prices consequent upon the march of invention and the simplification of labor.

We have now, however, to consider the future. So long as there is any silver, to be supplanted in countries where, owing to the existence of a double standard, it is optional for the debtor to pay either in gold or in silver, the effects of the increased production will continue to be extended to both metals, and consequently, if the surplus of gold this year should be, as has been estimated, £5,000,000, its influence on prices could be but six of seven per cent. But the period must rapidly approach when the displacement of silver will have ended, and when the changes brought about will be upon gold alone. In France the existing amount of silver is still doubtless very large, but this is not the case in the United States, and the proposed law by which the coins below a dollar are to be deteriorated 6.91 per cent will prevent for the present any action upon that portion of the stock. In Germany the de-based state of the silver coinage will likewise for a long time preserve it from displacement. In Holland silver has been already established as a standard, and cannot therefore be driven out. With regard to Eastern nations it is difficult to form any estimate. On the whole, however, we may infer the possibility of the displacement process still occupying three or four years, and that during that time, therefore, the effects to be produced will be spread, as they have thus far been, over both metals.

At the end of that period the consequences will be felt by gold alone, and the relations of property measures by a gold standard, will proportionably exhibit a more rapid disturbance. At the same time it must not be overlooked that the increase of gold each year will have meanwhile diminished the per centage of alteration which would otherwise take place.

For instance, the total amount of gold in the world, which is now assumed at £150,000,000, would then possibly be £250,000,000, and a production which, operating upon the first sum, would cause a rise in prices of ten per cent, would, under those circumstances, cause only an additional rise of six per cent. This is a feature of great importance in the whole question, because it will constantly tend to counteract that increasing ratio of disturbance which might be anticipated, if the supply of each succeeding year should prove larger and larger. It is likewise to be borne in mind that, with a diminution in the purchasing power of gold, there will be a proportionate diminution in the inducement to seek it. If the quantity of gold were doubled to-morrow, a man who is at present content to work for one ounce a week, would then not be satisfied with less than two ounces.

In fact, however, of these qualifying circumstances, and of the uncertainty of all the assumed totals that have been dealt with, it will be plain to most persons that there is enough to suggest some very decided ideas as to the main results that are coming on. A mistake of a hundred millions in the figures, one way or the other, would only make a difference of three or four years (where the annual supply is at the rate of £30,000,000) in the date of fulfilment. Even if we were to take the whole £100,000,000 of assumed money as liable to be acted upon, it would require little more than fifteen years of the existing production to cause an alteration in the relations of property, of fifty per cent.

But it is urged that the extraordinary impulse given to trade and luxury by these discoveries, and the greater prosperity of the whole world, will cause an increased demand for coin for circulation, and a vast consumption both of gold and silver in manufactures and the arts. It is difficult to see how these conclusions are arrived at. In California and Oregon new communities have risen up, numbering two or three hundred thousand souls, among whom commerce has shown an activity never before witnessed, and yet a few millions of bullion have sufficed to establish an abundant circulation, although all the means of economizing it which are usual in older States have yet to be introduced. We have here, therefore a specimen of the demand that would be created even by the founding of the mightiest societies, while as regards more settled countries, it is certainly a mistake to suppose that the requirements for coin to increase with the growth of commercial intelligence. Where a German peasant would hoard a few dollars, an Englishman would put the like amount into a savings bank; and in the same manner even our pettiest tradesmen, instead of keeping money in a safe, resort now universally to some establishment that affords them the convenience of a drawing account. Cheques, bills of exchange, postage stamps, clearing houses, circular notes, money orders, railroad and steamboat season tickets—all show the rapid tendency of civilization to supersede the necessity of a constant hoard of the precious metals; and it may even be questioned whether, with the growth of morality and detective skill, the danger of forgery, which was the sole objection to notes below £5, has not also disappeared.

As regards an increased consumption in the arts, owing to an abundant supply, the very form of the supposition assumes a large alteration in value to have previously taken place. A reduction of five or ten per cent in such things as gold and silver would make little difference in the number of purchases of wrought articles, in which, after all, the manipulation constitutes one of the chief elements of expense. It is moreover, against all experience to suppose that a large demand would be coincident with a falling market.—With a possibility of gold and silver steadily declining in value, people would be much more likely to diminish than to increase their purchases. This ground of calculation seems, therefore, to have no better foundation than the other. Any increase of consumption that may possibly take place is consequently likely to be altogether of an unimportant kind as regards the great question at issue, and even if anything of the sort should be observable, it will probably be more owing to electro-plating than to anything else—an invention which, it was first thought, would lessen the demand, but which has increased it by superseding all inferior materials.—*London Times*.

WOOL.

FOR sale a quantity of wool, of an excellent quality, for hosiery, one door south of the Tabernacle.
Beaver Island, July 28, 1853. 15tf.

BOARDING HOUSE

BY
L. F. WAIT,
(Near the Steamboat Landing.)
MACKINAC,
MICHIGAN.
BOARD, \$0.75 per day. 14tf

WANTED.

1000 CORDS of Hemlock Bark, delivered soon, for which the highest price will be paid.
MARGENA THAYER.
Saint James, July 8th, 1852. 12tf

NAILS.

A Supply of Nails constantly on hand, and very cheap for cash, next door south of the Tabernacle.
St. James, June 23d, 1852. 10tf.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements of Thomas Bennett, to me directed and delivered, dated the tenth day of May 1852, I have levied on, seized and taken all the right, title, and interest of the said Thomas Bennett, in and to the following described pieces and parcels of land, situated on Beaver Island in said County to wit: the West half, of the South West quarter of section thirty-five, (35) Town thirty-nine (39) North, range ten (10) West, containing eighty (80) acres of land more or less.

Also lot no. three, (3) in section thirty-five, (35) Town thirty-nine (39) North, range ten (10) West, containing fifty-nine (59) and sixty-one hundredth acres of land, more or less; all which I shall expose to sale at public auction, to the highest bidder as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.
J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9—6w.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements of Peter McKinley and Daniel S. Wheelock, to me directed and delivered, dated the tenth day of May, 1852, I have levied on, seized and taken, all the right, title and interest of the said Peter McKinley in and to the following described pieces and parcels of land, situated on Beaver Island in said County, to wit: lot no. two, in section twenty-six, (26) Town thirty-nine (39) North, range ten (10) West, containing thirty-eight (38) and sixty-one hundredth acres of land, more or less.

Also the equal undivided half of lot no. three, (3) in section twenty-seven, (27) Town thirty-nine (39) North, range ten (10) West, containing thirty-three and a half (33 1/2) acres of land, more or less; the other half of said tract being owned as it is said by James J. Strang.

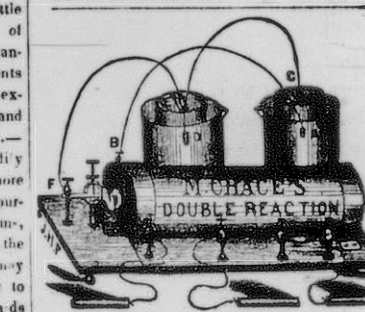
Also the equal undivided half of lot no. four, (4) in section twenty-seven, (27) Town thirty-nine (39) North, range ten (10) West, containing forty-five and a half (45 1/2) acres of land, more or less; the other half of said tract being owned as it is said by Erasmus Miller, all which I shall sell at public auction to the highest bidder, as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9—6w.

SHERIFF'S SALE.

BY virtue of one writ of *Fieri Facias* issued by the Clerk of the Circuit Court of the County of Michilimackinac, against the goods and chattels, lands and tenements of Thomas E. Dodge, to me directed and delivered, dated the tenth day of May 1852, I have levied on, seized and taken, all the right, title, and interest of the said Thomas E. Dodge in and to the following described piece or parcel of land situated on Beaver Island, in said County, and known as part of lot no. one, (1) in section twenty-seven, (27) Town thirty-nine (39) North, range ten (10) West, and bounded as follows, to wit: North by lands formerly conveyed by Eri J. Moore, to Galen B. Cole, twenty (20) rods, East by Beaver Harbor, eight (8) rods, South by lands of Eri J. Moore, twenty (20) rods, and West by lands of Eri J. Moore, eight (8) rods, being the same lot recently occupied by the said Thomas E. Dodge, and containing one acre of land, which I shall sell at public auction, to the highest bidder, as the law directs, at the Court House in the village of Mackinac, on the sixth day of August next, at one o'clock in the afternoon of that day.

J. S. CHILDS, Sheriff.
By GEO. MILLER, Deputy.
Dated June 16th, 1852. 9—6w.



MOSES CHASE,
MANUFACTURER OF COMMON AND IMPROVED
SINGLE, DOUBLE AND TRIPLE COM-
PLEX, RE-ACTING,
GALVANO, ELECTRO,
MAGNETIC TORPEDO MACHINES,
For the Medical Faculty and the Scientific,
Saint James, Beaver Island, Lake Mich.
March 6th, 1851. 4tf.

1851. BOARDING HOUSE, 1851.
BY HENRY W. GRANGER,
Mackinac, Michigan, at the right of the Docks,
on Water street.

Board, 75 cts. per day.
" 4.00 " week,
or, 3.50 per week by the season.
Mackinac, April 21th, 1851. 6tf.

MRS. PHILMOT,
NEXT Door East of the Mission School.
House, will give lessons daily in the use
of the PIANO and MELODEON.
She will also (if sufficient encouragement
is given) take a class in the GERMAN LANGUAGE,
St. James, June 23d, 1852. 10tf.

TO LET,
SEVERAL STORES in which business is
going on at a moderate rate, well located in
Saint James. Possession given in one week
after any Merchant in the place commences
advertising. Terms easy.
Saint James, June 23d, 1852. 10tf.

WHOEVER has borrowed of me "Robert-
son's East and West Indies," will do
a great kindness by returning it.
JAS. J. STRANG.
Beaver Island, July 14, 1852. 13tf.

LIFE'S SEASON.

There is a spring-time of the heart—
'Tis found in infancy—
When on its mother's breast the babe
First smiles in dimpled glee:
When, like the bud upon the stem,
Its life is but begun,
And pearly tear-drops flee the eyes,
As shadows flee the sun.

There is a summer of the heart—
'Tis found in early youth—
When life is full of joyousness,
Of innocence and truth:
When clouds but seldom intervene
To mar the sky so bright,
And all is but a fairy scene
Of exquisite delight!

There is an autumn of the heart—
'Tis found of riper age—
When sorrow's a familiar thing,
And grief a heritage:
When shadows thick and dark come o'er
The beauty of the sky,
And by their dim obscurity
Foretell some danger nigh!

There is a winter of the heart—
'Tis found in later years—
When life is full of bitterness,
Of vain, regretful tears;
When stormy winds and chilling blasts
Blow with so fierce a breath,
That we would fain seek shelter in
The anchorage of death!

When'er the autumn of the heart
Shall cloud our lives with gloom,
And winter's cold and chilling blasts
Remind us of the tomb:
Let us but act our parts aright
On time's uncertain shore,
Our souls will know in purer climes
A summer evermore.

ON ANSWERS TO PRAYER.

WHEN we offer up our petitions to our Heavenly Father, we may expect to be heard if we ask in faith. As the Lord says, Mark xi. 24, "what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." This plain declaration of our Lord may be received as sufficient testimony to establish this fact, that God will hear and answer prayer.

But not forgetting that we are to offer up our prayers in faith as he says, "believe that ye receive them, and ye shall receive them." And as he also says Matt. xxi. 32, "and all things whatsoever ye shall ask in prayer, believing ye shall receive." Observe, he says: "whatsoever ye shall ask in prayer believing." And so the promise is not without believing.

And the apostle James says of him who wavers when asking: "let not that man think that he shall receive anything from the Lord." If he that doubts or wavers is not to receive, surely he that disbelieves, and denies, may not expect to receive. And so it is, when men disbelieve and deny the possibility of receiving favors from heaven, they do not ask for them in faith nothing wavering. But they reject them; and use their influence to hinder others from receiving them.

If we inquire what favors they are, that we may receive by asking for them in faith nothing wavering, the Lord says in the first verse quoted: "what things soever ye desire when ye pray." And in the other: "all things whatsoever ye shall ask in prayer, believing." And we have no right to limit the Lord in his plan of dealing favors to men. Neither have we any right to deny facts, or make assertions calculated if possible to cause others to waver from an unshaken faith, and thereby hinder their blessings. Whatsoever a man may find to be his privilege with his God, we have no right to dishearten him, or to hinder his faith through unbelief.

"Why could we not cast him

out," said the disciples to the Lord on a certain occasion; and he answered them, "because of your unbelief." See Matt. xvii. 19, 20. Now they were not so established in their own opinion, as to deny the faith he taught, and he went on to teach them saying: "for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove to yonder place, and it shall remove; and nothing shall be impossible to you." Observe he says, "and nothing shall be impossible to you."

Here, again he makes the promise unlimited, as also in two other cases. In the first he says: what things soever ye desire, when ye pray, believe that ye receive them, and ye shall receive them. And in the other: "all things whatsoever ye shall ask in prayer, believing ye shall receive," and in this: "and nothing shall be impossible to you." This is the Lord's teaching, and if we reject his teaching, it is to receive the unbelieving notions of men who do away the teachings and promises of the Lord, through their unbelief.

But after all that men can say, it is the Lord's promise, and as to the faith, it was the Lord that taught it; and if we reject it, we reject his teachings. Now let the Lord be true, and let his teachings be for our belief, and then we cannot deny the faith because the Lord taught it; and we cannot disbelieve the promise because it is the Lord's own word; for we cannot reject the Lord's teaching, or disbelieve his words. And if we cannot deny the faith or disbelieve the promise, we must confess that it is nothing but unbelief that hinders men from enjoying the same privileges now, that the ancient saints enjoyed. For we find that those privileges have not been sought in faith nothing wavering, but rather have been disbelieved, and denied.

The promise is too plain to be misunderstood; and if we put it to the test, we shall find that it is of the Lord. If we prove the promise, and find that it is of the Lord; for if it is of the Lord it is truth. "And all things whatsoever ye ask in prayer, believing, ye shall receive." For this is the promise; and if we prove it and find that we do receive all things whatsoever we ask in prayer, believing, then we find that we have the same privileges that the ancient saints enjoyed; that we have the glorious privilege of receiving communications from heaven; and knowing the truth of our holy religion; of knowing God and things of eternity. This doctrine so confidentially received by the ancient saints, and upon which rests all the certainty of the truth of our holy religion, is a glorious truth.

C. BIDDLECOME.

THE ARMIES OF EUROPE.—A London paper says that it has good authority for the statement that in 1851 there were not less than 2,773,883 men under arms in Europe as regular soldiers. And if to this number be added the corps of volunteers, &c., the aggregate would swell up to 3,000,000—the population of Europe was then estimated at 227,403,000. Ac-

cording to the usual ratio of calculation, one person out of every twenty of the adult and able male population of Europe was at that time a soldier. Besides this immense army, there was an aggregate fleet of 3,763 vessels, carrying 44,105 guns, and manned by at least 150,000 seamen. Never, since the commencement of the peace movement, did the face of Europe present so belligerent an appearance.

JEWISH APOSTACY.

When the Jewish church were in a state of apostacy, and were about to be broken off because of their unbelief, (as is the condition of the Gentiles,) they supposed themselves to be a wise people, to have great understanding in spiritual things; and therefore they could not receive the light that came immediately from heaven, because they were too much blinded by their own superstition and bigotry, having all confidence in the imagined light and wisdom of their age and nation. But instead of so great light and wisdom as they imagined, how dark and benighted was their minds while they received not a ray of light from heaven to interrupt their darkness!

They were called blind pharisees, and their leaders "blind leaders of the blind." Indeed, nothing was now wanting to render impossible their escape from this dilemma, but an established opinion that there could be no revelations from heaven in their days. They erred from the truth because they were not dictated by the spirit of truth, but formed opinions of their own according to the depravity of the human heart; and disagreeing in their opinions, they split into sects and parties: but still supposed themselves to be an enlightened people, that they had a perfect knowledge of their scriptures, and that their scriptures were sufficient for their instructions. Yet they did not understand their scriptures, because they had not the teaching of the holy Spirit. Their scriptures had taught them "that Christ cometh of the seed of David, and, out of the town of Bethlehem where David was," John's gospel 7. 21, therefore they rejected him that came out of Gallilee. For they stumbled at the stumbling stone because there was no light in themselves, for where there is no light from heaven, the darkness is total. And although the Lord sent them apostles, evangelists, prophets, and teachers, men inspired of God, yet, this people knowing that they received no revelations from heaven, immediately to themselves, and disbelieving others who did, might have concluded like the present day Gentiles, that there was no revelations from heaven in their days.

SOLD, AT HALF PRICE.

A shop-keeper in a small town in Massachusetts one day marked some handkerchiefs in his window with the tempting words—*"Selling at half price!"* Shortly after, a lady who had traded with him before entered his establishment, and having examined the handkerchiefs, inquired the price. "Fifty cents a piece,"

politely replied the shopkeeper. "Very well" said the lady, "you may do me up a dozen." The handkerchiefs were cut off and delivered to the lady, who gave the shopkeeper a three dollar bill. "Beg pardon, ma'am but I—ah—told the handkerchiefs were fifty cents a piece—that is—ah—six dollars per dozen." "To be sure, sir. I understand as much arithmetic as that. Six dollars is the price; half of six is three—that is, half price. I think they are cheap enough. Good day, sir." The lady shut the door. The shopkeeper opened his eyes. For five minutes he stood still as a stump, gazing vacantly at the window; then biting his lips and coloring very red, he gently removed the card pinned to the handkerchiefs, and resolved to announce no more goods "selling at half price."

FALL OF CAPE DIAMOND.

Another portion of Cape Diamond rock, Quebec, has given way, and we regret to say that several houses were destroyed, and nine persons killed. There were three distinct falls; one at 4 o'clock, killing eight persons; another at 7, killing one; and still another, without loss of life, however. This is the third fall within a very few years, yet persons will continue to build and occupy houses immediately under the dangerous portions, notwithstanding the warnings they have received.—*Ec.*

RHEUMATISM.

The Indians on the Western coast of North America are very successful in their treatment of this disease. When it has been recently contracted, they cure it by immersing the patient thro' a hole in the ice, where he undergoes a friction of the shoulders, back and loins; the temperature being sometimes so severe that the water congeals on the upper parts of his body. He is then wrapt in a blanket, placed before a good fire, and soon feels a warm glow throughout his whole system. The repetition of the process generally effects a radical cure. Chronic rheumatism, where the patient is advanced in life, is treated in a different manner.—He is placed in a hut of deer skins, shaped like a bee hive, about four feet high and three feet broad. Some hot stones are then introduced, and water thrown upon them, and the entrance being quickly closed, the patient is almost suffocated by the heat and steam. When taken out, in a state of profuse perspiration, he is covered with blankets, and conveyed to bed. This operation greatly alleviates the complaint.

CHARACTER.

A misstep may destroy life.—One sin may ruin your character. Did you ever reflect on the consequences of a single indulgence in vice? The best men have fallen, through the suggestion of another. How careful you should be while in the freshness of your days, lest a blight fall on your character, and ruin you forever. If invited to places of resort, where it is difficult to decide, take the safe course, stay away, and save your reputation. This is a jewel of inestimable value—

too precious to be put in jeopardy. No man ever regrets that he kept aloof from temptation, and to the close of life he expresses his joy that he was saved from the path of shame, by giving a decided negative, when the voice of pleasure beckoned him on.—Be decided, and you are safe.—Yield, and you may be lost.—Watch with diligence, and guard every avenue through which sin may reach you. In no other way will you be sure to overcome the evil of the world.

CURIOSITY.

A letter to the Hon. Truman Smith from the Lake Superior mines says—"We have put in the box a piece of wood or of a skid that was twenty feet under the surface of the earth, and a mass of copper resting thereon, mine-out of the vein, weighing five tons and 1,54 pounds. Every particle of the rock was hammered off from it, and immediately about the mass were found two copper tools that showed copper to have been welded and hardened.—A large number of hammers made from stone, were lying around it, and also coal and ashes to all appearance, as fresh as though they had been made last year. Vegetable soil to the depth of four or six feet, overlaid the whole, on which and immediately over this mass of copper, was standing a tree which proved on being cut down, to be over five hundred years old."

—*Ec.* We saw at the Washington Hotel yesterday, a most singular specimen of a double human being, much more curious and interesting than the far famed Siamese twins. The latter are united by a ligament in front—the singular little creatures we saw yesterday are firmly and indissolubly connected by a common rear. In all other respects they are separately and distinctly organized. These negro children were born in Columbus county, North Carolina, and are about twelve months old. They have happy faces which strongly resemble each other, and are healthy and sprightly. The mother, who accompanies them, is a very large woman.

MORALITY.—This is a very moral city, but rather Turkish. I know several gentlemen, who are not Mormons, that carry into *practical* evidence their belief in a plurality of wives. I think some of them, who now hold high heads in this town, would feel a little "down in the mouth," were their moral perfections mirrored forth to the gaze of those whom they have sworn to "love, cherish, and protect." The mysteries of St. Louis are not half written, but they *shall* be! I have a duty to perform, and will do it or die. I have seen enough, learned enough, to convince me that more depravity in high life exists here than in any other city in the Union.—*Baltimore.*

JOHN C. RIVES says:—"I have seen the manuscript writings of most of the great men of this country during the last twenty years, and I may safely say, that no twenty of them could stand the test of scrutiny of one half the journeyman printers employed in my office."

True hope is based on energy of character. A strong mind always hopes, and has always cause to hope, because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of events. Such a spirit, rests upon itself; it is not confined to partial views or to one particular object. And if, at last all should be lost, it has saved itself—its own integrity and worth.

The Eastern Steamship Navigation Company of London have proposed a plan to their shareholders of building two steamers, 700 feet long, and 14,000 tons burthen, each vessel to have two sets of paddle wheels, and a screw propeller of an aggregate of 3,000 horse power. These vessels are to run from Milford Haven to Alexandria, and from Suez to Calcutta. These ships it is expected will go at the rate of 20 miles an hour, and are to cost \$1,750,000.—*Ec. Paper.*

The Deficiency Appropriation Bill as now before the Senate, contains appropriations to the amount of \$5,000,000. As it went to the House from the Senate, it amounted to \$3,000,000. The following are some of the additions; for interest on a State Chukotaw claim, \$872,000; for extra clerks, \$70,000; Mexican Boundary Commission, \$80,000; contingent expenses of the Senate, \$137,000; books and printing, \$49,000; Collins steamers, \$236,000; extraordinary expenses of Courts, &c., for sending colored men into Slavery, Filibusters' trials, &c., \$90,000; Custom Houses, 300,000.

An Irishman, who was very near-sighted, being about to fight a duel, insisted that he should stand six paces nearer his antagonist, than the other did to him and that they were to fire at the same time. This beats Sheridan's telling a fat man who was going to fight a thin one, that the latter's slim figure ought to be chalked on the other's portly person and if the bullet hit him outside of the mark, it was to go for nothing.

NORTHERN ISLANDER.

VOL. II.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, AUG. 12, 1852.

NO. 17.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

THE PICTURED ROCKS.

The most western point of the Pictured Rocks rises suddenly into a high wall of sandstone, with no strikingly interesting feature for a short distance, until soon, the rocks become more regular at their base from the action of the waters, wearing them into low columns and oven-like arches, into some of which we ran our boat and examined the perforations made by the waves. At the top of one of these vaulted roofs we discovered a party of swallows which had taken up their residence in these cavities, where they are undisturbed in calm weather, and during low water they have a safe abode. The waves of the lake were breaking slowly but heavily against the shore, the effects of a recent storm, as the equilibrium of this great body of fresh water was not quite restored after a severe agitation.

The whole extent of this high wall of rocks from one abrupt termination to the other, is twelve miles with only four landing places which are each about three miles apart, affording the only security to boats in a storm, while the intermediate spaces are bold and precipitous, against which it is certain destruction to be driven.

The Indians, aware of this danger, while making their coasting tours, provide themselves with a variety of offerings to propitiate the Great Spirit, such as rice, tobacco, and bright colored cloth; these they roll together carefully and deposit upon the surface of the water, below the emblems or image stones of their deity, which are arranged singly or in small heaps at intervals upon the top of this great wall.

An imagination which a poet would scorn for its dull flights of fancy, is quite sufficient to enable one to discern at a glance the picturesqueness of these rocks, and to define a variety of forms in the changing outlines which constantly succeed each as the boat passes beneath them.

Huge round towers; castellated walls falling into ruins; vertical columns; antique urns or drinking cups of a size such as the Scandinavian deity might be supposed to have drank the sea from; a couching lion with one enormous paw extended into the lake; pillars and statuary interspersed among the trees; Giant Despair from his castle walls surveying his premises, and overlooking the broad lake; beautiful and innumerable cascades gushing out of the bare rocks here and

there foaming and leaping over their sides.

To all these striking forms, fancy may add much that is more poetical and romantic, while the brilliant coloring upon the perpendicular cliffs one hundred and fifty or two hundred feet high, attracts the attention of the beholder with quite as much surprise. It is from this peculiarity that the term Pictured Rocks is derived, and it is said that early travelers were more impressed by this than by the peculiar formation of the walls. These colors appear in vertical stripes, extending from the waters' edge to about one third of the height of the walls, and are in regular shades, brown, orange, green and grey predominating, while one portion of the rocks is covered with black lines, as in mezzotint engravings.

Nothing can surpass the wonderful brilliancy of these hues in a clear sunlight, as from the constant trickling of the water over their surface they are always fresh, much resembling the touches of fine oil paints on canvas; if however a long drought exhausts the usual supply of moisture, these colors fade, and it is supposed by some that they would finally disappear.

Foster and Whitney in their late report on the geological character of these rocks, thus account for the variety of these vivid colors:—

"Between the bands or strata of thick bedded sandstone, there are thin seams of shaly materials which are more or less charged with the metallic oxides, iron largely predominating, with here and there a trace of copper. As the surface water permeates through the porous strata, it comes in contact with these shaly bands, and oozing out from the exposed edges, trickles down the face of the cliffs, and leaves behind a sediment, colored according to the oxide which is contained in the band in which it originated. It cannot however be denied that there are some peculiarities which it is difficult to explain by any hypothesis."

Five miles from our starting point, we reached a small shallow stream called Miners river. Here the wall of rock suddenly terminates to give place to a low level sand beach, half a mile in length, which forms the first landing place or harbor. Here we left our boat and strolled over the pebbly shore, amusing ourselves with picking the bright red berry of the wintergreen, which grows here in great profusion. Nothing animated in nature greeted us, but an occasional butterfly or gnat, though we were encouraged by the tracks of deer and bear to hope that one or the other were not far off, but we were obliged to depart without the satisfaction of seeing anything more tangible than their foot prints on the sands. The cliffs commencing from this new point assume a more regularly elevated form, being on an

average one hundred and seventy-five feet in height.

Detached masses of a very large size lie scattered about the shore in admirable confusion, and it would seem that avalanches of rock, earth and trees are not infrequent, some which we passed appearing to have recently fallen, the foliage on the broken and uprooted birch trees being still fresh and green.

Sail Rock is the name given to one of these triangular shaped masses, from the resemblance in its form to the sail of a vessel making for port.

Three miles beyond Miners river, the rocks again terminate in a sand beach, which forms the second harbor, a wild, romantic spot with a deep forest in the back ground, a never to be forgotten locality for musquitos and sand flies.

Rising more gradually the cliffs present a ledge or pathway around their base which can be followed for some distance, nearly to a great arch, fifty feet high, which we were at first led to believe was the Grand Portal, but which after a comparison with the true Arched Rock, sank into insignificance. The base of the wall here seemed to be a coarse conglomerate contained in irregular, wavy strata for some distance.

And now having reached the most interesting prominent points of this rocky range, we may first notice the general aspect of the wall here, which is so bold and perpendicular, that no trees or shrubs of any considerable size are visible, except a fringe of firs upon its summit; mosses however fill up the interstices upon its sides and light trailing plants form a delicate veil, through which peep at intervals bright blue and purple bell-shaped blossoms.

On high overhanging cliffs again occur the vivid green shades, which are not generally as predominant as those of the other mentioned colors: and here are seen the most rare engravings of the black and grey oxyds, to be met with in the entire range, strongly resembling the hieroglyphics of the Indians, to whom they are doubtless full of meaning, and may represent to them the will of their Manitou, whose residence is within half a mile of these cabalistic characters.

The action of the waves against this bluff wall is plainly visible in the numerous grand arches they have formed in dashing and rebounding here for centuries.—Several of a very large size occur before reaching the Grand Portal—two of which well represent the enormous gateways of a castle wall.

Sail Rock, which we have previously mentioned, lies off this part of the shore.

Manitou's Wigwam is divided into three apartments, which form an ample abode for the Great Spirit, and has three entrances or portals, the principal and largest

of which opens towards the north; through this great door we passed, and seated in our boat, surveyed the magnificent dome over our heads.

It is impossible to give in such a description—a perfect idea of this wonder in nature.

A vast chamber, with a vaulted roof one hundred feet high, has on either side another apartment, separated from it by low columns, between which there is space sufficient to run a Mackinac boat were it not for the loose rocks which having fallen from the roof obstruct the passage during low water; we were able, however, to pass out into the east chamber, and from that point we obtained a view of the lake through the west arch or doorway, looking from end to end of the three arches. In the rear of the great central apartment is a broad bed of detritus and large fragmentary rocks, on which we landed and collected specimens of the sandstone and conglomerate, some of which were very curious.

Above this elevated bed of detritus, arches within arches are to be seen separated by beautifully formed pillars, and into some of them a man might easily crawl, and make his way through the entire suite but for the danger from the dashing of the waves which reverberated through them like the muttering of thunder.

A feeling of awe possesses one in listening to the sounds produced by the elements within and around this cave; the light patterings of water constantly dripping from the vaulted roof; the low murmur of the wind through the hollow arches; the intermediate rumblings of pent up waves within the walls, and the hoarse thunder of the lake around the huge cavern; all are distinctly heard, as though each by itself were performing a separate part in one grand symphony, without the least confusion or interruption in the complete harmony. Added to this is the effect produced by the grandeur of the triple arch, which may be compared to the form of a cross; the cathedral-like columns supporting the walls of the two transepts; the ample rounded dome of light yellow sandstone, stained by the constantly falling waters; the varied light through the three portals, and the deep emerald color of the lake without.

From the eastern portal there is a fine view of the rocks which curve towards the south from this point, and are much less worn away by the waters.

Leaving Manitou's cave to solitude and the elements, we rowed on to Beaver or Chapel River, the third landing place. The mouth of this river or cascade is wide and beautiful as it falls over a rocky ledge into the lake. The first name is given it from the Beavers, who build their habitations on its banks; the last, from the Grand Chapel, a lone square rock, a few feet to the left of its

mouth, having the appearance at a distance of a table monument or tomb with a small door in the front wall.

The ascent from the lake is steep and difficult, but the uniqueness of the formation repays for the trouble of mounting to the interior. When there, you are at once struck with the resemblance to a chapel; the apartment being according to accurate measurement forty feet square and the same in height, with a heavy roof twenty feet thick, supported by four huge columns; there is one large window in front, a door on each side, and two reading desks appropriately arranged for the convenience of a speaker.

Foster remarks, "It is hardly possible to describe the singular and unique effect of this extraordinary structure; it is truly a temple of nature—an house not made with hands."

This is the last feature of importance to be noticed with the exception of the cascade which is near the end of the rocks, and dashes out so boldly into the lakes as to allow a boat to pass between it and the shore; it must be nearly one hundred feet high, and pours down in a narrow stream as if from a spout, presenting a beautiful appearance in the sun, which at certain hours form a rainbow in the spray and surf.—*L. S. Journal.*

ELECTRICITY IN WHALING.

We learned from the New Bedford Mercury that Mr. Heiniken has recently received intelligence from Bremen, which is of much interest, relating to the success of his invention for stunning whales by electricity, as practically tested on board the Bremen whaleship Averick Heiniken, Captain Georken. In a letter dated New Zealand, December 13, 1851, Captain G. writes:—

"The first experiment we made with the new invention was upon a shark, applying the electricity from the machine with one magnet. The fish, after being struck, instantly turned over on its side, and after we had poured in upon him a stream of electricity for a few moments by turning the handle of the machine, the shark became stiff as a piece of wood. We next fell in with a blackfish. As soon as the whale-iron was thrown into him, and the machine handle turned, the fish began to sink. The operator then ceased turning the machine handle and the fish immediately rose, when the machine was again set in motion, upon which the fish lay stiff upon the surface of the water, and was taken alongside of the ship. At this time we made use of the four magnet machine.

"We saw sperm and other whales, and lowered our boats, but were unsuccessful in getting fast to them, as they disappeared on our approaching them; while at all other times the weather was too boisterous to permit us to

lower our boats. Thus we had but one chance to try the experiment upon a whale, which was made with the four magnet machine. The whale, upon being struck, made one dash onward, then turned on his side and was rendered perfectly powerless.—Although I have as yet not been fortunate enough to test the invention in more instances, I have the fullest confidence in the same, and doubt not to be able to report the most astonishing results on my return from the Arctic seas, where I am now bound."

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,

THURSDAY, AUGUST 12, 1852.

We learn with surprise from the "Rough Notes," a LEADING Daily from the city of Buffalo, that "there is a GANG of men, settled at Beaver Island, in the straits of Mackinac," who "have driven off all the fishermen from the Island, stolen most of their property, and make a business of appropriating whatever they can lay their hands on, BELONGING to the BOATS which call there," and that "WHEN A BOAT TOUCHES AT THEIR ISLAND" THEY "FLOCK DOWN to the dock with ARMS LOADED, and ready FOR ACTION."

It astonishes us that such things should occur in a civilized and christian country; more that it should happen so near us, and we hear nothing of it; and, worst of all, that the present wise, just and efficient administration has not suppressed such high handed piracy.

The Straits of Mackinac are but forty miles from here. How such a gang should have congregated in the Straits, and so far accomplish their nefarious purposes before we heard a word of it, is more than we can divine.—But then the Islander has no regular foreign correspondents; no traveling editor, or perambulating reporters, and we have neither Railroads or Telegraphs. The lightning line don't pass this way; we have but a casual mail, and the Police Gazette has no subscribers. We feel mortified that we are doomed to so much ignorance. Yet considering how much alarm and terror it has saved us, we can truly say that in this case ignorance was bliss.

It is certainly a most serious complaint against the present Whig administration, and a disgrace to the republic that such pirates should carry on their depredations with impunity. Many years ago, during the war with Great Britain, an Island in the Straits of Mackinac was sold out to the British, and while governed by the royal authority was the scene of many acts of hostility against the unoffending citizens of the republic. And a long time afterward the public property on Drummond Island was pirated by a gang of outlaws from the same place. But these acts were during the infancy and childhood of the republic.

Mexico has disgraced herself in the eyes of all the world by her confessed inability to suppress the guerillas that rob the peaceable citizens. Who could

have dreamed that the conquerors of Mexico should have fallen under the deeper disgrace of seeing their merchantmen pirated by a little band on a little island, in a fresh water strait. The very mantle of Gen. Taylor ought to cry out against such scandalous cowardice.

Where is the War Steamer Michigan—the Iron Sided? Why does not Mr. Secretary Graham order her up in hot haste to batter down the strong holds of the pirates of the Straits? Only last year he ordered her up to take the Mormon King on a visit to the United States, an honor bestowed on no other foreigner but Governor Kossuth only. And now she is paying complimentary visits to the towns where there is beauty and no booty—women, wine and no war—while the credit of the nation and the commerce of the lakes perishes before the boldness of these rugged pirates. Shade of the immortal Jack—Fallstaff, rise up and vindicate the Anglo-Saxon name.

A few years since when a speck of war appeared in the northern horizon, during the Canadian rebellion, some one remarked that in case of hostilities, the commerce of the lakes would be annihilated. Old Hurricane Blake replied that with three cannon to each steamboat, and plenty of small arms in the hands of the passengers, he would pilot the fleet from Buffalo to Chicago with the broom at his masthead, and laugh at all the British on land or water; and now one little band of pirates, on one little Island, go armed aboard the steamboats and take off what they choose. Oh what a falling off was there, my countrymen!

There is no remedy for these things, but in the election of Gen. Scott to the Presidency. He alone is able to save the republic from disgrace and utter ruin.—We venture to predict that if he is not elected these pirates will be found boldly advancing upon the great commercial towns, and laying contributions upon the merchants, and no man but the brave "Capt. Watts, who wont let them go on to the deck of the Morton to steal," will be able to navigate the Straits of Mackinac.

Glorious Captain Watts! Relic of the bravery of the olden time! He lives the life of the republic. While there is marrow in the bone, there is hope for the nation.

If the republic is not able, until the inauguration of the hero of Canada and Mexico, to make a stand against this infamous band of pirates, we think out of gratitude for the courtesies heretofore shown to the August Sovereign of the Mormon Kingdom, we ought to lend them a helping hand. Such is the general expression of the people of the Mormon Islands.

We cannot speak by authority for his Majesty, but it is our opinion that he would unhesitatingly put all his soldiers and ships under orders to protect the commerce of the lakes, and annihilate the pirates of the Straits, whenever the United States asks his assistance. This is the sure resource of the republic; for the editor of the *Rough Notes* has already proved that "the King's

name is terrible," and that of his men "one does chase a thousand, and two put ten thousand to flight."

(From the *Erie Chronicle*.)

Beaver Island, July 5, 1852.

This was the 4th of July for us on board the propeller Troy. Speaking of the propeller Troy, who that has ever taken a voyage upon it would not wade the Maumee swamp to do it again? The table is as good as Apicius himself could desire; the arrangements as orderly as on any craft on the lakes; the officers as sociable and intelligent as any body could wish; and the captain as obliging and clever as the most unreasonable man could hope for—and what more can one ask? The man who rides upon her and finds fault, or even does not enjoy himself, deserves to be kicked to death by mosquitoes.—Capt. Dobbins hails from Erie I believe.

Beaver Island, as I before informed you, is about 16 miles long. In it there is said to be 7 handsome lakes, and these must at some day add more materially to its appearance and attraction than at the present. This Island is as yet very little settled. The name of Saint James, Troy, (in honor of our boat) &c., have been given to several scattering villages along the shore. Saint James, situated on one of the sweetest little bays in North America, and the waters in a calm day are as clear as crystal. A few feet from the beach the shores rise very regularly to the height of 12 or 15 feet. On the margin of this bank stands the foundation of a temple—100 feet long by 60 wide—which has been abandoned for a while on account of the late difficulties. The Mormons say they have been persecuted, and no doubt they have. A good deal of prejudice exists against them among the surrounding people. Some of this prejudice has probably a foundation, and some of it none. Like John, and James, and Zebedee of old, most of them are fishermen; and like all other people rendered a little exclusive in feelings and interest by devotion to a despised religion, they don't like to have unfriendly Gentiles come from a distance to surround their Island with nets and deprive them of the means of subsistence. This was done. A little feeling was aroused on both sides; recrimination followed; recrimination; threat followed threat, until the consequences were more serious and terrible than could have been desired by either party in the beginning. The Mormons who participated in the proceedings referred to were undoubtedly culpable beyond all exemption; but the evil doings of a few graceless scamps should not taint with infamy the good intentions and good behavior of any community of real or professing christian people.

It may be that I have been deceived by the outward appearance and professions of these Islanders, but my impression is, they are a community disposed to do well when let alone. But of this I neither know for certainty "nor haply care to know." I was going to tell you of a dance we had the night I was there.

"There was a sound of revelry by night,
And Beaver Island had gathered there—
Her beauty and her chivalry; and bright
The candles shone o'er fair women—"

You know the rest—over "brave men," of course! The Mormons are a people who are bound to enjoy themselves in the innocent amusement of dancing, fiddling, &c., and so far they are to be commended. Why not dance? Why not fiddle? Why this long-facedness of some people about amusements? I don't know, nor do I care.

I told you they wore the Bloomer dress here—and so they do. Every one to his taste. The dress, however, is not universal on the Island; nor were all the pretty danseuses at the gathering clad in them. The Bloomer here is the same as any frock, but it is not quite so long as some Bloomers I have seen.

Beaver Island is a very handsome spot, and when once cleared up, and proper attention is paid to its looks, it will be quite attractive. As it rises before you with its shores clad with the green foliage, the cedar, the fir, the tamarack, you are reminded of the Island bowers of Calypso spoken of by old Dan, Homer. And I am not content but the Ogygia of Lake Michigan abounds with Calypsos whose artless charms are as real as those of Miss Calypso of old were imaginary and artful. I left it with a sigh, and went on deck to cast a "longing, lingering look behind," but the night was black as a wolf's mouth—I couldn't see two feet before me; and the rain pelted me so that I was glad to go below again and "turn in."

A paper is printed here called the "Northern Islander." Yours, J.—S.

The foregoing we presume was intended as a kind of complimentary notice, and for that reason is marked and sent to us. We republish it merely as evidence of the non-information and misfortune of those who mean us no malice.

To moderate the bitterness of prejudice, which the writer knew was unfounded, he makes out a case in which the blame is not ALL on one side, and then, lest he may have gone a step further than the

public will endure, he deprecatingly adds, "the Mormons who participated in the proceedings referred to, were culpable beyond all exemption."

We want the *Erie Chronicle* to understand that "the Mormons who participated in the proceedings referred to" did so by command of the officers of the law, and were compelled thus to participate under pain of fine and imprisonment; and that they have not done one act of aggression beyond what they were compelled as citizens, and against earnest personal remonstrances to do, in enforcing the civil and criminal law of the State.

When this fact is stated, we do not feel that we have been favored with any partiality whatever. It is a simple naked fact, established by the records of the Courts of the State and the Union.

Neither do we claim exemption from infamy on the excuse that a few "graceless scamps" ought not to taint our good intentions and good behavior." We don't keep graceless scamps in our communion. We cast them out when their scampishness is discovered. But the moment we cast one out, he is taken up by others, and made a gentleman and a man too virtuous, too pure to abide our wickedness. This is so well understood that the vilest scamp on earth feels perfectly sure that he can get into the circles of good society by setting up as an apostate Mormon. And so he can for a few days.

Among all the annoyances and vexations we are subjected to none is harder to bear; none taxes our patience more than this: seeing one with a patronizing air, and a conceit that he is doing us a great favor, representing us not quite so bad as our enemies say, and not quite alone in the faults of the disturbances which have taken place here. If we have not in the whole matter of the collisions kept the law at all times and in everything; if we have not endured wrong and violence patiently, beyond all previous example, we consent to be all slain in a body without judge or jury, as our brethren have before us.

In the matter of the two great prosecutions conducted against us, in which we have suffered in the aggregate years of imprisonment, and a loss of more money than Beaver Island would sell for, the principal actors were the highest and best men among us; and all who acted at all, acted with their advice.

We wish it distinctly understood that we take the responsibility of the acts, and do not shirk it off on scamps, vagabonds or desperadoes. We have periled our lives and sacrificed our property in enforcing the laws of the State and nation. And State and nation have prosecuted, and endeavored to punish us for it.

Not that they were positive enemies to law and order. But there is a general animosity against us, and for that reason a very transparent lie is believed against us, rather than a plain and well authenticated truth in our favor.

Give us an out and out enemy,

rather than a faint friend, whose best praise is that we are no worse than our persecutors. Either say we have done precisely right, in the most difficult and trying circumstances, and have successfully vindicated the integrity of the law, though it has never been a shield to us; when more favored persons would have failed to do so, or leave us to our avowed enemies. If we must be calumniated, let it be by those who hate us.

Dancing as an amusement is practiced here by some. Winter evenings it is quite common.—But so much evil speaking has been indulged in by those who practice it themselves, but think it sinful in the Mormons, that prudent and exemplary people will not attend a dance where strangers are admitted. A passenger on a boat, no matter how well he may appear, unless connected with some decidedly respectable family here, may be sure that any dance to which he is admitted is, to say the least of it, Utopian to us.

The style of dress called Bloomer, or Turkish, originated here, and has generally been used for three years by a majority of respectable ladies, though some have never adopted it. Besides a few very excellent persons who never liked it, a number of individuals hanging on the skirts of society are ever ready to display themselves before strangers with long dresses, in the hopes of thereby obtaining higher esteem among strangers than their good conduct has procured them among their neighbors.

We apprehend the *Chronicle's* correspondent fell among such; for certainly very few others would here attend a dance where strangers were admitted. Our courtesy has been construed for levity by too many well dressed villains. And the consequence is, that strangers can scarcely get access to society at all.

SPURIOUS AND WORTHLESS MONEY.

There is at the present time an extraordinary quantity of spurious, worthless and irresponsible paper afloat in this immediate vicinity, and an uncommon effort appears to be making to get it off.

We know of a single house, paying out money daily in considerable sums, which appears to make it a regular business to shove off a portion of worthless funds in all its payments. Much of this money goes to Indians who know nothing whatever of the value of money. The outrage is unendurable.

One bill, a \$5, on the "Peoples' Bank," Patterson, N. Y., has been put off and redeemed at the same place four times, and has finally disappeared. Doubtless it has fallen into the hands of some luckless Frenchman, or Indian from the shores, to be redeemed no more.

Indians come into this office daily to get their money examined. Within a week past we have been obliged in more than a dozen instances to select out bills and tell them, "*ka-win o-niji-shin*." The same bill, a villainous counterfeit, fully described on the Detectors for three

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years past, was brought to us by two different Indians on two succeeding days, each of whom had been paid off with it, and both returned it.

We would willingly do anything that good citizens ought to do to punish those guilty of such criminal conduct. But it is useless to attempt it. If a prosecution was commenced, the guilty parties would ask for *and obtain sympathy* by saying that we wanted to root them out because they are not Mormons.

We know by bitter experience that in this country a man prosecuted by the Mormons, though he may plead guilty, will be turned at large unpunished. The present officers would doubtless have more respect to their official oaths, but a new election is at hand, and we don't know what felon may be entrusted with the administration of legal justice.

The only remedy to which we can resort is this expose, made with reluctance, but in all frankness, and without exaggeration; and if the practice continues, warning the Indians against all paper money, without exception.

Besides a great variety of *old counterfeit* and old worn bills, on wild cat and other broken banks, the issues of several individuals, in the similitude of bank notes, and of the unauthorized banking establishments in Chicago and Racine, are poured out in a flood.

If business men, who speak the English language, see fit to take the latter class of funds, we have nothing to say against it. But we cannot aid in giving it currency among Indians, whose only defence against imposition is their confidence in us. We have no sufficient knowledge of their language to tell them upon what a sandy foundation these institutions are built. We are obliged to tell them either that the money is good, or that it is bad; and in every instance where we would not ourselves be willing to pay gold for the bills, and lay them by for future use, we shall tell them the latter.

We have not sufficient knowledge of the Ojibwe to say, "that is broken—that at a discount—and that an irresponsible issue, likely to fail at any time." Our invariable answer is, and will be, to all such *ka-win o-nij-shin*. We can do nothing less without becoming the instruments of gross fraud, and we prefer the well earned confidence of all the Indian tribes around us, to the friendship and assistance of all the swindlers on earth.

PATRONAGE.

We have of late frequently been offered the patronage of divers friends, who are anxious to render us assistance in the work of making the Mormons a great and happy people.

One class assuming that we have plenty of capital, but no knowledge of men and business, offer us to come and open shops for trade, we furnishing capital, buildings, &c., and receiving a small share of the profits, and assure us that they are not afraid to live among Mormons; as you might expect an apprentice of Van Amburg's to tell you he was not afraid to sleep with a lion.

We cannot avail ourselves of

any such friends, because, first, we have no capital for the purpose; second, if we had it, we could not trust them with it, and, third, we really think we can find persons at home who know how to transact business just as well as strangers.

Another class are anxious to come with supplies to trade on, for the purpose of helping us, lest we should come to want, especially next winter. If these men wish to help us, we would be pleased to have them hand over the amount they intend to bestow upon us, and go on. If they wish to speculate out of us, it is not necessary for them to act the hypocrite also. It only induces us to despise them too much to trade with them.

There is still another class, who in addition to other inducements, assure us they shall join the Mormons as soon as they have arranged some matter of business. We confess our entire want of confidence in this class of men. Nothing can induce us to believe their hearts are aught but rottenness. They evidently look on us as villains in a small way, and themselves as the smart scamps, who shall teach and plunder us to our pleasure and their profit.

Any man who wishes to join the church for the sake of salvation, will do so without trying us to see what we will do for him; and the man who wishes to join for any other reason, we are anxious to be rid of.

If any gentleman proposes to come here to live, civility requires us to answer him courteously.—If he comes, we shall treat him so. But we wish to live here alone. We are content with this little spot, and think that every man who disbelieves our religion *can find a home some where else in all the world*. If they cannot, we will not treat them here as they have us at all other places.

NAVAL.

The United States Steamer Michigan visited this place the present week. She arrived Sunday evening, and departed late the following day for Little Traverse, where we understand it is the intention to practice target shooting for a few days. Thence she goes to the Sant.

During their brief stay here, officers and men were all on shore, visiting former acquaintances, picking wild fruits, and strolling over the Island. The interchange of civilities with the inhabitants was very cordial.

Capt. Bigelow walked through the principal settlements, and we understand expressed himself much pleased with the industry and thrift of the inhabitants; a pleasure repaid to them in the courtesy and kindness of all connected with the ship.

UNMITIGATED BARBARISM.

The Cleveland Plain Dealer, speaking of the loss of the Propeller "City of Oswego," says: "sundry trunks had been broken open, and their contents plundered. Several boats were seen in the vicinity yesterday morning." After this notice of the most villainous piracy, along a densely populated coast, and where it is not possible that such an act

should be attended with any degree of secrecy, and where the pirates can have no refuge but to the bosom of society, the Plain Dealer only adds, "we hope that this matter will be looked into, and the infamous *ur-shers* brought to justice."

We have in the last fifteen years heard of several similar piracies on Lake Erie, under circumstances equally appealing to our common humanity, against outrage and lawlessness, and all have gone by in like manner, with a mere passing remark.—Yet these acts have all happened in the most frequented places, and in the midst of a numerous christian population, where the arm of the law is supposed to be strongest, and *all are unpunished*.

Within two years the inhabitants of the Beaver Islands have saved shipwrecked property to the amount from twenty to twenty-five thousand dollars, and not the soil of plunder has been found upon their garments. Not one cent has fallen into their hands but it has been accounted for to the satisfaction of the owners.—And they have never taken more than wages for their services.—Salvage, according to maritime practice, has never been demanded by them. What thanks have we got from forwarders and ship-owners? None. We hope they will choose some other place to wreck next time.

EXTRADITION CASE.

One Thomas Kaine shot his landlord, James Baif, in Ireland with the intention of killing him, but only wounded him. Kaine escaped to New York, where the agents of the British government found and demanded him, in accordance with the provisions of the Ashburton treaty.

The cause of Kaine has been espoused by thousands in the city of New York, who are determined, if possible, to prevent his being sent back for trial.—Every possible obstruction has been interposed to the execution of the treaty obligations and the punishment of the confessed murderer.

No question is made that he attempted and nearly succeeded in committing a most bloody murder, yet public meetings are held and numerous attended, to raise feeling, excitement and money to oppose the due enforcement of the laws, and the Marshal requires a posse of two hundred men to prevent his being rescued and set at large, in defiance of a solemn treaty, and the law of nations.

The administration of the laws, and the power of the nation is fast passing into the hands of common felons, who either by, or in defiance of law have their course, and destroy all who oppose them. No man who would use his power to restrain or punish such villains, could be elected to the office of Mayor of New York.

SALT LAKE AFFAIRS.

The story of the decamping of Brigham Young is confirmed.—He seems to have remained at Salt Lake till the first arrivals last spring, when learning the prospect of approaching troubles he departed: his destination is

uncertain; it being given out that he was going to look out a new location for the Mormons.

If Brigham had any real courage, we should suppose he was preparing to take revenge on any new attempt at persecution. As it is, we doubt not his race is run. His deluded followers will be abandoned by him to their fate. Some better man will vindicate their right to live on the earth.

INDIAN HOSTILITIES.

The Indians on the Plains are very hostile to the whites.—Nearly all the emigrants treat the Indians as though they were not human, and had no rights.—In turn the Indians take summary vengeance on them.

Toll is exacted of some, others are robbed, and others killed. Several parties, including a number of companies of Mormons, have been all killed, and their teams and property taken.

In the Utah Valley it is reported that the Indians became troublesome last winter. Beyond question a storm is brewing.—Collisions occur daily from Missouri to the Pacific.

ACCIDENT.

In a race between the Steamer Henry Clay and Armenia, on the Hudson river, the former was burned near Yonkers. Loss of life about eighty.

Mexico is being overrun by Indians. Large bands have made successful forays within two hundred miles of the capital.

The Mexicans have been in one severe battle, and between thirty and forty men slain, and in a considerable number of collisions. The Indians are becoming emboldened by success.

The Chinese continue to arrive in California. More than two thousand landed at San Francisco in one week. It is reported that a fleet of forty Chinese vessels will arrive during the summer, filled with emigrants.

BATTLE WITH THE INDIANS.

Captain Marcy and his command destroyed. Intelligence from Fort Smith, Arkansas, represents that a severe battle, lasting two days, had been fought by Capt. Marcy, and a company of United States troops, against two thousand Camanches, and that Marcy and his whole command were murdered. The despatch which communicates this report does not state precisely where the attack was made. Capt. Marcy was recently in command at Fort Smith, near the boundary line of the Indian territory, but the troops have been recently withdrawn from that post, and another fort was in process of construction.—It is probably that this latter place was the point of attack, and that the Indians were attracted in such numbers by the hopes of plunder from the numerous California trains which are now crossing the plains, Fort Smith being one of the starting points for emigrants. Capt. Marcy belonged to the 5th Infantry. He was the son of Governor Marcy, who was Secretary of War in President Polk's Cabinet. Capt. Marcy was an officer of great accomplishments, and his death, if the news as reported shall prove true, will be severely felt in the service. The report does not augur well for the safety of the California trains.

THE FAMINE IN GERMANY.

The famine in the mountain districts of Southern Germany is

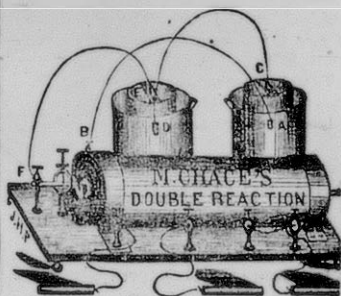
yet unabated, and provisions scarce and prices exorbitant. A letter to the New York Express dated Prague, June 3d, says.—

Families formerly in easy circumstances are reduced to beggary, and to severe sufferings from hunger. Bakers sell bread of rye and oat bran at high prices; people gather common grass along public roads and highways, and moss in the woods, cook and eat it to appease their hunger and to prevent starvation. Such are a few of the most glaring features of the great famine, not in the least exaggerated, but authenticated by the official reports of the local authorities to their respective Government. Truly the wrath of God is upon us!

ATTACHMENT.

STATE OF MICHIGAN, 3rd 22.
County of Michilimackinac, 3rd 22.
N. Attachment before Bela Chapman, Circuit Court Commissioner in and for said County. Notice is hereby given that, on the nineteenth day of July, A. D. 1852, a writ of attachment was issued by me, the undersigned, against the Sloop Mary, of Cheboygan, George Kuehn commander, her tackle, apparel and furniture, on the application of William M. Belote, of Inverness, in said County. All persons claiming any demands against said Sloop, her tackle, apparel or furniture, under the provisions of chap. 122, title 24, of the Revised Statutes of 1846 are required to deliver an account of their respective claims or demands to me within three months from the first publication of this notice, or their remedy against said Sloop will be forfeited. Said Sloop, her tackle, apparel and furniture will be sold for the payment of the claims against her, unless the owner, consignee or commandeer thereof or some other person interested therein appear and discharge said warrant, according to law, within three months from the first publication of said notice.

BELA CHAPMAN,
Circuit Court Commissioner.
Inverness, July 28th, 1852. 17—12w.



MOSES CHASE,
MANUFACTURER OF COMMON AND IMPROVED
SINGLE, DOUBLE AND TRIPLE COM-
PLEX, RE-ACTING,
GALVANO, ELECTRO,
MAGNETO TORPEDO MACHINES,
For the Medical Faculty and the Scientific,
Saint James, Beaver Island, Lake Mich.
March 6th, 1851. 4tf.

WOOL.

FOR sale a quantity of wool, of an excellent quality, for hosiery, one door south of the Tabernacle.
Beaver Island, July 28, 1852. 15tf.

BOARDING HOUSE

BY
L. F. WAIT,
(Near the Steamboat Landing.)
MACKINAC,
MICHIGAN.
Board, \$0.75 per day. 14tf.

WANTED.

1000 CORDS of Hemlock Bark, delivered soon, for which the highest price will be paid.
MARCENA THAYER.
Saint James, July 28th, 1852. 12tf.

NAILS.

A Supply of Nails constantly on hand and very cheap for cash, next door south of the Tabernacle.
St. James, June 23d, 1852. 10tf.

1851. BOARDING HOUSE, 1851.

BY HENRY W. GRANGER,
Mackinac, Michigan, at the right of the Docks, on Water street.
Board, 75 cts. per day.
" 4.00 " week.
or, 3.50 per week by the season.
Mackinac, April 24th, 1851. 6tf.

MRS. PHILMOT.

Next Door East of the Mission School
I shall give lessons daily in the use of the PIANO and MELODEON.
She will also (if sufficient encouragement is given) take a course in the GERMAN LANGUAGE.
St. James, June 23d, 1852. 10tf.

TO LET.

SEVERAL SPACES in which business is going on at a moderate rate, well located in Saint James. Possession given in one week after any Merchant in the place commences advertising. Terms easy.
Saint James, June 23d, 1852. 10tf.

WHOEVER has borrowed of me "Robertson's East and West Indies," will do a great kindness by returning it.
JAS. J. STRANG.
Beaver Island, July 14, 1852. 13tf.

DREAMY THOUGHTS.

"Twas in the peaceful stillness of the night,
When holy thoughts like dreams of Heaven arise,
And shades and visions of the cherished dead,
Gaze in our hearts with deep and mournful eyes.
And as the moonlight through the gleaming pane
Stole in in fiful shadows on the floor,
My soul was wrapt in strange and silent thought,
And visions of the days of yore.
Hours that had passed in sunny light,
And left no shadow on life's verdant track,
All in a breathing tone of mournfulness
In the hushed stillness of my soul came back.
And every thought or deed of wrong or guile
Around my couch like breathing visions stood,
And amid the memories of by gone days
Naught perfect came, and little that was good.
And then an unseen hand the curtain raised,
And those I erst had loved stood round my bed;
And with my quivering lips I spoke low words
To those I thought long since were with the dead.
And angels' pinions dimly seemed to gleam
'Neath their snow-flaked robes in each white fold,
And to my heart the touch of each dear hand
Gave back the blood—'twas so chill so cold.
And there they stood, and on my face they gazed,
In the dim silence of those mournful eyes,
While my swift thoughts drove me through realms of space
Beyond the pearly gates of paradise.
And there I saw my deeds on earth unwritten,
Spread in the pages of a wondrous book;
And even the lightest thought of youthful days
Appeared eternized to my shrinking look.
And in my musings on the fleeting rays,
So quickly passed and with results so long,
I won a blessing from the memories
That in the dim light round my soul did throng.
It gave me strength to fight life's battles boldly,
To wage a war against every wrong;
That at the last in Heaven high and holy
I might be found among the angelic throng.
J. A.

A PATCH ON BOTH KNEES.

When I was a boy, it was my fortune to breathe, for a long time what some writers term the bracing air of poverty. My mother—light lie the turf upon the form which once enclosed her sweet and gentle spirit—was what is called an ambitious woman; for that quality which overturns thrones and supplants dynasties, finds a legitimate sphere in the humblest abode that the shadow of poverty ever darkened. The struggle between the wish to keep up appearances and the pinching gripe of necessity, produced endless shifts and contrivances, at which, we are told some would smile, and some to whom they would teach their own experience would sigh.—But, let me not disturb the veil of oblivion which shrouds from profane eyes the hallowed mysteries of poverty.

On one occasion, it was necessary to send me on an errand to a neighbor in better circumstances than ourselves; and therefore, it was necessary that I should be presented in the best possible aspect. Great pains were accordingly taken to give a smart appearance to my patched and delapidated wardrobe, and to conceal the rents and chasms which the envious tooth of time had made in them; and by way of throwing over my equipment a certain savor and sprinkling of gentility, my red and toil-hardened hands were enclosed in the unfamiliar casing of a pair of gloves, which had belonged to my mother in days when her years were fewer and her heart was lighter.

I sallied forth on my errand, and on my way encountered a

much older and bigger boy, who evidently belonged to a family which had all our own dragging poverty, and none of our uprising wealth of spirits. His rags fairly fluttered in the breeze; his hat was constructed upon the most approved principle of ventilation, and his shoes, from their venerable antiquity, might have been deemed a pair of fossil shoes—the very ones in which Shem shuffled into the ark. He was an impudent varlet, with a dare-devil swagger in his gait, and an "I'm as good as you" leer in his eye—the very whelp to throw dirt at a well-dressed horseman because he was well dressed; to tear a boy's ruffles because he was clean. As soon as he saw me, his eye detected the practical inconsistencies which characterized my costume, and, taking me by the shoulder, turning me round with no gentle hand, and surveying me from head to foot, exclaimed with a scornful laugh of derision, "A patch on both knees and gloves on."

I still recall the sting of wounded feeling which shot through me at these words. To parody a celebrated line by the immortal Tuscan—

"That day I wore my gloves no more."

But the lesson, so rudely enforced, sank deep into my mind; and, in after life, I have had frequent occasion to make a practical application of the words of my ragged friend, when I have observed the ridiculous inconsistencies which so often mark the conduct of mankind.

When, for instance, I see parents carefully providing for the ornamental education of their children, furnishing them teachers in music, dancing and drawing, but giving no thought to that moral and religious training, from which the true dignity and permanent happiness of life can come, never teaching them habits of self-sacrifice and self-discipline and control, but rather, by example, instructing them in evil speaking, in uncharitableness, in envy, and in falsehood, I think, with a sigh, of the patch on both knees and gloves on.

When I see a family in cold, selfish solitude, not habitually warming their houses with a glow of happy faces, but lavishing that which could furnish the hospitality of a whole year, upon the profusion of a single night, I think of the patch on both knees and gloves on.

When I see a house profusely furnished with sumptuous furniture, rich curtains, and luxurious carpets, but with no books or none but a few tawdry annuals, I am reminded of the patch on both knees and gloves on.

When I see our public men cultivating exclusively those qualities which win a way to office, and neglecting those which will qualify them to fill honorably the post to which they aspire, I recall the patch on both knees and gloves on.

When I see men sacrificing peace of mind and health of body to the insane pursuit of wealth, living in ignorance of the character of the children who are growing up around them, putting themselves off from the highest and purest pleasures of their na-

tures, and perverting their humanity, that which was sought as a means, insensibly comes to be followed as an end, I say to myself, "A patch on both knees and gloves on."

When I see thousands spent for selfishness and ostentation, and nothing bestowed for charity; when I see fine ladies besatined and bejeweled, cheapening the toils of dress makers, and with harsh words embittering the bitter bread of dependence; when I see the poor turned away from proud houses, where the crumbs of tables would be to them a feast, I think of the patch on both knees and gloves on.

MANUFACTURE OF WINE.

The following is given as the mode of manufacturing wine:

"The wine press, or *curvier de pressor*, consists in the majority of cases, of a massive shallow tub, varying in size from four square feet to as many square yards.—It is placed either upon wooden tressels, or on a regularly built platform of mason work, under the huge rafters of a substantial out house. Close to it stands a range of great butts, their number more or less, according to the size of the vineyard. The grapes are flung by the tub and caskfull into the curvier. The treaders stamp dilligently amid the masses, and the expressed juice pours plentifully out of a hole level with the bottom of the trough into a seive of iron or wicker work, which stops the passage of the skins, and from thence drains into tubs below.—Suppose, at the moment of our arrival, the curvier for a brief space empty. The treaders—big, perspiring men, in shirts and tucked up trowsers—spotted to the eye with splotches of purple juice, lean upon their wooden spades and wipe their foreheads.

But their respite is short.—The crack of another cart-load of tubs is heard, and immediately the waggon is backed up to the broad, open window, or rather hole in the wall, above the trough. A minute suffices to wrench out tub after tub, and to tilt their already halfsmashed clusters splash into the reeking *pressor*.—Then to work again; jumping with a sort of spiteful eagerness into the mountain of yielding, quivering fruits, the treaders sink almost to the knees, stamping and jumping and rioting, in the masses of grapes, as fountains of juice spurt about their feet, and rush bubbling and gurgling away. Presently having, as it were, drawn the first sweet blood of the new cargo, the eager tramping subsides into a sort of quiet, measured dance, which the treaders continue, while, with their wooden spades, they turn the pulpy remnant of the fruit hither and thither, so as to expose the half-squeezed berries in every possible way to the muscular action of the incessantly moving feet.

MORAL WORTH.

A man's moral worth is not to be graduated by his negative virtues—the evil he merely refrains from doing—but by the amount of temptation he overcomes. He is not to be judged by his defeats alone, but also by

his victories. Many a man passes through life without a spot on his character, who, notwithstanding, never struggled so bravely as he who fell and was disgraced. The latter may have called to his aid more principle, resisted more evil, before he yielded, than the former, either from circumstances or his physical constitution, was ever called to do. It would be as unnatural, it would require as great an effort, for the cold, phlegmatic and passionless being to be vehement, wild and headlong, as for a fiery and tempestuous man to be quiet and emotionless. Victory is nothing. It depends upon the nature of the conflict and the odds overcome. Greater generalship, cooler bravery, and loftier effort may be shown in one defeat than in a hundred victories. We have no patience with those moralists of mere animal organization, who place the finest wrought spirit God ever let visit the earth on their iron bedstead, and stretch and clip according to the simple rule of long-measure.

FROM UTAH.

The *N. Y. Herald* publishes some strange documents from the Great Salt Lake, being a correspondence between Brigham Young and Judge Broccus, and an incidental missive from Elder Phelps. The letters between the Governor and the Judge grew out of an address delivered by the latter, in which it was assumed that he bore down rather roughly on the Salt Lake Ladies, in expressing a wish that they "might become virtuous." On this the Governor fired up, hence the correspondence, which was as mild as could have been expected under the circumstances. Elder Phelps mingles in the discussion as a kind of outsider, and brings all the arguments deducible from the example of the ancients in favor of a plurality of wives.

We are soon to have an interesting and authentic work on the condition and prospects of the Mormon settlement. A Detroit paper states that Lieut GUNNISON, of the Topographical Engineers, is about to publish the results of his observations, while engaged in the survey of the Salt Lake and other professional duties among the Mormons. He is a gentleman of cultivation and ability, and we expect to get a clear notion of the Mormon polity and its effects upon morality and civilization from his book.—*Buff. Com. Adv.*

THE GIPSY IN THE THORN BUSH.

A rich man once hired a boy, who served him honestly and industriously; he was the first to rise in the morning, the last to go to bed at night, and never hesitated to perform even the disagreeable duties which fell to the share of others, but which they refused to do. His looks were always cheerful and contented, and he was never heard to murmur. When he had served a year, his master thought to himself, "If I pay him his wages, he may go away; it will therefore be most prudent not to do so; I will therefore save something, and he will stay." At last the end of the third year arrived; the master felt in his pockets, but took nothing out; the boy then spoke:

"Master," said he, "I have served you honorably for three years; give me what I have earned."

"My dear fellow," said the niggard, "you have served me well; you shall be generously rewarded." So saying, he gave him three crown pieces. "A crown," said he, "for each year: it is liberal; few masters would pay you such wages."

The boy, who knew very little about money, was quite satisfied; and he set out therefore

to see the world, singing to his heart's content; but as he leaped a bush, a little man appeared before him.

"Whither away, brother Merry? asked the stranger; your cares seem but a light burden to you?"

"Why should I be sad," said the boy, "when I have three year's wages in my pocket?"

"And how much is that?" asked the man.

"Three good crowns."

"Listen to me," said the dwarf: "I am poor, and unable to work; give me the money."

The boy's heart was good; so he handed him his hard earned wages.

"Take them," he said, "I can work for more."

"You have a kind heart," said the little man; "I will reward you by granting your wishes;—what will you ask?"

"Ha! ha!" laughed the boy; "you are one of those who can whistle blue! Well I will wish first, for a bird-gun, which shall hit whatever I aim at; secondly, for a fiddle, to the sound of which every one that hears me play must dance; and thirdly, that when I ask any one for anything, he shall not dare to refuse me."

"You shall have all," cried the manikin, as he took a fine fiddle and a bird-gun out of the bush; "and no man shall refuse what you ask!"

The boy went on his way, and soon overtook a wicked looking man, who stood listening to the song of a bird, which was perched on the summit of a high tree.

"Wonderful!" said the man, "such a small animal with such a great voice! I wish I could get him."

The boy aimed at the bird with his magic gun, and it fell into a thorn bush.

"There, rogue," said the other, "you may have it if you can fetch it."

"Master," answered the man, "leave out the 'rogue' when you call the dog; but I will pick up the bird."

In his effort to pick it up, he had worked himself into the middle of the prickly bush, when the boy was seized with a longing to try his fiddle. But scarcely had he begun to play, when the man began also to dance; and the faster the music, the faster and higher he jumped, though the thorns tore his dirty coat, combed out his dusty hair, and scratched his whole body.

"Leave off, leave off," cried he, "I do not wish to dance!"

But he cried in vain. "You have flayed many a man, I dare say," answered the boy;—"now we will see what the thorn bush can do for you!"

"Mercy, mercy," he screamed at last, "you shall have this purse of gold!"

"Since you are so ready to pay, I will cease my music," said he.

With this he took the purse and departed.

The thievish looking man watched him till out of sight; then he bawled insultingly after him; and when he had relieved himself, he ran to the judge of the next town.

"Honorable judge," cried he, "I beg your mercy; see how I have been ill-treated and robbed on the highway."

"Was it a soldier," asked the judge, "who has wounded you with his sabre?"

"No, indeed," answered the gipsy, "it was one who had no sabre, but a gun at his back, and a fiddle on his neck!"

The judge had the boy caught, and he was brought to trial, but he said with a loud voice:

"I did not beat the fellow, nor steal his gold."

"He can lie as fast as I can catch flies off of the wall," cried the man.

And so the judge ordered him to be hanged.

The boy ascended the ladder, but, on the last step, he asked the judge to permit him to play once more on his beloved fiddle.

"Do not let him, do not let him," screamed the rogue.

"I have granted it already; he shall have his wish!"

"Tie me fast! bind me down!" cried the gipsy.

The fiddle player began; at the first stroke all became unsteady—judge and bystanders tottered—and the rope fell from the hands of those who were binding the tatterdemalion; the judge and the gipsy were the foremost, and leaped the highest. Then the judge gasped:

"Cease, and I will give you your life!"

Then the boy went to the gipsy, and said:

"Rogue, confess where you got those ducats, or I will play again!"

"I stole them, I stole them!"

Then the judge hanged him instead of the boy, who journeyed on to see the world.

When certain persons abuse us, let us ask ourselves what description of character it is that they do admire—we shall often find this a very consolatory reflection.

A young lady lately appeared in male attire in St. Louis, and one of the editors says that her disguise was so perfect that she might have passed for a man, had she been a little more modest.

"Doctor, do you think tight lacing is bad for the consumption?"

"Not at all; it is what it lives on."

The doctor's saying was wise, as well as witty.

NORTHERN ISLANDER.

VOL. II.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, AUG. 19, 1852.

NO. 18.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.
TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.
Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

INSUBORDINATION RIFE.

It is useless to disguise the fact, its truth is undeniable, that a greater degree of insubordination has been manifested by the negro population within the last few months than at any previous period of our history as a State. Our exchanges from all quarters of Virginia come to us freighted with attacks of negroes on their masters or overseers, and a general laxity of punishment seems to pervade the length and breadth of the old Dominion. And not only is it abroad that the spirit of mischief seems brewing, but even here, we might cite several notable instances that have been named to us.

We have heard of negroes who refused to be chastised by the overseers, and who have gone so far as to resist. Kitchen servants who teach their children that no such relative position as master and slave ought to exist, and that henceforth the term is to be repudiated, and instead of *master* it is to be *Mr.* And instead of their offspring applying the terms heretofore known as father and mother, among the blacks, it is to be *pa* and *ma*!—This might be ludicrous to comment upon, but it shows the progressiveness of the times, and develops a feeling among the colored population which has never before been known to exist.

We conceive it to be time that all parties understood each other on this subject, and while we object to anything which might smack of heartless severity, yet personal safety may demand some abridgment of the extended privileges which are now allowed to the colored population.

It is now a debatable point as to which color shall use the sidewalk, and which give way—a point that we think had better be settled at once.

Let the public see to these matters in time, or great severity will be required after a time, while a little wholesome restriction just now will obviate its necessity and application then.—*Fredericksburgh (Va.) Herald.*

You cannot mend it now. That day has gone by. [Ed.]

A CURIOUS FACT.—A modern philosopher, taking the motion of earth on its axis at seventeen miles a second, says, that if you take off your hat in the street to bow to a friend, you go seventeen miles bareheaded, without taking cold.

THE INCENDIARY.

The wind howled dismally through the narrow streets of the city of —. The Storm King was out on his airy flight, and he lashed the earth in fury. The rain pattered upon the pavements and a thick darkness settled around, unbroken save by the street lamps, which cast a pale and fitful glare on either side as they battled with the imps of darkness. The bespattered watchmen, weary and drenched, had sought some refuge, where they might be in some measure sheltered from the bristling storm which seemed to gather strength as it continued; while a thick fog settled in gloomy silence around the city, as if to shut it out from all communication with the world.

The hour of one pealed from a distant clock as a person crept slyly along that avenue which led to the house of Mr. Lester, a wealthy merchant, who was at that time snugly ensconced in his bed—little dreaming of harm or danger. But how little do we know of the fate which awaits us! When the heart feels most secure, dangers—ah, death itself may be knocking at the door to summon us away.

Cautiously the person whom we have introduced, proceeded, gazing around, as if he fancied some unseen eye might behold the deed he was about to commit.— Suddenly he stopped, as if he caught the glimpse of a person turn a corner upon the opposite side of the street, and disappear.

Breathless, he stood a few moments, till feeling sure he was unobserved, he hastened on, and disappeared in a small wooden shed adjoining the house of which we have spoken.

A few moments and he returned, while a small streak of flame was observable through the door from which he had issued. Hardly had he cast his eyes around ere they fell upon a person whom he too well knew had been an observer of the crime. Quicker than thought he leveled him with the earth, and hastened away. A moment, as if struck by some thought, he returned and searched the pockets of his victim, and turning, fled.

Peal after peal rang from the bells of the city, and the cry of "fire!" resounded from every part. The startled inhabitants were seen leaving their houses, and hastening in the direction from which the flames ascended; the extreme darkness of the night rendered them so brilliant as to raise the impression that a large portion of the city was in flames.

Soon the hardy firemen were engaged in their work of mercy. But nought could stay the angry flames. Suddenly a cry, most heart-rending, burst upon the ears of those gathered round. 'Twas a mother's shriek: "My daughter! my daughter!" which was heard above the uproar,—"save! my daughter!"

A shudder passed through the

crowd at that cry; for who in that city knew not the lovely and accomplished Miss Emeline Lester? And to know her was to love. Just bursting into womanhood, she was almost a perfect specimen of all we admire. Although flattered and caressed by all who knew her, she possessed a mild and gentle disposition, while her mind shone forth like some rich diamond upon the coronet of a king. Such was she whom it now seemed must perish in the flames.

At this moment Mr. Lester stepped forward from the crowd which had gathered around him, and with a calm voice, while his face showed all the agony working within, made known that his daughter was in the third story of the burning building, and offered any reward within his power to bestow on the person who would rescue her from her situation.

A groan of agony ran through the crowd, which told the father that sympathy was all he could expect from them. The stoutest heart quailed at the thought of the imminent danger which would be incurred in attempting a rescue.

The father again appealed in the most moving strains, while the mother swooned in the arms of a friend.

Suddenly a young man burst through the crowd and stood before the father. "If I perish," exclaimed he, "you will inform my friends, whom you will find by means of this," and he raised his bared arm, disclosing upon it a spot of peculiar shape, and brownish hue. A moment and he was buried within the burning pile. The moments wore away. Agony was depicted upon every face, and each heart trembled at its own thoughts.— All labor was suspended. A deathlike stillness reigned around, broken only by the sullen roar of the flames, as they shot upwards, streaking the sky with a vivid light, or the fall of a timber as it came down with a heavy crash. The roof was seen to tremble, as if it shuddered at the awful abyss into which it seemed about to plunge.

Suddenly a cry of joy echoed around, as a part of the walls came down with a tremendous crash, for, ere it reached the ground, a figure was seen to leap from the flames, bearing a burden which he placed in the arms of the father, and instantly fled.

The morning dawned brightly on the ruins of the preceding night; and with its first rays, a person in a well known hotel, near the centre of the city, rose from his couch, upon which, if his looks were to be credited, he had obtained but a small portion of rest. Hastily dressing himself he sallied forth to breathe the morning air, and to invite the morning breeze to play around his temples. An hour elapsed before his return, and in the meantime his room had filled with

a crowd of people, who appeared somewhat disappointed at his absence. Unable to account for the excitement which seemed to exist, he hurried forward and entered the room.

Here he was addressed by a person who stepped forward to meet him, in these words:

"Have I the honor of addressing Mr. Augustos Montague?"

"That is my name, sir!" returned he.

"You are my prisoner!" exclaimed the former seizing him roughly by the arm.

Had a thunder-bolt opened a path at his feet, Montague would not have been more surprised than he was at those words.— His face was, for a moment, over-spread with a deadly paleness, which was quickly construed by the officer into an evidence of guilt.

"Come! march my boy!" exclaimed he, rudely seizing Montague by the collar. "Your face shows plainly that we have made no mistake in the person!"

"Why am I thus rudely treated?" exclaimed Montague, indignantly shaking the officer from him. "I am ready to accompany you. But why am I arrested?"

"You are quite forgetful," was the reply. "But come!" and they moved off together; followed by a score of ragged loungers.

We will not follow Montague through his examination, but leave him in prison awaiting his trial for the crime of arson.

It was a beautiful morning.— The sun rose clear and undimmed by a single cloud. The air was pure and fresh as a new blown rose, and it swiftly bore upon its wings the sound of a well known bell, which sent a thrill through the hearts of many persons confined within the strong walls of the City Prison, around which a crowd had collected. Slowly its massive gate opened, and a prisoner, with a proud and lofty bearing issued from the walls, attended by an officer and pointed towards the Hall of Justice. The prisoner was Montague!

As he entered a general hiss ran through the crowd, which expressed feelings towards him too well. Although there were some present who gazed with admiration on his fine form, (and among these the females) yet no one gave vent to these thoughts except it were in exclamations of surprise, that one of so noble bearing should have been engaged in so enormous a crime.

None appeared to doubt his guilt, and all seemed to rejoice in the detection of one whom they believed to be the author of all the alarm, on account of the unusual number of fires of late, which bore upon themselves the marks of an incendiary. Did I say all believed him guilty?— There was one among that company who would not believe the noble being before her, could have been guilty of so dreadful a crime as that charged upon him, and this one was Emeline Lester! The moment her eyes fell upon

him, a thrill ran through her frame, unknown before. That face, that form, seemed familiar to her, but where she had met him she was unable to say. A thousand bewildering thoughts passed before her mind. There was a secret chain that linked that form to her mind, but in vain she strove to discover the key by which she might disentangle its intricate folds. Unsatisfied and perplexed, she strove to dispel the subject from her mind but her efforts were only succeeded by its roots becoming more deeply implanted.

But to proceed. We will not follow the Court through the many ceremonies prescribed by law, and sanctioned by justice, but hasten to the evidence adduced to establish the guilt of Montague.

The chief witness that was brought against him, having taken the usual oath, deposed— "That passing the building destroyed, a few moments before the alarm was given, he perceived a person suddenly emerge from the door of the shed, adjoining the house, and hasten toward the hotel where the prisoner lodged. Suspecting some foul play, he had followed and overtaken him. That a smart struggle ensued between them, in which the prisoner had dropped a pocket book which was now before the Court, bearing the prisoner's name—and which he had declared since to be his—and which he has owned he lost upon the night of the fire."

The servant of the Hotel also declared that Montague had left the Hotel at about 11 o'clock, and had not returned until after the alarm of fire. These circumstances, with some others of minor importance, deemed enough to warrant the Jury in returning a verdict of "guilty." When called upon for his defence, Montague arose and addressed the Court in the following words:

"Gentlemen—I have no defence in this case, except to tell you the truth, and may God direct you aright. Of the charge laid against me, I am perfectly innocent, and I am willing to trust myself in the hands of a wise and just God, knowing he will not let the guilty go unpunished."

"Sitting alone in my room, upon that evening, the events of which have placed me here, before you, a low whispering in an adjoining room attracted my attention. Curiosity prompted me to listen. Placing myself near the door, which was partly open, I soon caught the theme of their conversation, which was no less than the plot, the effect of which you have witnessed. I had not heard enough of their plans to take any effectual measures for their defeat, ere the persons left the room and disappeared; but not till I had marked them both. The love of adventure has been implanted in my breast from my earliest youth and the only reason I can give for keeping what I over-

heard a secret, was the novelty of the adventure which I anticipated, and the fear of its being overthrown. Determined, however, to prevent the designs of these plotters, I immediately repaired to the house of which I had heard them speak, and remained in its vicinity till long past midnight, without hearing anything from the villains I expected. I had wandered some distance from the house, and had just returned and stood opposite of the door of the shed which has been described to you, when I perceived a light near the inner edge. Stooping to make sure of the fact, I caught a glimpse of a figure behind me, and, before I could turn I was struck down by a villain, who must at that time have taken the book from my pocket, either for the purpose of implicating me in the crime, or from the supposition that it might be of value. I soon recovered from the blow sufficiently to rise and walk to my lodging, where I soon entirely recovered. I then hastened back to the burning building, where I arrived just in season to hear the appeal of a father for the preservation of a daughter.—How well my heart answered to that appeal I will refer you to this," raising his arm which he had bared, and disclosing to his astonished hearers the identical spot which many of them had witnessed upon the night of the fire, and which now seemed to appeal to every heart and disclose the innocence of the prisoner. A joyful cry here burst from the crowd of ladies, and the words—"It is he!" burst from the lips of the sweetest maiden present.

Memory had done its work, and Emeline L., again stood within the burning building; again the shadow of a rescue burst upon her closing eyes as she swooned away in his arms; and in Montague she now recognized that shadow which had so long slumbered in her breast.

Naught could exceed the excitement caused by his words, and if there was a person before convinced of his guilt, that same person now had not a doubt of his innocence. When sufficient order had been restored for him to proceed, Montague continued:

"Whether I have been justly confined as a prisoner I leave you to decide; but I would this time point out to you the real incendiary, and also his accomplice."

Raising his arm slowly, he fixed his piercing eyes upon the chief witness against him, and declared him to be the man. Then turning to a person who had been one of the loudest to declare the guilt of the prisoner, he exclaimed; "You, sir, are the man whom I overheard in your conversation on the night of the fire."

Trembling with guilt and fear, and goaded on by a guilty conscience, the former stepped forward and confessed himself the author of the fire, and that he had charged it upon Montague for the purpose of obtaining the reward which had been offered for the detection of the incendiary.

Suffice it to say, that Montague was set at liberty, and in a short time, was amply repaid for all his troubles, by receiving the hand of Emeline, while those

who had so basely made an attempt at his honor and his life, received the just reward of their crimes.

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,

THURSDAY, AUGUST 19, 1852.

PRICE OF STEAMBOAT WOOD.

At the first opening of navigation last spring a consultation was had among all the wood dealers at this place, and an arrangement entered into by which steamboat wood was to be sold at the uniform price of one dollar and fifty cents per cord during the season. Every trader pledged himself to neither take less or ask more.

This arrangement has been kept by all the traders but one. A single individual has sold a little, and promised much wood at \$1.25 and \$1.38 per cord. But as usual with rats, has been unable to fulfill his contracts. No one need expect to purchase wood here at any other price.—Woodmen will not chop, nor wagoners haul wood to be sold at a less price, nor owners of wharfs allow it to go over them on any other terms. The policy of every man having any interest in the permanent growth and prosperity of the place, is to furnish a good article as low as it can be afforded, and to keep the price uniform the entire season, and no man who either asks more or takes less will receive the slightest countenance from the craft, nor be able to fulfill his contracts.

To show that no man can seriously contemplate carrying on an honest business in selling wood at \$1.25 per cord, we merely state that the very wood which sold here at that price was sold a few days previous in the wood-yard, at constable's sale, at \$1.23 per cord. After this it had to be hauled on the wharf, and the wharfage paid.

Men who sell at that price must either run away and cheat the laborers out of their pay, or get advances from the boats and fail to pay them. Either way it can be a resort for a few days only.

It is the interest of the steamboat owners to get their wood at the lowest rate that will insure a steady supply of good wood. But when the price is pressed below a remuneration to the laborer, the supply will be limited to the positive necessity of the laborer rather than the power of production, and will be continued only while that necessity continues. People here are not obliged to do wood business. Many of them at present prices prefer burning up the timber to cutting and hauling it. It cannot be purchased at any other place in the lake cheaper than here, and purchasers need not be flattered with the hope of reducing the present price.

Mr. Yerkes, of Plymouth, Mich., who has recently visited Grand Traverse, says that a Mormon's life would not be safe there a moment, and he appears to rejoice in that state of society.

We will assure Mr. Yerkes

that the wish is father to the thought. A Mormon can visit Grand Traverse as safely as any other place in the United States.

With the exception of a half dozen drivelling cowards there is no feeling of hostility to the Mormons there. But if there was an universal hostility, nevertheless a single Mormon could go there with perfect safety. They know too well the vengeance of the law which the Mormons would see meted out for any act of lawless violence.

STATE OF SOCIETY.

A writer in the Forest City, a respectable Cleveland Daily, recommends abandoning all reliance on the laws and public officers, and getting up a committee of one or two hundred volunteer regulators, who shall catch and hang whoever they think proper to put out of the way. The article is published without a word of disapprobation, and we have a right to believe that the editors and patrons at least look with favor on the project.

This is a most melancholy evidence of the state and progress of society, in one of the most orderly and best regulated cities in the United States. That a writer in a respectable paper, and a comparatively exemplary and moral city, should prefer the mob to the judiciary, and advise systematic but lawless murder as a remedy for the evils of society, is certainly melancholy evidence of the tendency and approaching end of the Republic.

Cleveland is not alone in this love of lawlessness. It is springing up throughout the length and breadth of the nation. There is scarcely a city in the Union where the elections of municipal officers are not controlled by undisguised criminals. Sad fruits are these of universal suffrage and an elective judiciary.

GOVERNMENT PROPERTY STOLEN—Almost.

Some ten days since Mr. Burk, keeper of the Isle-le-Galet (Skilagalee) light house, was returning from Mackinac in a government boat, and stopped for a short time at the Wau-go-shance light, hitching his boat with a line, leaving all sails standing, with the sheets cast off and fastened at the extreme end.

On going out an hour or two after the boat was gone. A general hue and cry was raised, and the shores ransacked for a great distance to find the boat. The story went to Mackinac and from there to all the world that the Mormons had stolen a government boat. We presume that by the time the tale got to Buffalo the prize was a Revenue Cutter at least, if not the War Steamer Michigan.

People here did not fear and tremble, just because they never heard the rookery. Some days after Mr. Miller, of this place, going to Mackinac, saw a boat at an unusual place on Hog Island.—At Wau-go-shance he heard of the loss, and mentioned what he had seen.

Word was forthwith sent to Isle-le-Galet, when Mr. Burk went to Hog Island, and there found his boat, with clothing, provisions, nets, spyglass and every

thing else in it just as he left it. Mr. Burk himself informs us that of \$200 worth of property on board, there was not lacking so much as a cracker or a red herring; the tiller was stuck in his own hands, and the sheet ropes cast off and fast at the extreme ends in the same manner, and every article lying just where he left it, except a spyglass, which he rolled up in a coat, and which had fallen out in the rocking of the boat, and lay in the bottom.

Yet Mr. Burk persists in the opinion that the boat was stolen. Stolen with two hundred dollars worth of property aboard, and abandoned without removing a penny's worth, though the thieves had nearly a week in which to dispose of it, upon an uninhabited Island, cut up with deep winding and intricate bays, and covered with a dense forest. So anxious is he to avoid the suspicion of tying a line indifferently.

We fully approve of his conduct in the premises. The people have itching ears to hear something against the Mormons. No matter what occurs, if it is ill done it is laid to them. And there are fools enough who will pretend to believe it if they know it false. In truth, the officers in this region need somebody to lay their blunders to.

Men who are willing to avoid the suspicion of tying their boat a little carelessly by charging a whole community with felony, ought to be government employees, when light house keepers pay fifty dollars a year bribe, and the man who makes the money ought to be just as friendly to us as Mr. —.

INDIAN LIQUOR LAW.

A trader from Chicago recently made his appearance among the Indians at Grand Traverse, with ten barrels of whiskey, one of which he tapped and commenced business.

The Indians immediately assembled in a body and knocked the hoops off the barrel, and he saved the remaining barrels by putting them on board a vessel in hot haste. The Missionary seconded the Indians by taking out a warrant against the trader, which however we believe was not prosecuted.

The trader left and went among fishermen, where he found no difficulty in selling out; but when he got to Mackinac more than half his money was Wild Cat and counterfeit.

A goodly lot of Whig electioneering documents have found their way here, urging the people to vote for Gen. Scott, of course. By these evidences he is beyond a doubt worthy to be elected.

The only question is, are the people of Beaver worthy to vote for him? We have several here who voted for Harrison and Fillmore, and one who was a member of the Baltimore Convention which nominated them. Can the Advertiser or Tribune tell whether we are deemed fit, since they whitewashed us, to vote for Scott and Graham?

As for the Democrats, we have no hopes from them. They have not sent us a single document, or

even a private letter. We don't expect they will let us have tickets unless we pay for the printings.

PIRACY AND LYNCHING.

We are informed that a short time since some fishermen at Pine River, near Grand Traverse Bay, discovered five men running off with one of their boats and a quantity of nets, &c. Pursuit was made immediately, and so sharp that the pirates ran into Grand Traverse and went ashore, where they escaped to the woods.

At the latest information the whole coast was rallied and on the alert hunting down the fugitives, with the intention of shooting them down or hanging them wherever they are found. We wish the pursuers success. Then for once it will be known who does the pirating. However wicked it may be to murder criminals instead of punishing them according to law, we cannot commiserate the fate of men who live a life of crime, and contrive to shift the odium of their deeds on the innocent and unoffending.

Riots have occurred in various towns, both in England and Ireland, between Romanists and Protestants. The Queen's government are endeavoring to enforce the statutes that yet remain against Popery. The great increase of the Romanists make them restless under these restraints. Sir Lionel Rothschild said at the hustings, that there was more religious liberty in Austria than in England. We are confident, there is more in Austria or Russia than in the United States, where the laws declare an universal freedom,

For there, though the law deprives us of some rights, such as it really acknowledges it secures and protects. In the United States and in England, to some extent, all liberty exists in promise only. It is a Dead Sea fruit, beautiful to look upon, but turns to ashes on the lip.

The Green Bay Spectator says he has received a communication from Albion, disclosing some awful crimes committed by the Mormons, which he declines publishing for want of a responsible signature.

When did the Spectator become so careful? Or, has he only had the habit of publishing his own lies *ad libitum*? Who at Albion pretends to be confidential criminal associate of the Mormons? It is a filthy bird that fouls his own nest. But the world has recently witnessed men who would chew hen d—g to spit on a Mormon's garments.

The Hon. Waddy Thompson has recently visited the Cherokees, and in an account of his visit, he says: "I was three weeks in the Nation, and did not see a ragged, a dirty, or a drunken Indian. The temperance laws are extremely stringent; it being a penal offence to keep ardent spirits. Aided by a general public opinion, these laws have entirely expatriated that vice, pernicious elsewhere, but especially to the Indians. The leading features of the Cherokee laws are

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essentially the same as the Maine Law, it being lawful for any Indian to seize and destroy any liquors kept for sale."

RESPECTABLE EMBASSADOR!

The Hon. John S. Ogle, of Pennsylvania, was some months ago appointed by the President, and confirmed by the Senate, as *Charge d'Affaires* of the United States, at the Court of Denmark. He received his nine thousand dollars outfit, but never left Washington. Descending from the splendid wine suppers of Congressmen, to taverns, groggeries, houses of ill-fame, and gambling hells, he has squandered all his money, and has become so degraded, that the President has been compelled to revoke his appointment.

We neglected to mention that the wharf of Mr. James Cable, at the head of this Island, fell down two weeks since.

MIRACULOUS ESCAPE OF FOUR HUNDRED LATTER DAY SAINTS.

Newport, July 13.

Yesterday evening a most remarkable occurrence took place here, which, while it appeared to involve the lives of three or four hundred persons, did not inflict the slightest injury on a single individual.

The Latter Day Saints, or Mormonites, have of late years so greatly increased in the colliery districts in the neighborhood of this place, that an organized body now exists here, with elders and prophets at their head, and a regularly constituted government to direct their spiritual and temporal affairs.

Annually these people hold a conference, at which the chiefs of the body assemble, and communications with their brethren in other quarters are made.

This year some of the elders who had been in the camp on the borders of the Great Salt Lake were expected at the Newport conference, and preparations on an extensive scale for their reception, and for the general celebration of the festival, were being carried out. It was also expected, or ambiguously hinted, that miracles would be performed; and the credulous Welsh, ever ready to believe any "new fangled doctrine," gave ear thereto as believers.

Yesterday evening, after the conclusion of one of the services, the brethren, the saints, and the elders assembled together in a large building, known as the Sunderland Hall, where it was intended to celebrate the occasion by a tea festival on a great scale.

About four hundred persons (men, women and children) were sitting down, after a blessing had been invoked by the elders, and a pleasant festivity was anticipated. Suddenly a creaking noise was heard, followed by a sound like a crash of thunder, and immediately the lofty ceiling of exactly one half the hall, divided in the centre of a large beam, fell almost flat upon the multitude below.

A terrific shrieking and screaming and groaning ensued. The residents in the neighborhood, apprehending some frightful casualty, rushed out of their houses, and were almost paralyzed by the continued screams and groans.

Presently the windows were burst out, and the affrighted Mormons appeared, terrified and screaming for help, while some actually flung themselves into the street, and others, clinging to the sills and frames, made those below shudder at their anticipated death or frightful mutilation.

A scene of indescribable horror ensued. The crowd of spectators rushed toward the doors of the hall, which they burst in, as well as they were able from the mass of rubbish, &c., that had fallen inside; and here the spectacle was frightful in the extreme. The people were huddled together in crowds beneath the tea tables—some crowding to the windows—some rushing towards the doors—and many struggling to extricate themselves from the heaps of broken rafters, lime, &c., among which they were embedded. Assistance was rendered, and after much difficulty the unfortunate Mormons were extricated from their perilous condition.

It is most remarkable that not a single Latter Day Saint received any injury from this accident, although the ceiling was heavy, and was quite one half of the ceiling of the whole hall, while attached thereto were the heavy pieces of timber which had previously supported it. It is also singular that that portion of the ceiling beneath which the "elders" or "prophets" sat was perfectly uninjured and sound.

Nothing less than a miracle is supposed by the infatuated Latter Day Saints to have preserved so large a number of persons from the fate of death, which appeared so inevitable; and a great reaction in their favor will be the result among the half converted disciples of Joe Smith, who abound in this quarter.

The remainder of the evening's services was devoted to thanksgiving for the miracle which had been performed by the elders in favor of the true believers.—*Eng.P.*

Had there been a real miracle, not a Gentile would have believed it. A mere lucky escape they are willing to make a miracle of. [Ed.]

Col. Colt, a British officer, stationed in Egypt, has made a communication to one of the Oriental societies in London stating that he has ascertained the principal ingredient used by the ancient Egyptians in the preservation of mummies. It is only the vegetable tar of those countries, called by the natives natron.—He has made a trial and forwarded to Eng and animal substances, and a human hand, prepared about forty years ago with this substance. The best informed among the Arabs think that large quantities of camphor, myrrh, aloes, frankincense, &c., were used in the preparation of the mummies, but those specimens proved that such additions are by no means necessary, as the tar applied alone penetrates and discolors the bone. The tar is obtained from the branches of a small tree or shrub exposed to a considerable degree of heat, and it is found in most parts of Syria and Arabia Felix.

THE EMIGRANTS—BATTLE BETWEEN THE INDIANS AND MORMONS.

St. Louis, June 2, 1852.

We are beginning to receive an occasional item from the emigrants on the plains. Those who made their departure from St. Joseph and other points below that little city, seem to have escaped difficulties with the Indians.

Nearly all the northern division of emigrants are of the Mormon faith, and most of them are from England and Wales. Hence their difficulties with the Indians.

The rumors we have received here—and they amount to little else as yet—are, that the Mormons had to proceed over one hundred miles from the Bluffs, following up the north bank of the Platte, when the Indians commenced the levying of black mail by stealing into their camp at night and driving off their cattle. This was repeated several nights in succession, when at length one of the night guards fired upon and wounded an Indian. Finding that no more could be hoped from silent and stealthy roguery, and exasperated at the wound inflicted upon their comrade, the red men determined upon more decisive measures. According to the dead hour of midnight, when the whole Mormon emigration was sleeping in assured security in the valley of the Elk Horn River, the Indians charged on horseback into their midst, firing arrows and shooting guns at random, and yelling as if all pandemonium were let loose.

The consternation of the emigrants, who knew little of savage habits, was very great, but they were driven by sheer necessity to a vigorous defence. So soon as the Indians discovered that the camp was thoroughly aroused, they retreated as precipitately as they originally charged, driving before them as many horses and oxen as they could. The rumor is that two of the emigrants were killed and several wounded. What injury the Indians received no one knows. A considerable number of horses and cattle were lost.

The above we copy from the N. Y. Tribune, of June 19th.—Who is Mr. X, and who are his informants? How does he know that most are Mormons who travel on the North side of the Platte? Come out Mr. X, and give us your real name, and let us see what can interest you in making statements so destitute of foundation in truth, and rumors that none would credit and none but yourself give currency to. Now, as to better health being enjoyed by emigrants on the South than North side of the Platte, he is as widely mistaken as he is in supposing that he will ever become a popular "penny-a-liner."

The fact that hundreds and thousands have crossed from the South to the North side of the river, on account of the very sickly and unhealthy state of the emigrants, is too commonly known and understood, to require a re-assertion, as any person who has returned eastward on either side well knows.

The most of the emigrants on the North side, says he, are of the Mormon faith, and from England and Wales, &c. Now, who does not know this entirely false? The Mormon emigration, though large, from this place, is not the twentieth part of those who started out from this place and out of those, one to five may have come from the old country.

The route on the North side of the Platte, or Nebraska, is far the best supplied with small streams of cool and springing water, and also with wood and timber grass and game, and more than all other considerations, the enjoyment of better health on the North side, or on the old Mormon Route, has become a proverb.

The Indian and Mormon fight and robbery is a complete fabrication—not a word of truth in the whole report. The fact is, but a few Mormons had started at the date of his communication—but a very few families—the main body not having started until July, or at least the last of June. Neither has the Indians on this route been uncommonly troublesome, the only difficulty we know or have heard of is, where a party of Pawnees, or some other westerly Indians undertook to steal an ox from a small com-

pany of emigrants (Californians, we believe,) and were chased into the river and shot at by the emigrants. This undoubtedly, is the foundation of his great Mormon fight—Pandemonium let loose—Indians charge on horseback—general consternation and two killed!

These public letter scribblers are both common and annoying. They have come to be a very bore on the public patience. If men will write, why not confine themselves to something they know, and not write so much founded on the improbabilities of rumor. Rumor is given up to be a noted liar and a disturber of the peace. It won't do to believe or give currency to half she says—so Mr. X. don't you listen to her again.—*Western Biola*

THE FISHERY QUESTION.

The "Intelligencer" learns on the best authority, that this Government was notified on the 7th of this month, of the stationing of a force of small vessels to prevent the infraction of the fishing treaty; and that the officers employed upon such service were instructed and commanded to avoid all interference with vessels of friendly powers, except when in the act of violation of the existing treaty, and in all cases to avoid giving ground for complaint, by the adoption of harsh or unnecessary proceeding, where circumstances compel the arrest or seizure of vessels.

The "Intelligencer" also has reason to believe that orders have been given for sending into those regions one of our best vessels, commanded by most experienced naval officers, as well for the protection of seamen against any molestation that may be attempted contrary to existing treaties, as to enquire into any abuses that way grow up on their rights, and to warn them against any invasion of the rights of others.

THE FISHERIES.—The Boston Atlas thus sensibly discourses upon this exciting subject: The Nova Scotia people are the persons most to be feared. There is a spirit of jealousy towards us among them, and they will do all in their power to molest our people and drive them off. They will not hesitate to make seizures, and have the vessels condemned upon *ex parte* evidence; and our fishing owners must be more vigilant in making their grievances known to government, if they wish to preserve their property. Instruct the crews to conform to the treaty as it has been understood heretofore, and let them scrupulously avoid trespassing upon the inhabitants, or fishing or curing within three miles of shore. If, then, any seizures are made, give immediate information to government as soon as possible after it is known here, and there cannot be any doubt that Mr. Webster will do all in his power to obtain their release, and if illegally seized, satisfaction for the detention.

The *Fon du Lac Journal* says: "We hear that in conversation with a gentleman from this State, President FILLMORE said that he regarded the Green Bay Spectator as the ablest, most reliable and interesting Whig paper in Wisconsin." Very interesting.

MARINE LIST.

ARRIVALS.

July 28 Stea. Michigan, from Green Bay.
" 28 Prop. Wisconsin, Ogdensburg.
" 29 Prop. Sciota, Chicago.
Aug. 4 Prop. Ohio, Chicago.
" 5 Prop. Ogdensburg, Ogdensburg.
" 6 Prop. Troy, Buffalo.
" 7 Stea. Michigan, Buffalo.
" 8 Prop. Lady of the Lake, Ogdensburg.
" 8 U. S. Stea. Michigan, Green Bay.
" 11 Prop. Sciota, Buffalo.
" 11 Stea. Michigan, Green Bay.
" 13 Prop. Troy, Chicago.
" 12 Prop. Michigan, Ogdensburg.
" 14 Prop. Ogdensburg, Chicago.
" 16 Prop. Sciota, Chicago.
" 16 Prop. Gen. Taylor, Buffalo.

DEPARTURES.

July 29 Stea. Michigan, for Buffalo.
" 29 Prop. Wisconsin, Chicago.
" 30 Prop. Sciota, Buffalo.
Aug. 4 Prop. Ohio, Buffalo.
" 5 Prop. Ogdensburg, Chicago.
" 6 Prop. Troy, Chicago.
" 7 Stea. Michigan, Green Bay.
" 8 Prop. Lady of the Lake, Chicago.
" 9 U. S. Stea. Michigan, Petit Traverse.
" 11 Prop. Sciota, Chicago.
" 11 Stea. Michigan, Buffalo.
" 13 Prop. Troy, Buffalo.
" 14 Prop. Michigan, Chicago.
" 14 Prop. Ogdensburg, Ogdensburg.
" 16 Prop. Sciota, Buffalo.
" 16 Prop. Gen. Taylor, Chicago.

WOOL.

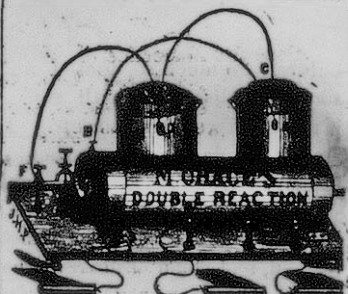
FOR sale a quantity of wool, of an excellent quality, for hosiery, one door south of the Tabernacle.
Beaver Island, July 26, 1852. 154.

ATTACHMENT.

STATE OF MICHIGAN,
County of Michilimackinac, ss.
IN Attachment before Bela Chapman, Circuit Court Commissioner in and for said County. On the application of William M. Belote, of Inverness, in said County, a writ of attachment was issued by me, the undersigned, on the eighteenth day of July, against the Sloop Mary, of Cheboygan, her tackle, apparel and furniture. All persons having any demands against said Sloop, her tackle, apparel and furniture, under the provisions of chap. 122, title 24, of Revised Statutes of 1846, are hereby required to deliver an account of their respective claims or demands to me within three months from the first publication of this notice, or their remedy against said Sloop will be forfeited. Said Sloop, her tackle, apparel and furniture will be sold for the payment of the claim against her, unless the owner, consignee or commander, or some other person interested therein appear and discharge said warrant, according to law, within three months from the first publication of this notice. And it is ordered that notice of the pendency of this matter be given by publishing the same in the Northern Islander, a weekly newspaper published in said County, once in each week for twelve weeks successively.
Dated at Cheboygan, in said County, the 28th day of July, A. D. 1852.
BELA CHAPMAN,
Circuit Court Commissioner.
18—13w.

ATTACHMENT.

STATE OF MICHIGAN,
County of Michilimackinac, ss.
IN Attachment before Bela Chapman, Circuit Court Commissioner in and for said County. Notice is hereby given that, on the nineteenth day of July, A. D. 1852, a writ of attachment was issued by me, the undersigned, against the Sloop Mary, of Cheboygan, George Kitchen commander, her tackle, apparel and furniture, on the application of William M. Belote, of Inverness, in said County. All persons claiming any demands against said Sloop, her tackle, apparel or furniture, under the provisions of chap. 122, title 24, of the Revised Statutes of 1846 are required to deliver an account of their respective claims or demands to me within three months from the first publication of this notice, or their remedy against said Sloop will be forfeited. Said Sloop, her tackle, apparel and furniture will be sold for the payments of the claims against her, unless the owner, consignee or commander thereof or some other person interested therein appear and discharge said warrant, according to law, within three months from the first publication of said notice.
BELA CHAPMAN,
Circuit Court Commissioner.
Inverness, July 28th, 1852. 17—12w.



MOSES CHASE,
MANUFACTURER OF COMMON AND IMPROVED
SINGLE, DOUBLE AND TRIPLE COM-
PLEX, RE-ACTING,
GALVANO, ELECTRO,
MAGNETIC TORPEDO MACHINES,
For the Medical Faculty and the Scientific,
Saint James, Beaver Island, Lake Mich.
March 6th, 1851. 41f.

BOARDING HOUSE
BY
L. F. WAIT,
(Near the Steamboat Landing.)
MACKINAC,
MICHIGAN.
BOARD, \$0.75 per day. 144f.

WANTED,
1000 CORDS of Hemlock Bark, de-
livered soon, for which the
highest price will be paid.
MARCENA THAYER,
Saint James, July 8th, 1852. 124f.

NAILS.
A SUPPLY of Nails constantly on hand and
very cheap for cash, next door south of
the Tabernacle.
St. James, June 23d, 1852. 104f.

1851. BOARDING HOUSE, 1851.
BY HENRY W. GRANGER,
Mackinac, Michigan, at the right of the Docks
on Water street.
Board, 75 cts. per day.
" 4.00 " week,
or, 3.50 per week by the season.
Mackinac, April 24th, 1851. 61f.

MRS. PHILMOT,
NEXT Door East of the Mission School
House, will give lessons daily in the use
of the PIANO and MELODEON.
She will also (if sufficient encouragement
is given) take a class in the GERMAN LANGUAGE.
St. James, June 23d, 1852. 104f.

TO LET,
SEVERAL STORAGES in which business is
going on at a moderate rate, well located in
Saint James. Possession given in one week
after any Merchant in the place commences
advertising. Terms easy.
Saint James, June 23d, 1852. 104f.

WHOEVER has borrowed of me "Robert-
son's East and West Indies," will do
a great kindness by returning it.
JAS. J. STRANG,
Beaver Island, July 14, 1852. 134.

POETRY.

Know you a man so distrustful and cold,
That he'll live out his life without gaining a friend:
Constantly toiling for silver and gold,
That he pledges himself he never will spend?
Pity him!

Know you a heart, confiding and warm,
Where the flame of affection steadily burns:
For whom neither silver or gold has a charm,
But who spends far more every year than he earns?
Pity him!

Know you a man who is striving for power,
Who is ceaselessly toiling for wealth or for fame,
And gauding himself each day and each hour,
That a few of his fellows may hear of his name?
Pity him!

Know you another quite careless of fame,
Neither longing for wealth, nor yearning for power;
Thoughtless alike of his fate and his name,
And wantonly squandering each hour?
Pity him.

Know you another, both prudent and kind,
Who has lived to do good, and made many a friend;
Who has all his life long kept peace in his mind,
And for whom is reserved greater peace at his end?
Copy him.

CORRESPONDENCE.

Cayuga, Mich., July 11, 1852.

Z. H. GURLEY, —SIR:—Your communication of June 6th reached me a few days ago. I now sit down to reply. You say your object in writing is to point out to me and others the true order of God. This would have been a benevolent object indeed, provided you could, and would accomplish it.

But, sir, your effort in this so far, I must say, has darkened counsel with words without knowledge, and proved an utter failure. So much so, that I am somewhat disgusted with some, if not all of your arguments. I almost wonder that you should attempt to re-convert your converts upon so fragile an excuse. You say there are some doctrines of men, and some of devils in the church, in which you so lately held a priesthood under the Presidency of James J. Strang.

It may be so, for aught I know; and so also the spirit has testified heretofore of some doctrines in the true church which God hates, as the doctrine of the Nicolaitans. But what has that to do with the true order of God? But I cannot but reflect why you should never have written to me in all the time your family has been acquainted with mine till since your apostacy from the order to which we both belonged. What are you to do to repay the damage you have occasioned by so long and arduous labor to lead men into error? You say nothing to me by way of repentance of your former teachings. But Mr. Strang you think is not the true and legal successor of Joseph Smith. Why then did you proclaim him as such? Are you not guilty for so doing? Did you obey the law of God, to "prove all things?"

If you had not proved this one thing, what was your testimony? Did you teach the things you knew, like God's servants? or, like the servants of men, did you run before God sent you? and, like a blind leader of the blind, lead others into the ditch? Why, sir, one of two things to me is certain: and that is, you were no better employed than a sectarian priest then, or else you are now a base hypocrite and an apostate from the true order of God. You

now appeal to the book of Doctrine and Covenants. Was not this the same book out of which you proved James the rightful successor of Joseph? How many more orders can you prove and point out to me for the true order of God? Will you pretend to me to be a sound logician, and think to guide me, when heretofore you could not guide yourself, nor be guided aright? I am quite astonished!

Why, sir, I verily think you are less merciful than was Dives in hell. For he did not want his brethren whom he had left at home to come to that place of torment. You say they have the gifts where you now are, and for a sample you send a few lines so penned by one of your own children. Well, I don't seek after such signs. If I did I could find brighter gifts among the unregenerate. And who but fools would take any such things as proof of God's order, especially the writing of poetry? Why, I was about to say that I was knowing to the Jersey Bard's writing better poetry when only four years of age. But the girls must not be blamed. You must not be ignorant of the subtle devices of satan. He tells some truth, and just enough to accomplish his purpose. Will not some come up and say, have we not prophesied and done many wonderful works, to whom Christ shall say, depart ye workers of iniquity, I remember you?

Why did he not know them? Why, we all agree it was because they were not in his order—not of his church—consequently he did not know them. He does not say they did not prophecy, nor do marvellous works. But they were never his sheep, nor of his fold; or, if you please, of his order. This then is the true meaning, and the only reason why such will not be owned at the last day. God has but one church or order on earth, and in that order there must be a President continually. If that order can live and be maintained one year without a visible head or President to order it, then why not ten or twelve years, by the same rule? You say God will soon raise up from the loins of Joseph a President to the church. O, inconsistency! What, raise a living head to place upon a dead body? Which part of the body do you suppose he will place it on? He will not be apt to force it on to such parts as disown it, will he?

He once was almost ready to disown or destroy the whole body beside the head, even as in Moses' day, from which he promised another body should grow. But no where has he made a body to live without a head, as I am aware of. And if he has done so in the church of Latter Day Saints since 1844, I think it must be a prodigy indeed.

And furthermore, by the same act of mercy, he may yet put a living head upon each of the sectarian churches; for it is certain they will not all acknowledge one head, any more than Mormon factions do. But, sir, did you ever know a reasonable body to exist without a reasonable head for so much as twenty-four hours?

If you ever did, tell me when and where. Now, if I understand it, you profess to be the body of Christ, without any visible head; that is, you are alive, yet without a head.

Can you reason soundly without a head upon your body? If so, you must reason with your elbows. Now let us see if you do not. You quote from Book of Covenants, sec. 3, par. 18. From this you say God will soon fulfill his promise, (herein made,) and raise up a head or President to his people, from the lineage of Joseph Smith. Well, then, now I suppose you would be happy to think that ere long you will have a head upon your body.

But would you not appear quite easier and better to lie still until your head comes along, and not preach and prophecy any more with your elbows? And, in fact, I cannot speak to you as a member of Christ's body; for unless you are able to receive the sincere milk of the word, how can you live? I can only talk with you as a man in an unregenerate state. For if you can live as you suppose you do, then why not all the rest of the sectarian world, who all claim to be led by the spirit, &c., without any visible head, save one of their own placing upon them for temporary purposes, to be put off again at will?

But, sir, you no doubt wanted me to look at your quotations, and take your view of the matter. But who made you a guide or expounder of prophecy? You ought to know you are right and have authority before you presume to teach men. I cannot be bamboozled around by a headless body. I have experienced enough of that in my younger days, when tossed about by sectarian winds and hurricanes.—You ought to know better, and would undoubtedly had you not supposed myself as on the same road to apostacy, and wishing to get up some more help to your faction. For I cannot see how you, as a minister of the gospel once in order, could deny that order and authority and yet claim to hold authority to teach by virtue of call and ordination. Shocking to good sense!

Under whose hands were you ordained to teach your present doctrines? You should first tell me this, not come to me without a head, professing to know something. Why should you know more than others who have no heads upon their bodies? If you have a head, let me hear from that first. If you are ashamed of your head, do cover up your body. But if you have none, as it appears from your own maneuvering, then I suppose it will be just as vain to reason with you as with a sectarian priest, who don't know that the bride, the Lamb's wife, has or needs to have any visible head in this life. And just as well might each one of them exclude the head of his own dear wife, and assert that she had no visible head upon her body because her husband is the head.

However I will just look at your position as to a body writhing in pain for breath, and reaching with arms spread wide if possible to find the lost head. But you extend your cries beyond

this life. You reach to Joseph, who is gone. Why not to Jeremiah, or Enoch, just as well?—To the past, or to the future, all is the same with you; at present you are dead, unless you can live without a head. And if you can, why call for one? or are you the head pro tem? When the President is gone how do we get another? O, by lineage, you say, and no other way. What profound knowledge! What a pity, it had not been before understood. How long has it been so?

What the Lord will do I dare not tell, unless it were first revealed to me by or through some other means than my own interpretations of the book of Covenants, or any other book. One thing is certain to me, and that is, if God raises up a leader or head to his people that leader will know of it himself, and will be qualified to prove his mission or claim and demonstrate by the revelations which he has given concerning that matter. And for one I never expect to see the matter more fully and clearly demonstrated than has already been through James J. Strang.—If he is an impostor, and has ever been since he has claimed to be the rightful successor of Joseph, then I must own that it is utterly vain for me any further to attempt to understand anything correctly about the true order of God.

And, therefore, you and all others might as well cease to teach me, unless you get up some new thing entirely, and give unto me some new powers of reasoning, new eyes to see, new ears to hear, and a conscience which no such spirit can operate with as heretofore. And I do look upon such movements as yours as most palpably absurd and contemptible. And I would not reply to such a mass of confused nonsense, were it not for wiser purposes than merely to refute such fallacious pretences.

JOHN S. COMSTOCK.

GREELEY'S OPINION OF THE AMERICAN SOVEREIGNS—THE REPUBLICAN RULERS OF THE NATION.

The usual pow wow for the election of delegates to the various city conventions was held last night, and passed off without serious disturbances, so far as we have heard. The "nurseries" were extensively patronized, as all the elections were held in rum-shops, and many of them in those of the lowest, dirtiest and basest description, where gambling and prostitution are the chief means of profit.

"Of course, the 'election' was the most ridiculous farce. The names had been selected weeks before at Tammany Hall, and the Gem tickets were prepared, the 'right' sort of inspectors chosen, a dozen of beastly ruffians in each ward, hired to do the voting, and knock down any one who should presume to interfere with the play. These poor, ragged, drunken, soulless, mindless, debauched, and diseased cut-throats and thieves, which crawl through a blasted and horrible existence in the low dens of the Sixth Ward, who riot or starve, just as they have luck in robbing prostitutes, and picking strangers' pockets, who, with a probable chance of escape, would cut their own mothers' throats for ten dollars a-piece—these hireling curses to themselves and the world, constitute the bulk of the 'regular democratic voters' at all primary elections; they are the disgusting wretches who make 'public opinion' for the columns of the National Democrat and the Herald, (their especial organ and patron,) and express the voice of the great 'democratic party' of the metropolis. The ruffian lately tried for his life, and barely escaping the gallows, crowds from the democratic rostrum the District Attorney who prosecuted him, and the crest-fallen gentleman sneaks cowering from the brazen miscreant; the 'democratic' gatherings are every where addressed by a man who owns and keeps in full play a nasty gambling house, where strangers are robbed every hour in the day. This foul-mouthed, hypocritical braggart, but in fact most wretched coward, is the

saint, the Peter the Hermit, the demigod of the democratic crusade."

A GENTLE REPROOF.

The following though not new, will bear reading at least once in seven years:—

One day Zachariah Hodgson was going to his daily avocation after breakfast, he purchased a fine large codfish, and sent it home with directions to his wife to have it cooked for dinner. As no particular mode of cooking was prescribed, the good woman very well knew that whether she boiled it or made it into chowder, her husband would scold her when he came home. But she was resolved to please him once if possible, and therefore cooked portions of it in different ways. She also, with some difficulty, procured an amphibious animal from a brook, back of the house, and plumped it into the pot. In the mean time her husband came home; some covered dishes were placed upon the table, and with a frowning, fault-finding look, the moody man commenced the conversation:

"Well, wife did you get the fish I bought?"

"Yes, my dear."

"I should like to know how you have cooked it, I will bet anything you have spoiled it for my eating, (taking off a cover,) I tho't so. What in creation possessed you to fry it!—I would as lief eat a boiled frog."

"Why my dear I thought you loved it best fried."

"You didn't think any such thing. You knew better—I never loved fried fish—why didn't you boil it?"

"My dear, the last time we had fresh fish, you know I boiled it, and you said you liked it best fried. But I have boiled some also."

So saying, she lifted a cover, and lo! the shoulders of a cod nicely boiled, were neatly deposited in a dish, the sight of which would have made an epicure rejoice, but which only added to the ill nature of her husband.

"A pretty dish, this!" exclaimed he.—"Boiled fish! chips and porridge! If you had not been one of the most stupid of womankind, you would have made it into a chowder."

His wife with a smile, immediately placed before him a tureen containing an excellent chowder.

"My dear," said she, "I was resolved to please you. There is your favorite dish!"

"Favorite dish, indeed," grumbled the discomfited husband, "I dare say it is an unpalatable wishy-washy mess. I would rather have a boiled frog than the whole of it."

This was a common expression of his, and had been anticipated by his wife, who, as the preference was expressed, uncovered a large dish near her husband, and there was a bull-frog of portentous dimensions, and pugnacious aspect, stretched out at full length!—Zachariah sprang from his chair at the sight of the unexpected apparition.

"My dear," said his wife in a kind, entreating tone, "I hope you will at length be able to make out your dinner."

Zachariah could not stand this. His surly mood was overcome, and burst into a hearty laugh. He acknowledged that his wife was right and he was wrong; and declared that she should never again have occasion to give him another lesson.

A certain good-natured old Vermont farmer preserved his constant good-nature, let what would turn up. One day, while the black tongue prevailed in that State, one of his men came in, bringing the news that one of his red oxen was dead. "Is he?" said the old man; "well he always was a breechy cuss. Take his hide off and carry it down to Fletcher's, it will bring the cash." An hour or so afterwards, the man came back with the news that "line back" and his mate were both dead. "Are they?" said the old man; "well I took them of B——, to save a bad debt that I never expected to get. It is lucky that it ain't the brindles. Take the hides down to Fletcher's, they will bring the cash." After the lapse of another hour the man came back again to tell him that the high brindle was dead. "Is he?" said the old man; "well he was a very old ox. Take off his hide and take it down to Fletcher's, it's worth cash, and will bring more than two of the others." Hereupon his wife, who was a very pious soul, taking upon her the office of Eliphaz, reprimanded her husband severely, and asked him if he was not aware that his loss was a judgment of heaven for his wickedness. "Is it?" said the old fellow. "Well if they will take the judgment in cattle, it is the easiest way I can pay it."

At a Court Martial lately held at Norfolk, the following Dialogue took place between one of the witnesses and the court:

"Are you a Catholic?"

"No."

"A Protestant?"

"No."

"What are you, then?"

"Captain of the foretop."

A western farmer, being obliged to sell a yoke of oxen to pay his hired man told him he could not keep him any longer.—"Why," said the man; "I'll stay and take some of your cows in place of money." "But what shall I do," said the farmer, "when my cows and oxen are all gone?" "Why, you can then work for me, and get them back again."

If you see a squall arising in the latitude of your wife, what course should be pursued to avoid the consequences? Double her cape with your left arm, and let your lips drop anchor on the cruising ground of "smacks."

NORTHERN ISLANDER.

VOL. II.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, SEPT. 2, 1852.

NO. 20.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

CORRESPONDENCE.

SECOND EPISTLE OF J. S. COMSTOCK,

A SERVANT OF GOD, AND AN ELDER OF THE CHURCH OF JESUS CHRIST, UNTO THE MOST EXCELLENT MR. WOOD.

Grace be unto you, and peace from God the Father, and our Lord Jesus Christ. I thank God, by Jesus Christ, for the hope that is given unto me whereby I know and am assured of your faith in Jesus Christ and the holy scriptures, whereby much assurance is given unto us of God's willingness to save all mankind.

But, notwithstanding all this abundant manifestation, we must not forget that God is one, and has decreed but one way only through which he will save our fallen race; and that way never was by faith in the written word merely, else the eunuch by reading the prophecies might have dispensed with the mission of Philip, whom God sent to him to preach unto him Jesus. From the same passages he was more than willing to believe.

And you should notice the effect of Philip's preaching unto him Jesus was soon felt to lead directly down into the water of baptism. And not only Philip, but all in that age who believed in the preaching of Jesus, were under the necessity of believing in water baptism, or rejecting the gospel. For Jesus said himself, to one who was disposed to slur such an idea as that held forth by John and the disciples, that a birth through water baptism was necessary to salvation. But verily, verily, I say unto you, except a man be born of the water he cannot be saved.

And you, my dear friend, dare to slur the idea also. And to contradict it, I shudder at the thought. But, pray, where is your authority to dispute the plain word of Jesus Christ? The New Testament, which you at the same time hold a rule of faith and practice? You certainly ought to know it was a practice so strictly enjoined by Christ and his disciples that they could not and would not fellowship any man as a member of the church of Jesus Christ without water baptism, even though he might be born of the spirit previously. I say even although he might be filled with the Holy Ghost under the preaching of God's living ministry.

That ministry had the power to bind and seal the command of God. And you must know, if you do in fact believe the holy

scriptures, that Peter did speak words of authority to Cornelius, and that too from God, when he commanded him to be baptized in water, after being born of the spirit; yes, after receiving the Holy Ghost.

And, lest you or any one should consider it only the words or command of man, you should remember that God had previously revealed it to Cornelius that this man Peter would tell him words whereby he could be saved, and his house also. And what was necessary to his salvation, is necessary to all. As said Jesus, except a man be born of water he cannot be saved. And Peter knew it to be true, and so did all the disciples, and so do I; and the man who dare dispute it and risk his salvation by rejecting this requirement of the gospel, has no saving faith in the promises of Jesus Christ.

And I would that you should understand that men may have faith in the Bible and faith in Jesus Christ, and yet not be saved. For the devil himself has all this, and more too; for he even knows that Jesus is the Christ, the holy one of God; and he knows also much of the sacred writings. And, furthermore, I would that you should understand that no man can be saved neither by the additional qualification of a good moral character added to his faith in Christ and the written word, without a knowledge of a living ministry and their official aid.

Here is the stumbling stone with you. And, sir, if you will listen to the voice and counsel of one of your best friends, you may be positively assured of this fact. And I will demonstrate it by proofs which you cannot help but admit, unless you reject the plain letter of the sacred books, and the order of God through which alone he ever gave a revelation of his will to men. And here again I would express my joy in that at this time I am privileged to address one who is not ignorant of the prophets, nor destitute of faith in the written word as it stands revealed, and unsophisticated by the private interpretations and vain sophistry of assuming uninspired teachers.

I say, then, I have found you at this stumbling stone, this rock of offence, the holy priesthood of Jesus Christ. Here you stumble. You are willing to believe in Moses; that God through him gave a fiery law upon mount Sinai; and in the Aaronic priesthood under Moses, or as an appendage to that higher authority which Moses held, through whose officiating authority the sins of the people were absolved by obedience to certain laws and ordinances, by which every man had to go to such alone or only who were appointed by direct revelation through Moses by the strict commandment of God, and to obtain a remission of their sins through the ordinances that then were ordained of God.

I say you, no doubt, believe all this, that no man could get remission of his sins in that dispensation without the administration of that living ministry; that ministry appointed by God and specified through his servant Moses. You must believe this. And you must also bear in mind God's displeasure of any disorder in these functionaries, or of assumed right by virtue of even holiness of character, or of belonging to the church of the living God. Remember Core and his company, who would be priests. You know that the ground of right to the priesthood assumed by Core was as good and even better than any sectarian minister could pretend at this day; for it was indeed true that all the congregation were holy, inasmuch as they observed God's order.

But Core forgot that holiness or their holiness could only be continued and preserved by submission and obedience to that order. But by what shadow of pretence could it be asserted that all or even any part of the sectarian world are holy? Why are any of them holy? If any of them are holy it must be by other means than obedience to the command of God, or of subjection to his order. And without this you should know assuredly that there is not, never was, nor never can be any holiness among men, nor any salvation to man. Else I am sure the pious, praying, alms giving Cornelius might have been saved without sending to Joppa to be made acquainted with God's agents and order and ordinances, which he had appointed for the salvation of a lost and ruined world.

Yes, that journey was necessary for Cornelius; for no one of God's officiating agents were nearer unto him at that time. Yet he knew how to pray, and did get a revelation from God even before—on that you say the gospel was established—and one too of the most important revelations for him—and one too which I would be glad if you could get, viz., who are God's agents to-day, or in this generation.

If the Bible be a rule of faith, why not now by faith and prayer know what Cornelius found out before his conversion to the faith of the gospel and order of Christ's church? I say to you, my dear sir, why do you not know? Dare you say you do know? How do you know, without a revelation, any more than myself with it, or any more than many others who differ with you in that matter? I say you do not know who they are, unless it be by a revelation, and one too given in this generation.

For you know very well, by the book itself, which you consider the sufficient rule of faith, that past revelations never did do away the necessity of succeeding ones. And although it had been previously foretold and penned by the prophet Abraham what should befall his posterity,

and that God would, after four hundred years of bondage, raise up a deliverer, yet when that deliverer God raised up you know it was said by one of his own brethren, who made thee a ruler and a judge? You see that man wanted some other revelation unto himself, beside the previous prophecies, in order that he might know who that deliverer was when he appeared.

And John, also, had been prophesied of by even the celebrated Isaiah, and others noted in Israel, yet when he was about to make his appearance on earth new revelations were given even just before he was born, and again shortly after he was born, by miracles, &c., and then again by the additional fulfillment of previous prophecies, by the power and spirit of Elias upon him, and, last of all, an entire new revelation through him to be fulfilled in the presence of as many beholders as should choose to witness it.

And you ought not to forget that in the fulfillment of this last revelation, of which I am speaking, that it was a revelation given to all, confirming John's testimony as a prophet of the most high God. But to you and to this generation it is not a revelation, but a history, a sacred history. And John, and Jesus Christ, and the first Apostles are gone; and while they lived on the earth it was with difficulty that they could persuade many comparatively to believe in their missions. And now, what will it suffice us to garnish their sepulchres?

They are dead, and cannot possibly administer to us the ordinances of God's house, which always required a living ministry. And Jesus himself, since his ascension, has, like as before he came here, substituted agents to do for him in order what he has decreed to be done to save mankind. And now the question is, who are the agents of the most high God in this generation? If none are clothed with authority from God as his ministers to bind and seal, then truly God is doing nothing to-day among the children of men like as anciently, unless as in that period of the past in which for a time he suffered all nations to walk in their own ways.

Consequently we know that when men walk in their own ways, they cannot be walking in God's way. And this one fact is forever established and unchangeable, that there is but one God, one faith, and one baptism, and one hope of our calling, and one body of Christ, and that body is the one undivided church of the living God, having in it the order of the ministry or priesthood of Jesus Christ, with all the spiritual gifts even as the New Testament holds forth to all who are ready to embrace the faith once delivered to the saints, and to be saved in the kingdom of God.

May the Lord help you to understand, and do your duty.

stand, and do your duty.

The salutation of me, John, written in Springport, by my own hand, May 2d, 1852, Sunday morning.

J. S. COMSTOCK.

P. S.—The reason of my copying the ancient mode of expression used by the first disciples of our Lord, has been in order that you may observe that there is no more ostentation or assumption for one in this generation to style himself an Apostle or an Elder, if he is such, than in any former period, when they invariably did so with the fullest confidence, as being well aware of the sacred trust committed unto them.

And, sir, I can say also that it has not been by mine own will or the will of man, but by the revelation of Jesus Christ, that I have been called unto this testimony. And I know it to be the testimony of the only true gospel of God our Savior, wherein is salvation; and he only who believes and obeys it will be saved in the kingdom of God, while all who reject it will be damned. And I can say with Paul, I am not ashamed of this gospel, because, although it may be despised by proud professors of religion in multitudes, yet it is to-day the power of God unto salvation, unto all who obey it in full faith of the promises. Yes, and the promise of the gospel is the same to-day as Peter declared, namely, the gift of the Holy Ghost, is promised unto you and your children, even to as many as God shall call.

Why then will you not prove this testimony? There is but one and the same good old way to prove it. We say unto you, repent. God commands you to repent and be baptized in water for the remission of your sins, under the administration of those he sends to you with this fulness of his gospel, declaring, yes, we declare from God that you shall receive the gift of the Holy Ghost on the same conditions as in the days of Peter.

And have you no faith in this testimony? What gospel then will you believe? Will you believe the Bible? Is that your rule of faith and practice? Why then do you blot out or pluck up the main root, by rejecting the necessity of a living ministry, which the Bible holds forth? Or why substitute another? Why accept of a ministry who do not believe in the faith once delivered to the saints? Why, above all, will you be led by such blind guides as you know and affirm do not understand the plain prophecies, which are to you as daylight, and were given to be a light in the dark?

Do you not know it to be wrong to follow or to fellowship blind guides? Go not after them, nor follow them, says your rule of faith and practice. Do you observe this rule? Come, Mr. friend Wood, let us be plain, and let there be no grumbling. And above all, let us be reasonable, or

else let us renounce christianity. For you know God, who is to-day as yesterday, says, Come and let us reason together. For in effect I say, if you will do so, a material benefit shall arise therefrom.—Yes, your sins may be washed away.

For God has a right to say to-day to you, and now why tarriest thou? arise, and be baptized, and wash your sins away. And do you say it is unreasonable?—Why any more so to-day than yesterday? Can you say you have no sins to wash away? As well might he to whom the command was; for he was a professor of religion, and a believer in the sacred writings, except those of his own generation, and as touching the law of that dispensation blameless. J. S. C.

THE CLIMATES OF COUNTRIES.

Although Edinburg, in Great Britain, is situated ten degrees farther north than the city of New York, it has a much warmer climate in winter, and the heat and cold never attain to such extremes. The climate of England is, to the majority of our people, a mystery. The Island is situated between 50 deg. and 55 deg. north latitude, and it has a milder climate than we enjoy in the latitude of 40 and 45 deg. The British Isles are situated in the path of a warm ocean currents, which flow across the Atlantic, and beat upon and circulate around them.

The wild Orkney Islands which are situated in 59 deg. 5 min., have warmer winters than we have in New York City, which is situated about 17 deg. further south. In the city of Glasgow, the mean temperature in the month of January is 38 deg., and it has never been below zero but twice in forty years, and then only 3 deg. for two days. In Unst, in the Shetland Isles, in latitude 60 deg. 5 min., the mean temperature in January is 40 deg. In many places of the United States, ranging from New York to Maine, in latitude 45 deg., the mean temperature is 6 deg. below zero.

Unst is only one degree colder than Constantinople, in January; and no country in Europe, nor the world perhaps, enjoy the mildness of climate peculiar to Great Britain and Ireland. This must have a wonderful effect upon the health and organization of the people. The cause is, as we have stated, generally attributed to the current of the Gulf Stream; one philosopher, however, attributes the genial warmth to moist breezes from Africa, which come over the Atlantic, crossing the equator. In Russia, Moscow is on the same line with Edinburg, yet its mean temperature in winter is at least 13 deg. lower.

The climate of England is moist and wet. To foreigners accustomed to clear skies, it is disagreeable. The atmosphere is cloudy in summer, and this is one reason why it is not so warm as in other countries in the same northern latitude. Were it not for the warm ocean currents and the warm breezes, the coasts of England would be ice-bound, and many of the plants which now flourish there as evergreens, would be unknown.

On the northern coast of our Continent—in northern Oregon—the climate is much warmer in winter than in places on the same lines of latitude in our Eastern States. It is believed that currents from the orient flow over the Pacific and wash the Oregon shores, as the Gulf Stream of the Atlantic does the British Isles.—During the past winter the thermometer ranged at 17 deg. above zero, and the prairies were green all the time, except when covered by occasional snow storms.

The farmer is not compelled, as the Eastern States, to depend for the winter sustenance of his cattle on hay raised the previous season, his cattle can graze there throughout the whole year, and wild flowers may often be plucked in the month of January and February.—*Scientific American.*

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, SEPT. 2, 1852.

Read this tale:—

There is, most people are aware, a gang of men—a branch of the Mormon Church—under the management of one Strang, settled at Beaver Island, in the straits of Mackinac. Recently many complaints have reached us from that quarter—especially from fishermen—in regard to the outrages perpetrated by these Islanders. It would seem that the narrow escape some of them had about a year ago from the halts of justice has not produced a good effect on them, but on the contrary made them more annoying and paved the way for fresh crimes and outrages. They have now driven off all the fishermen from the Island, stolen most of their property, and make a business of appropriating whatever they can lay hands on belonging to the boats which call there.

It would be hard to believe there were such things occurred every day, were it not that we have it from the most reliable sources, and from many witnesses whom we feel confident are incapable of uttering a falsehood in reference to the matter.

The Mormons, when a boat touches at their Island, flock down to the dock with arms, loaded and ready for action. They have a paper called the *Northern Islander*, devoted to the peculiar interests of the Latter Day Saints of Beaver Island, which is very industrious in manufacturing public opinion upon affairs connected with the Island and its inhabitants. The most atrocious falsehoods are unblushingly promulgated by the paper and sworn to by the Saints, and the most malicious reports concerning some of the first steamboat officers on the lakes find places in its columns.

It has just recovered from an attack of paralysis brought on from over-heating itself in an attack upon the officers of the steamer J. D. Morton, which always touches at Beaver Island on her way to and from Green Bay. It politely intimates that Capt. Watts and all the other officers of the Morton are thieves and pirates, and all that sort of thing, and all because the Islanders are not permitted to go on board and steal all about deck. Something should be done to check the high-handed proceedings of this piratical band of desperadoes before they become any more troublesome. A wholesome restraint should be imposed upon them by some government officer appointed for that purpose; they should be made to respect the rights of fishermen as well as of travelers. Of course all they say against the officers of the Morton will not have the value of a hair in the estimation of the traveling public. We do not refer to the matter on that account.—*Rough Notes*, July 27.

And now this:—

We have received two numbers of a weekly paper called the *Northern Islander*, published at St. James, Beaver Island, Lake Michigan, and devoted to the interests of Strang—an apostate of several years standing from the main trunk of Mormonism—and his followers. It may be remembered that we published an article in relation to the Beaver Islanders, about four or five weeks since. The editor of the *Northern Islander* says he received one of our papers with the following direction upon the wrapper: "James J. Strang, Mormon King, by God, sir;" and the editor adds, in the true spirit of christian charity, that we "evidently intended to have said, by grace of God, sir." He thinks to entertain a suspicion of our being profane were uncharitable. We humbly beg the pardon of all the Beavers, but the truth is, we never sent, nor caused to be sent to any person on their island any copy of our paper. We have no cause of quarrel with any Mormon in christendom, and if the editor will please refer to our article he will observe that we said if the reports in circulation in regard to them were true, etc., they had been highly culpable, and the case should undergo legal

investigation. We referred to the difficulties existing between the Islanders and the officers of the Morton, stating what we had been told by unprejudiced passengers on the Morton.

If we were satisfied that we had maligned the Mormons, we should be as quick to render them justice as any other class of men. We are free from any feeling of prejudice against them. Yet to us at a distance from the scene of operations, these things wear an entirely different aspect from what they do to one who is an immediate observer. We entertain no doubt but the Mormons have been put upon, perhaps maligned, but when their organ claims for them—what can be said of no other class of people in the world—that they are guilty of no transgressions whatever, and that all these stories are manufactured, we say gammon. Allow that the lusts of the flesh and the seeking after filthy lucre may have led some of even your immaculate body astray, and we will drop the subject, so far as we are concerned, without a sigh. We would say to the Islander that we are coming up to spend a couple of weeks with them before the close of navigation, and shall expect them to give us a friendly shake of the hand betimes.—*Id.* August 19.

The Editor of the *Rough Notes* never sent a paper to any person on this Island, and therefore did not send the address "James J. Strang, Mormon King, by God, sir." Very well. Then this profanity lies at the door of the "very gentlemanly officers of the Morton," who brought the paper from the office, in an office envelop, with such a direction written on the paper itself, before enclosing.

Put that in your paper, Mr. *Rough Notes*, send it along to the *Green Bay Spectator*, and you two may puff the very gentlemanly officers of the Morton to your heart's content. Give the public the facts. They will know then what in your estimate makes a gentleman.

And the *Rough Notes* has "no quarrel with any Mormon in christendom," though he expressly asserts that "they have driven off all the fishermen from the Island, and stolen most of their property"—"that the most unblushing falsehoods are promulgated by their paper, and sworn to by them"—and that "the narrow escape some of them had from the HALT OF JUSTICE, has made them more annoying, and paved the way for fresh crimes."

In the name of truth, with whom do you quarrel but the innocent and the unoffending? No quarrel with such men: God deliver the innocent and unoffending from the society of your friends.

You must be kin to a merchant who wished to establish at Saint James, and offered as an inducement to the Mormons to patronize him, to purchase all the fish they would steal at a very slight reduction on the market price.—Finding no customers on such terms, he is now engaged in trying to get us mobbed off, in hopes of speculating out of the plunder of our property.

With such sentiments, we had rather you would not come up to visit us. If you have no quarrel with us, having that opinion, a little acquaintance would make one; and if you have no such opinion, and have merely called us thieves, pirates, &c., to please the "very gentlemanly officers of the Morton," the least we can say is, we don't shake hands with such.

In all candor, Mr. *Rough Notes*, we do not believe that such things would be said by you and other journalists, if you gave them one sober thought before putting them in type. Editors

know their readers have itching ears for ill news of the Mormons. They are sometimes willing to gratify a man who can give them a free passage, &c., by saying things to please him, the truth of which they have never investigated, and do not consider that though it is sport to them, it is death to us.

This course of misrepresentation has been pursued towards the inhabitants of Beaver Island, until we live here with the consciousness that any band of ruffians who should succeed in murdering any of us in the most unprovoked and cold-blooded manner would be left at large unprosecuted. On the other hand, should we resist to blood, a wicked unprovoked and murderous attack, we should be seized, imprisoned and tried as murderers.

Last year two men by the name of Bennett fired upon and shot down a constable who went to arrest them, and after the constable fell his posse returned the fire, and one of the Bennetts was killed, and this has been published as far as the English language is spoken as a cold-blooded murder.

A thousand newspapers published that the Mormons were attempting to subject the Bennetts to Mormon Law, and that one of them was killed for resisting Mormon authority. The Editors of every one now know that this Mormon Law was the public law of the State of Michigan, and that this Mormon authority was a Prosecuting Attorney, a Justice of the Peace, and a Constable in and for the County of Michilimackinac. Yet the fourth paper in the thousand cannot be found which has corrected the misrepresentation. They make us murderers rather than take back a falsehood which has been imposed on them. It may be sport to you, but it is death to us.

But the *Rough Notes* says: "When the Mormon organ claims for them—what can be said of no other class of people in the world—that they are guilty of no transgressions whatever—we say, gammon."

Ah! then it has got down to this,—that the Mormons are justly presumed to have some imperfections, because "the lusts of the flesh and the seeking for filthy lucre" lead some astray, wherever human nature remains. If we "will allow" this, you "will drop the subject."

We allowed this before you was out of petticoats, and have continued to confess it to the present hour. We alledge in behalf of our religion that its tendency is to make men better. But no man among us pretends to impeccability. Nor has the Editor of the *Rough Notes* ever seen or heard one word from us claiming individual perfection to any men, save "the man Christ Jesus."

It is not these "some imperfections" which you accused us of in the *Rough Notes* of July 27th. You accuse us of the most astounding crimes which ever disgraced the human name, and alledge the most unimpeachable authority. Either you have such authority, or you have not. We undertake to say you have not.

You charge "that the Mor-

mons have drove off all the fishermen from Beaver Island." Mr. Cadwallader, will you tell us the names of the fishermen who have been driven off Beaver Island?—If they have been driven they have names, and your respectable informants can tell what they are. If you do not tell, it is because the statement that any have been drove is a deliberate falsehood.

You charge the Mormons with "stealing most of the fishermen's property." A pile of plunder that would be. Name a thing, one single article, that Mormons have laid felonious hands on, or stand self-convicted of a most foul slander.

You charge "that when steamboats come into Beaver harbor the Mormons flock down on to the docks armed and ready for action," and alledge the authority of respectable steamboat passengers. Mr. Cadwallader, you cannot name one respectable man who will say he ever saw one Mormon go armed upon a dock when a steamboat was there or approaching. It is false as hell. The thing was never done.

Name the boat that was ever so approached. Name the witness who asserts it. One hundred steamboats have called at our docks this season. The Michigan, the Lady, the Sciota, the Ohio, the Troy, seldom pass without stopping. Nearly every boat that runs upon this Lake touches occasionally. The officers of these boats are frequently in Buffalo. If there is one word of truth in what you have asserted, you can inquire of them and get the evidence.

But you will never ask them the question. When you made the assertion you knew it false. You are not near enough a fool to believe its truth possible. It is a deliberate falsehood, said against men far away, to please the officers of the steamer Morton. It is sport to them; it may be to you; but it is death to us.

Mr. Cadwallader doubtless values his own testimony and his own reputation for truth and veracity as high as any man's.—He has charged the Mormons with a long catalogue of the most enormous crimes that ever damned to infamy the human name; and a successful career of wickedness, which, if true, makes them the most bold, the most desperately daring, and the most successful band of robbers that ever pirated on land or sea; and he alleges the highest authority for all these assertions.

And in his apologetic article he drops down to this: "Allow that the lusts of the flesh and the seeking after filthy lucre may have led some of your immaculate body astray,—and we will drop the subject." That is, for all your charges against us you rest upon the mere presumption that among the common errors of mankind we have some share.

Yet you argue that all the stories against us cannot be manufactured. Cannot other men manufacture stories as well as you? Are not others as expert and as reckless in publishing falsehoods? And if your assertions are all "gammon," may not theirs also be?

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One other remark of the Rough Notes calls for a passing note: "It would seem that the narrow escape some of the Mormons had about a year ago from the halter of justice, has not produced a good effect on them."

We are aware, Mr. Cadwallader, that the Mormons tried in the United States District Court at Detroit, went to trial prejudged and foredoomed. And how narrow their escape was from judicial murder, we know better than you. The opinion has been generally expressed, both among our friends and enemies, that but for the uprightness of one man we should have been utterly overwhelmed.

Now you will remember they were indicted for robbing the United States mail, the 18th day of Feb., 1851—charged with going out armed, in a body, and attacking the mail train on the ice in front of the Indian village, Garden Island.

Now, Mr. Cadwallader, out of the some two hundred witnesses sworn on that trial, excepting the prosecutors themselves, not a man could be found who would say that he ever heard of the thing till the month of May following.

Mr. McKinley, the prosecuting assistant P. M. on that trial, swore upon his solemn oath, that the Mormons (the prisoners at the bar) did attack the mail train and attempt to take the mail; and yet, upon his cross examination, he testified that in April following, on the opening of navigation, he entrusted that same mail to the Mormons, to be carried to Mackinac, on the schooner Dolphin, owned and navigated by the Mormons, and none but Mormons aboard; and that every mail but one which he sent from the office for a period of eight months, coming down to the commencement of that prosecution, he sent by the hands of the Mormons. There is not one man living within one hundred miles of here who believes that any attempt was made on the mail, or ever believed it.

Even McKinley acknowledged, on his cross examination, that at his own instance a company of thirteen white men and thirty-five Indians came to St. James the day following the affair at Garden Island, and had an interview with Mr. Strang, to remonstrate with him for the Mormons going there to arrest one Eri J. Moore on that occasion; and that during an interview of three hours, attended with angry vituperation and threats against the Mormons, no one accused them of meddling with the mail. Not a soul mentioned it at all.

And these are a very few out of the hundred facts surrounding that prosecution, all showing that the charge was merely trumped up, without one solitary fact on which to found it; licked into shape like a new born cub, by an U. S. District Attorney, and supported solely and alone upon the oaths of witnesses, paid for falsehood deeper than hell, out of public funds from the Treasury of the United States.

LAKE FISH.

We find in the Fredonia Censor a letter describing the suc-

cess which has attended the experiments made in that part of Lake Erie to catch trout and whitefish. The writer says:

So little known have been the contents of these waters, that until very recently it has been an object of profit to make frequent drafts on Old Connecticut for her salmon trout. But now it is ascertained that we have the very fish in great abundance at our feet. Recent experiments in taking these fish proved very successful. Mr. Andrews, on his return to Dunkirk from California a few months since, aided by an old Mackinac fisherman, set to work in earnest, preparing himself with all the necessary apparatus for fishing on a large scale.

Several unsuccessful attempts were made at different depths of water, and in different ways, but at length the true way was found, and that by turning out some thirteen miles from shore and dropping nets to the depth of nearly or quite 100 feet, and thus letting them remain for some hours when they are hauled up and the fish secured. The trout unlike many other kinds of fish, have no gills, but swim with their mouth open, bridling themselves with the twine of the net, the meshes being too small to allow them to pass through, and they cannot back out because of the structure of their teeth curving inwardly, and thus become their own executioners. Last evening, Mr. Andrews took at one haul over fifteen hundred lbs. of trout and whitefish. In this lot were thirty-three trout weighing about thirty pounds each—a beautiful sight—which sell readily at six cents a pound.

WHAT IS WORTH DOING DO WELL.

To none of the business of life does this injunction apply with so much force as to that of the farmer. The mechanics and the professional men are also reminded that their work should be done well. All classes of men and all branches of business prosper in proportion to the strictness with which this rule is lived up to. It is safe everywhere to conclude that if a thing is worth doing at all, it may be made profitable generally by doing thoroughly and well. The farmer who occupies a farm of two hundred acres, when his means would allow him to take proper care of but fifty acres, does his work badly and gets but poor returns. Fifty acres of land made good and productive, is more profitable than one hundred acres, tolerable good and but indifferently cultivated. And yet are seen hundreds of farmers who have large farms under their direction who get but scanty crops.

They labor hard, but don't seem to get along well. The truth is, they get but half crops, while their outgoes, in the shape of extra labor, extra interest on investment &c., are double. The testimony of all is that such a course is bad policy, and it undoubtedly is bad policy, but still hundreds pursue it, working hard all their life time, and conclude that the business of tilling the soil is a hard business. Let them adopt the motto do well whatever

er you do, and tilling the soil is not so hard after all.—Jefferson Farmer.

THE ART OF THINKING.

One of the best modes of improving the art of thinking, is to think over some subject before you read upon it, and then observe after what manner it has occurred to the mind of some great master; you will then observe whether you have been too rash or too timid; what you have omitted and what you have exceeded; and by this process you will insensibly catch the manner in which a great mind views a great question.

It is right to study; not only to think when any extraordinary incident provokes you to think, but from time to time to review what has passed, to dwell upon it, and to see what trains of thought voluntarily present themselves to your mind. It is a most superior habit in some minds to refer all the particular truths which strike them to other truths more general, so that their knowledge is beautifully methodized, and a particular truth at once leads to the general truth.

This kind of understanding has an immense and decided superiority over those confused heads in which one fact is piled upon another, without any attempt at classification or argument. Some men always read with a pen in their hand, and commit to paper any new thought which strikes them; others trust to chance for its appearance. Which of these is the best method in the conduct of the understanding must, I suppose, depend a good deal upon the understanding in question.—Some men can do nothing without preparation—others little with it; some are fountains, others reservoirs.—Sidney Smith.

FOLLIES OF FASHION.

In no instance have the folly and childishness of a large portion of mankind been more strikingly displayed than in those various and occasionally opposite modes in which they have departed from the standard of nature, and sought distinction even in deformity. Thus, while one race of people (the Chinese) crushes the feet of its children, another flattens their heads between two boards; and while we in Europe admire the natural whiteness of the teeth, the Malays file off the enamel, and dye them black, for the all-sufficient reason that dog's teeth are white.

A New Zealand chief has his distinctive coat of arms, emblazoned on his face, as well as on his limbs, and an Esquimaux is nothing if he has not bits of stone stuffed through a hole in each cheek. Quite as absurd, and still more mischievous, is the infatuation which among Europeans, attaches beauty to that modification of the human figure which resembles the wasp, and compresses the waist until the very ribs have been distorted, and the functions of the vital organs irreparably distorted.

MARKS OF THE GENTLEMAN.

No man is a gentleman who, without provocation, would treat with incivility the humblest of

his species. It is a vulgarity for which no accomplishments of dress or address can ever atone. Show me the man who desires to make every one happy around him, and whose greatest solicitude is never to give just cause of offence to any one, and I will show you a gentleman by nature and by practice, though he may never have worn a suit of broadcloth nor ever heard of a lexicon. I am proud to say, for the honor of our species, that there are men in every throb of whose heart there is solicitude for the welfare of mankind, and whose every breath is perfumed with kindness.

All you grumblers and growlers about hot weather, get up early in the morning, snuff the fresh breezes of the first breath of day, don't be broiling in your bed-like a shad on a grid-iron, and then get up weak, feeble and emaciated; no wonder if you go through the day just able to keep body and soul together. But if you swallow the last dark streak of retreating night and the first gray tint of appearing day, you will find it will strengthen your system, and recuperate your energies.

GOOD NATURE.—Good nature is a gem which shines brightly wherever it is found. It cheers the darkness of misfortune, and warms the heart that is callous and cold. In social life, who has not seen and felt its influence? Don't let little matters ruffle you. Nobody gains anything by being cross and crabbed. If a friend has injured you; if the world goes hard; if you want employment and can't get your honest dues; or fire has consumed; or water swallowed up the fruits of many years' hard toil; or your faults magnified, or enemies have traduced, or deceived, never mind; don't get mad with any body; don't abuse the world or any of its creatures; keep good natured, and our word for it, all will come right. The soft south wind and the genial sun are not more effectual in clothing the earth with verdure and sweet flowers of spring, than is good nature in adorning the hearts of men and women with blossoms of happiness and affection—those flowers, the fragrance of which ascends to Heaven.

LOCAL AND TRAVELING AGENTS WANTED.

FOR USEFUL AND POPULAR BOOKS, Just Published.

CALIFORNIA ILLUSTRATED, including a Description of the Panama and Nicaragua Routes, with 48 superb Tinted Lithographs, 324 pages, 8vo. Price \$3. This work by J. M. Letts, has been adjudged by the unanimous voice of the press, to be the most elaborate, practical, and intensely interesting volume that has yet been written upon this golden theme. Since the publication of Stevens' Journal of Travels, no work has appeared that has created such a thrilling sensation. It is pre-eminently practical, and is interspersed with incidents of the most amusing character. In the language of one of the city editorials it is "a perfect daguerreotype of California, taken by the noon-day sun."

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WOOL.

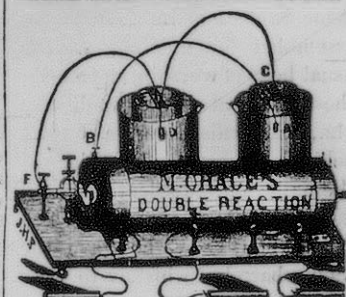
FOR sale a quantity of wool, of an excellent quality, for hosiery, one door south of the Tabernacle. Beaver Island, July 28, 1852. 15c.

ATTACHMENT.

STATE OF MICHIGAN, County of Michilimackinac, ss. IN Attachment before Bela Chapman, Circuit Court Commissioner in and for said County. On the application of William M. Belote, of Inverness, in said County, a writ of attachment was issued by me, the undersigned, on the eighteenth day of July, against the Sloop Mary, of Cheboygan, her tackle, apparel and furniture. All persons having any demands against said Sloop, her tackle, apparel and furniture, under the provisions of chap. 122, title 24, of Revised Statutes of 1846, are hereby required to deliver an account of their respective claims or demands to me within three months from the first publication of this notice, or their remedy against said Sloop will be forfeited. Said Sloop, her tackle, apparel and furniture will be sold for the payment of the claims against her, unless the owner, consignee or commander, or some other person interested therein appear and discharge said warrant, according to law, within three months from the first publication of this notice. And it is ordered that notice of the pendency of this matter be given by publishing the same in the Northern Islander, a weekly newspaper published in said County, once in each week for twelve weeks successively. Dated at Cheboygan, in said County, the 28th day of July, A. D. 1852. BELA CHAPMAN, Circuit Court Commissioner. 18—12w.

ATTACHMENT.

STATE OF MICHIGAN, County of Michilimackinac, ss. IN Attachment before Bela Chapman, Circuit Court Commissioner in and for said County. Notice is hereby given that, on the nineteenth day of July, A. D. 1852, a writ of attachment was issued by me, the undersigned, against the Sloop Mary, of Cheboygan, George Kitchen commander, her tackle, apparel and furniture, on the application of William M. Belote, of Inverness, in said County. All persons claiming any demands against said Sloop, her tackle, apparel or furniture, under the provisions of chap. 122, title 24, of the Revised Statutes of 1846 are required to deliver an account of their respective claims or demands to me within three months from the first publication of this notice, or their remedy against said Sloop will be forfeited. Said Sloop, her tackle, apparel and furniture will be sold for the payments of the claims against her, unless the owner, consignee or commander thereof or some other person interested therein appear and discharge said warrant, according to law, within three months from the first publication of said notice. BELA CHAPMAN, Circuit Court Commissioner. Inverness, July 28th, 1852. 17—12w.



MOSES CHASE, MANUFACTURER OF COMMON AND IMPROVED SINGLE, DOUBLE AND TRIPLE COMPLEX, RE-ACTING, GALVANO, ELECTRO, MAGNETIC TORPEDO MACHINES, For the Medical Faculty and the Scientific, Saint James, Beaver Island, Lake Mich. March 6th, 1851. 4c.

BOARDING HOUSE

BY L. F. WAIT, (Near the Steamboat Landing.) MACKINAC, MICHIGAN. 14c.

WANTED, 1000 CORDS of Hemlock Bark, delivered soon, for which the highest price will be paid. MARCENA THAYER. Saint James, July 8th, 1852. 12c.

NAILS.

A SUPPLY of Nails constantly on hand and very cheap for cash, next door south of the Tabernacle. St. James, June 23d, 1852. 10c.

1851. BOARDING HOUSE, 1851.

BY HENRY W. GRANGER, Mackinac, Michigan, at the right of the Dock on Water street. Board, 75 cts. per day. " 4.00 " week, or, 3.50 per week by the season. Mackinac, April 24th, 1851. 6c.

MRS. PHILMOT,

NEXT Door East of the Mission School House, will give lessons daily in the use of the PIANO and MELODEON. She will also (if sufficient encouragement is given) take a class in the GERMAN LANGUAGE. St. James, June 23d, 1852. 10c.

TO LET,

SEVERAL STORES in which business is going on at a moderate rate, well located in Saint James. Possession given in one week after any Merchant in the place commences advertising. Terms easy. Saint James, June 23d, 1852. 10c.

WHOEVER has borrowed of me "Robertson's East and West Indies," will do a great kindness by returning it. JAS. J. STRANG. Beaver Island, July 24, 1852. 15c.

BUILDING ON SAND.

'Tis well to woo, 'tis good to wed,
For so the world has done
Since maidens grew, and roses blew,
And morning brought the sun.

But have a care, ye young and fair,—
Be sure ye pledge with truth;
Be certain that your love will wear
Beyond the days of youth;

For if we give not heart for heart,
As well as hand for hand,
You'll find you've played the "unwise" part,
And "built upon the sand."

'Tis well to save, 'tis well to have
A goodly store of gold,
And hold enough of shining stuff,—
For Charity is cold;

But place not all your hope and trust
In what the deep mine brings;
We cannot live on yellow dust
Unmixed with purer things.

And he who piles up wealth alone,
Will often have to stand
Beside his coffer-chest, and own
'Tis "built upon the sand."

'Tis good to speak in kindly guise,
And soothe where'er we can;
Fair speech should bind the human mind,
And love link man to man.

But stay not at the gentle words,
Let deeds with language dwell;
The one who pities starving birds
Can scatter crumbs as well.

The Mercy that is warm and true
Must lend a helping hand,
For those who talk, yet fail to do,
But "build upon the sand."

WHAT OUR ENEMIES SAY OF US.

FROM A NEW HISTORY OF MORMONISM, BY AN ENGLISH AUTHOR. AUBURN: DERRY AND MILLER, 1852.

(Continued.)

"My friends spent the night in scraping and removing the tar, and washing and cleaning my body; so that by morning I was ready to be clothed again. This being Sabbath morning, the people assembled for meeting at the usual hour of worship, and among those came also the mobbers; viz., Simmonds Rider, a Campbellite preacher, and leader of the mob; one McClentie, son of a Campbellite minister; and Pelatiah Allen, Esq., who gave the mob a barrel of whiskey to raise their spirits; and many others. With my flesh all scarified and defaced, I preached to the congregation as usual, and in the afternoon of the same day baptized three individuals.

"The next morning I went to see Elder Rigdon, and found him crazy, and his head highly inflamed, for they had dragged him by his heels, and those, too, so high from the earth he could not raise his head from the rough frozen surface, which lacerated it exceedingly; and when he saw me he called to his wife to bring him his razor. She asked him what he wanted of it? and he replied to kill me. Sister Rigdon left the room, and he asked me to bring his razor; I asked him what he wanted of it? and he replied he wanted to kill his wife; and he continued delirious some days. The feathers which were used with the tar on this occasion, the mob took out of Elder Rigdon's house. After they had seized him and dragged him out, one of the banditti returned to get some pillows; when the women shut him in, and kept him some time."

Joseph, after this cruel treatment, thought it high time to absent himself for a little, and on the 2d of April he started, in company with some of his adherents, for Missouri, "to fulfil the revelation." Although he left secretly, his inhuman persecutors received notice of his design, and tracked him for several hundred miles, until he arrived at Louis-

ville, where he was sheltered and protected from his assailants by the captain of a steamboat.—He arrived at "Zion," or Independence, on the 26th, where he was enthusiastically received by a large congregation of thriving "Saints," and solemnly acknowledged as prophet and seer, and president of the high priesthood of the church. He found that in his absence, but in obedience to revelation which he had given, a printing-press had been procured, and a monthly newspaper or magazine established by W. W. Phelps, the "printer to the church," under the title of the Evening and Morning Star. A weekly paper was also planned and established, called the Upper Missouri Advertiser. Both of these journals were exclusively devoted to the interests of Mormonism, which by this time numbered between 2,000 and 3,000 disciples, principally in Missouri.

In January, 1833, while attending to his worldly business, a schism broke out in "Zion" itself, which threatened, and, in combination with other circumstances, ultimately produced, the greatest calamities, and led to the violent expulsion of the Mormons from the whole State of Missouri. The manner in which the Mormons behaved in their "Zion" was not calculated to make friends.

The superiority they assumed gave offence, and the rumors that were spread by their opponents, as well as by some false friends, who had been turned out of the church for misconduct, excited against them an intense feeling of alarm and hatred. They were accused of Communism, and not simply of a community of goods and chattels, but of wives.—BOTH THESE CHARGES WERE UTTERLY UNFOUNDED; but they were renewed from day to day, and found constant believers, in spite of denials and refutations on the part of the Mormons.

"In the month of April," says Joseph in his autobiography, "the first regular mob rushed together, in Independence, (Zion,) to consult upon a plan for the removal, or immediate destruction, of the church in Jackson County. The number of the mob was about three hundred. A few of the first elders met in secret, and prayed to him who said to the wind, 'Be still,' to frustrate them in their wicked design."

"They, therefore, after spending the day in a fruitless endeavor to unite upon a general scheme for 'moving the Mormons out of their diggings,' as they asserted, and becoming a little the worse for liquor, broke up in a regular Missouri 'row,' showing a determined resolution that every man would 'carry his own head.'"

This article was distributed

from house to house in Independence and its neighborhood, and contained many false charges against Smith and his associates, reiterating the calumny about the community of goods and wives. The Mormons were insulted and sometimes beaten in the streets and highways, and quarrels and fights were of frequent occurrence.

In the beginning of April, a meeting of three hundred people, enemies of the Mormons, was held in Independence, or "Zion," itself, at which the resolution referred to by Joseph, "that the Mormons should be removed out of their diggings," was unanimously passed. After the publication of these two articles, other meetings were held in various parts of Jackson County, at which still more violent resolutions were agreed to.

A general meeting of the citizens of Jackson County, expressly convened, as the requisition stated, "for the purpose of adopting measures to rid themselves of the sect of fanatics called Mormons," was held on the 20th of July. Between four and five hundred people attended from every part of the county, and an address to the public was agreed upon.

The address stated that little more than two years previously "some two or three of these people made their appearance in Missouri; that they now numbered upwards of 1,200; that each successive autumn and spring poured forth a new swarm of them into the country, as if the places from which they came were flooding Missouri with the very dregs of their composition; that they were but little above the condition of the blacks in regard to property and education; and that, in addition to other causes of scandal and offence, they exercised a corrupting influence over the slaves." The sanguine boast and sincere belief of the Mormons, that the whole country of Missouri was their destined inheritance, and that all the "Gentiles," or unbelievers in Joseph Smith, were to be cut off in the Lord's good time, was not forgotten. The address concluded:

"Of their pretended revelations from heaven—their personal intercourse with God and his angels—the maladies they pretend to heal by the laying on of hands—and the contemptible gibberish with which they habitually profane the Sabbath, and which they dignify with the appellation of unknown tongues, we have nothing to say: vengeance belongs to God alone. But as to the other matters set forth in this paper, we feel called on, by every consideration of self-preservation, good society, public morals, and the fair prospects that, if they are not blasted in the germ, await this young and beautiful country, at once to declare, and we do hereby most solemnly declare—

"That no Mormon shall in future move and settle in this country.

"That those now here, who shall give a definite pledge of their intention within a reasonable time to remove out of the country, shall be allowed to remain unmolested until they have

sufficient time to sell their property and close their business without any material sacrifice."

"That the editor of the *Star* be required forthwith to close his office, and discontinue the business of printing in this country; and, as to all other stores and shops belonging to the sect, their owners must in every case comply with the terms of the second article of this declaration, and upon failure, prompt and efficient measures will be taken to close the same.

"That the Mormon leaders here, are required to use their influence in preventing any further emigration of their distant brethren to this country, and to counsel and advise their brethren here to comply with the above requisitions.

"That those who fail to comply with these requisitions be referred to those of their brethren who have the gifts of divination and of unknown tongues, to inform them of the lot that awaits them."

(To be continued.)

COLLEGE EXAMINATION.

B—, who has since made quite a noise in the world, while at College, was called upon to undergo an examination in Astronomy. On emerging from the ordeal, one of his companions asked him how he got off. "First rate," said B—; "they only asked me two questions, and I answered them both promptly and correctly." "What were the questions?" "The first was, what was a Parallax? and I told them I didn't know! and the second was, can you calculate an Eclipse? to which I said no! I'd like to see anybody answer two questions more correctly than that!"

HOW THE MAJOR UPSET HIS FORTUNE.

We were all assembled around the blazing fire of mine worthy host of the Cold Spring Hotel, late in the autumn of 1850, relating such stories as might be interesting to ourselves and acceptable to our hearers, that the time might pass pleasantly away, and each one be enabled at a proper hour to retire to his couch, feeling that he had done something to contribute to the general happiness of the social circle, and thereby endeared himself to his brother man.

The clock having just struck ten, we called for a light, and were about ascending to our chamber, when the door opened, and an old man, bent with age, but wearing a happy smile, entered the room and exclaimed—

"What's up, boys? what's up? Telling stories?"

"Yes, Major," chimed a half dozen voices; "we have all of us told one story each this evening, and some of us two; but we have missed you sadly! as you know we have long since set it down as an indisputable fact, that no one can equal the Major in spinning a yarn."

The Major laughed heartily at the compliment, displaying in so doing as beautiful a set of teeth as we have ever seen, and exclaimed—

"And do you want a story from the old man to-night?"

"Yes! yes! by all means!" echoed all the voices.

"What shall it be?" asked the Major.

"Anything! anything!" replied the boys enthusiastically.

"Did I ever tell you," asked the Major, "anything about the fortune that I had left to me when I was about thirty years of age?"

"A fortune? No, indeed," replied the boys.

"We were not aware that you ever had a fortune. Who bequeathed it to you? Was it money, or real estate? Where is it now?"

"Don't be in a hurry," said the Major; "I will answer all your questions by telling you my story."

I contracted the habit of indulging in strong drink, and regardless of the entreaties of an aged and feeble mother, and a faithful and loving wife, that habit so rapidly increased upon me that at the age of thirty I was a confirmed drunkard and a nuisance to society."

"Major! we don't care anything about your intemperance," exclaimed the roughest of the boys present; "give us your story about your fortune."

The Major looked up at this interruption, carefully scanned the impatient and unfeeling youth, and replied—

"It will require a stronger restraint than any that seems to be placed over you now to keep you from following the very steps that I so unfortunately chose, when I ought to have been an honor to that noble mother who so assiduously labored to save her first-born; but as words from an old man will not be likely to cool your impetuosity, I will, as you request, continue my story."

"I know not how or why it was—but after the habit of intemperance became fixed upon me, I conceived the idea that I had a very rich uncle residing somewhere in the West Indies, who would at his death bequeath to me the whole of his immense fortune. This supposition became so strongly impressed upon my mind, that I made it a subject of conversation, night and morning—talked it to the landlords, to my drunken companions, and even to the boys that I met in the street."

"Thus matters stood, when, on returning home one hot night in July from a convivial party at the tavern, I entered my house, and found standing in the hall a large barrel marked with chalk—

"To MAJOR W., I, LORD W., BEQUEATH THIS BARREL OF GOLD."

"The pale moon threw just enough of its soft mellow light through the little panes of glass over the door to enable me to read the direction; and wishing if possible to obtain one blessed sight of the immense treasure without waking my poor care-worn wife—for I still felt for her the only faithful throbs of my once honest heart—I carefully rolled the barrel into the front parlor, and then sought for a hammer with which to take out its head and reveal to me the large, shining lumps of golden ore."

"Not being able to find the hammer, my patience gave way, and in my impetuosity I sprang upon the head of the barrel—it was now standing upon its end—and jumped with all my might, with the expectation of splitting the thin pieces of board into a thousand atoms. But, alas! the head being of a tough and springy nature, slipped clean from the staves and sunk beneath my feet."

"Losing my equilibrium by the uncommon exertion, I fell upon the sharp edges of the staves, and the next instant the barrel and myself came tumbling to the floor."

"What my first sensations were I am unable to say. Perhaps the fright, combined with the great amount of liquor that I had drunk that evening, so confused my mind that I was unable to think very fast. But the first suspicion that I recollect of having entertained was, that I had fallen into the very fangs of the great Sea Serpent and was now, after being rapidly slimed to be swallowed alive."

"Frightened at the noise—for I had yelled like a half starved hyena—my wife sprang from her bed and rushed into the parlor just in time to see me draw my legs from the barrel, and attain a perpendicular position."

"I think the excitement must have been too much for me, for I was put to bed that night without giving or asking for the slightest explanation. But I ascertained next morning that a brother of my wife had the day previous sent her a barrel of soft soap, and one of my own children, as a mere joke, had chalked upon its head the sentence which had caused the mischief."

"My good wife without murmuring in the least, was employed all the next day in accouping up the soap from the best carpet; and before we retired that night, I made her a promise that if she would promise never to tell any one about the soap I would never again taste of intoxicating drinks of any kind. And I've kept my word!"

As the Major finished his story, he took from his capacious pocket a large, luscious apple for each boy present, and putting on his hat, left the room, exclaiming:

"More than thirty years have now passed since the reformation, and to-night, for the first time, I have related how the Major upset his fortune!"

PROGRESS OF MORMONISM.

Elder Curtis E. Bolton, writing from Paris under date of June 14, speaks most encouragingly of his success. He is now holding public meetings, and in the last three weeks had baptized fifteen persons.

Elder Wm. Willis writes from Calcutta, May 2, that since last Christmas Day his Indian brethren had increased from six to one hundred and fifty, and "if ye," says he, "were to include children, we could show more than three hundred Indian Saints of all sizes, colors and languages, not to say a word about dress and undress." The statistics of the Mormons in India at that date were three Elders, eight Priests, nine Teachers, eight Deacons, and one hundred and twenty-two members.—*N. Y. Tribune.*

A gentleman rode up to a public house in the country, and asked:—"Who is the master of this house?" "I am sir," replied the landlord, "my wife has been dead about three weeks."

NORTHERN ISLANDER.

VOL. II.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, SEPT. 9, 1852.

NO. 21.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.
Terms:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.
Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

CIRCUMSTANTIAL EVIDENCE.

A LEAF FROM MY LIFE.

Circumstantial evidence most certainly carries with it, in perhaps a majority of cases, strong inducements for belief. Most prominent in my mind is an actual occurrence, and one for which I can vouch, as the subject of it was my only brother.

My native place is a small town in Lincolnshire, England, where my father, my brother, and myself, formed for a few years a small but happy family. My mother died when I was very young, and our education was superintended entirely by my father, till my brother was of sufficient age to enter the lower class of a then celebrated college.

I remember how hard it seemed to me that he should leave us; but as the time wore away, and every letter received from him told how rapidly he was progressing in his studies, and with what favor he was regarded by professors and students, I gradually suffered my lonesome feelings to be superseded by a sort of respectful love for him.

He had, if I remember rightly, entered the third year at college, when we began to hear from different sources strange rumors about him. People would meet father in the street, and say, "Why did your son leave college?" and other things equally mysterious and inexplicable.

"He is still at college," father would answer, and perhaps receive in return an incredulous look, or a singular reply.

Yet my brother spoke of no change in his letters. They were cheerful and confiding as they ever had been, and I have seen my father, when disturbed and troubled by some flying report, sit down at his desk and read them over, and rise up refreshed.

But at last the bolt fell. One evening at dusk, as we were sitting at the front parlor window, the stage drove up, stopped, and my brother walked up to the front door. My father met him in the entry.

"James," said he in a voice very different from his own, and yet with a fearful effort at composure, "why have you returned before the vacation?"

James handed him an open paper. He read, staggered back a few steps, and sank into a chair. I ran for some water, rubbed his face and hands, and slowly and with gasps he revived. He asked me to leave him alone with

my brother. I went out of the room, and in going through the entry saw the paper lying on the floor. I picked it up and read:—

"The undersigned, the Faculty of — College, expel James Miller from said college for intentionally taking and appropriating to his own use sundry articles belonging to the students."

This brief document was signed by a number of names. And my brother, on whom I had always looked as one superior to me was a thief! I could not believe it. I walked back and opened the parlor door. I heard father say:—

"I knew, my son, that you could not have so forgotten yourself and me," and the poor man seemed almost happy again. We formed a sorrowful family that evening; yet misfortune seemed to rivet the bands of love.

Tears are at any time affecting, but when a strong man weeps, and when that man is one you are accustomed to love and reverence, the cause must seem to you awful to the last degree. And my father wept, and we all wept. And as no bail could be procured, from before our faces my brother went to prison.

James' trial began about ten days after my father's defeat in the law suit. Confident that innocence was his strongest protection, my brother would have no lawyer, and in this he was counselled by my father, and this probably caused—but I will not anticipate.

Father and myself sat down on that awful morning near the prisoner's seat in the court room. I remember the King's prosecutor opening the case. I have a confused remembrance of witnesses testifying that they had missed such and such things, and had found them in my brother's desk; that he had been seen to enter the room of one of the professors, in the professor's absence, and that from that room were missing different articles; that the professor had kindly taken him aside and told him that if he would restore the property his conduct would be overlooked; that he indignantly and impudently denied all knowledge of it; and finally, so many things were gone, that the Faculty concluded an expulsion would be necessary.

And these charges, were, I recollect, substantiated and woven together in such a manner as to leave no doubt of his guilt in any minds but our own. And as proof after proof was adduced, my father would sink forward and cover his face with his hands, as if to shut out all memory of the world.

The last I recollect was the testimony of the college porter, who alone gave the direct evidence of having seen my brother in the act. I had fainted on my seat, and as I recovered my senses, my father was bending over me, as I lay on a rough bench in a little ante-room.

We went back into the court room, and my brother's small array of witnesses were being called. But they could only testify to his reputation and general deportment through life, and as they had soon finished, James rose to make his defence.

He stated, as nearly as he could remember, his occupation at the times when the missing property was stolen. Oh! I knew he was telling the truth, and the whole truth. He spoke of his resolution on entering college to give his whole attention to his studies, taking his father's counsels as his guide. He remarked with how much success he had been favored, what a high academical position he had held, and how every prospect was destroyed, and every expectation blasted by this fatal charge. And I remember how sure I was that he must be acquitted.

Were it not that I am now old and my sensibilities hardened by contact with the world, I could not go on. The jury, after a short absence, returned. They said my poor brother was "GUILTY." And do not wonder at my feelings, in this happy land and in this happy age. For we know that forty years since in England theft was punishable with—DEATH. And my brother James, whom I had played with, and talked with, and whom I loved, was hung; and my father died in an insane asylum.

But at last in the year 1840, the man who was the college porter, at the time of which I have written, confessed on his death bed that he had placed those articles on my brother's premises, and had sworn away my brother's life. By a singular judgment of God, every one of the college Faculty, but one, who is now living, died sudden or violent deaths. And am I a man to believe in the infallibility of circumstantial or even direct evidence?

THE TURKISH SULTAN.

One of the most interesting articles we have perused in a long time, appeared in the last number of the Knickerbocker Magazine. The subject discussed was the Turkish Government, and very many facts are related which, to our readers, will be matters of interest. The present Sultan, Abdul-Mejid, is in his twenty-ninth year, and succeeded his father in 1839, when but seventeen years of age.

Previous to his accession to the throne, but little was known of his life, or the way in which he was brought up. He had several sisters and one brother, all by other mothers than his own. The former have since his accession died, with the exception of one, who is a wife of the present Minister of War. His brother still lives, and resides with the Sultan in his palace. The mother of the Sultan was a Circassian slave. She still lives.

She is a large, portly lady, yet

in the prime of life, and resides with her son, over whom she exercises great influence. In person the Sultan is of middle stature, slender, and of a delicate frame. His address, when unrestrained by official forms and ceremony, is gentle and kind in the extreme—more affable and engaging than that of his Pachas; and no one can approach him without being won by the goodness of heart which his demeanour indicates.

He has never been known to commit an act of severity or injustice; his purse and his hand have always been open for the indigent and unfortunate; and he takes a peculiar pride in bestowing his honors upon men of science and talent. Among his own subjects he is very popular and much beloved; they perceive and acknowledge the benefit of the reforms which he has instituted, and he no longer need apprehend any opposition on their part.

In some of the most distant portions of his empire, such as Albania, where perhaps foreign influence is exerted to thwart his plans, his new system of military rule has not yet been carried out; but it evidently soon will be, especially when its advantage over the old is felt by the inhabitants.

The palaces of the Sultan, on both banks of the Bosphorus, though externally showy are very plain and simple in their interior arrangement. They are surrounded by high walls, and guarded by soldiery.

The first block of buildings which the traveler approaches on visiting them, up the Bosphorus, are the apartments of the eunuchs, the second his harem, or female apartments, and the third those of the Sultan. Beyond these are the offices of his secretaries, guard, and band of music, all beyond the walls of the palace. The number of eunuchs is some sixty or eighty, and the females in the harem about three hundred to four hundred.

The Sultan never marries; all the occupants of his harem are slaves, and he generally selects from four to six ladies as his favorites, who bear children to him, and who succeed to his throne. The remainder of the females are employed as maids of honor, who attend upon his mother, his favorites, his brother's mother's favorite, if he have one, and upon his children.

Many hold offices in the palace, and are charged with the maintenance of good order and regularity. Many of them are aged females, who have been servants to his father, his mother, and sisters and brothers, and have thus claims upon his kindness and protection. The only males who have the right of entrance to the imperial harem are the eunuchs, all of whom are black. The chief of their corps is an "aged gentleman of color," possessing the Sultan's confidence in an eminent degree, and in official, and

is higher than any other individual connected with the imperial palace.

The eunuchs are assigned to the service of the different ladies of the harem, do their shopping in the bazaars, carry their messages, and accompany them on their visits. Indeed, their duties are much like those of well bred gallants in our country, without any of the ambitious feelings which animate the latter, and certainly they never aspire to the possession of their affections.

Some of them grow wealthy, possess much property, and slaves of both sexes, but as they can have no families, the Sultan is their legal heir. Eunuchs are possessed by many of the pachas and other officers of rank, for the purpose of serving their wives, sisters and daughters; they cost four or five times as much as an ordinary black slave, and the highest officers seldom possess more than ten of them at once.

The Sultan's palace is peculiarly his private home, and no officers of high rank occupy it with him. He has four private secretaries, and as many chamberlains. He has also two aids-de-camp, who are generally in command of the body guard, which has its quarters in the vicinity of the palace. He seldom, however, commands their attendance; their duties are to keep watch at the principal entrances, and to salute him or any of his higher officers who may arrive at or leave the royal residence.

The secretaries write out his orders, and the chief of their number receives all foreign functionaries or Turkish dignitaries who visit the palace on business. One of them is the Sultan's interpreter, and translates articles for his perusal from the foreign papers received from Europe and America by the Sultan.

All official documents are sent to the chief secretary by the different ministers of the Sublime Porte, and those received from the foreign embassies and legations are translated there, previous to being transmitted to the Sultan. No foreign legation ever transacts any official business directly with the Sultan, or through the chief (private) secretary; but the latter may be visited on matters relating to the sovereign personally.

Documents from the Sublime Porte are always communicated through the Grand Vezir, who has a number of port folios, in which these are placed, and he sends them to the palace by certain functionaries charged especially with their conveyance. Of these the Vezir possesses one key, and the Sultan or his chief secretary, another.

The Sultan passes several hours of the day, from eleven till three, in perusing these papers, and in hearing their perusal by the private secretary before him; and his imperial commands are traced on their broad margin, either by his own hand in red ink, (as is

customary in China,) or he directs his secretary to do it for him.— So very sacred are all manuscripts coming from his pen, that these papers seldom ever leave the bureaux to which they belong, except after his decease. It is only on such documents that the autograph of the Sultan is ever seen.

INDIAN TRIBES OF ILLINOIS.

The following interesting sketch of the various tribes of Indians, who once resided in Illinois, is taken from Governor Reynolds' History, recently published:—

The Illinois confederacy embraced five different tribes; the Peorias, Cahokias, Tammarias, Mitchagamies, and Kaskaskias. The Mitchagamies at first occupied the shores of Lake Michigan, and gave the name of the lake. Afterwards we find them located on the Mississippi, near Fort Chartres, in the present county of Monroe, Illinois. They inhabited this tract of country before the year 1720, as the French government reserved their lands from the whites from that date. Afterwards they became extinct as a nation, and the remains merged into the Kaskaskias tribe.

The Peorias, Cahokias and Kaskaskias occupied, respectively, the villages of Peoria, Cahokia and Kaskaskia, and the country adjacent. The French continued the names of these villages, which they retain to this day. The Tammarias inhabited also the village of Cahokia, and the country round about. They have left no name of any locality, indicating their residence in Illinois, except, perhaps, the Twelve mile Prairie, in St. Clair county. In olden times this prairie was called "Prairie Tammarias."— This tribe may have had a village in or near this prairie; but it has been swept off by time, so that their existence is only known in history.

These were the confederated tribes of Illinois Indians, who were gradually driven off by their enemies from the north to the south, until they took refuge among the whites, near the village of Kaskaskia and Cahokia. They diminished for more than one hundred years, and left their country at least, being a remnant only of their former greatness.

A melancholy reflection forces itself upon us, that the nearer the Indians reside to the white population, so much the worse it is for the Indians; and all the attempts heretofore made by the most worthy and pious men to christianize and civilize the nations, have produced an injury rather than a blessing to them.— There may be some exceptions to this statement, but they are only exceptions which do not disprove the statement.

The Piankeshawa inhabited the country on both sides of the Wabash, towards its mouth, and between the sources of the Kaskaskia and Saline rivers, to the Ohio. They have left no name in the country they occupied.

The Shawnee Indians had a village, in ancient times, on the north bank of the Ohio river, and inhabited the adjacent country. The same site is now occupied

by Shawneetown, in Gallatin county, Illinois.

The Miamis inhabited the north-eastern section of the present State of Illinois, but their country mostly lay east of that.

The Pottawatamie Indians occupied, in modern times, a large portion of the north-east section of Illinois. They were a branch of the great Chippeway nation, and were also connected with the ancient Miamis. They extended their hunting and fishing almost the whole length of the Illinois river. But towards Chicago was their main residence. Branches of this nation extended to Wisconsin, Michigan and Indiana. They were the largest nation of the west in modern times, and figured ferociously in the wars against the whites.

The Winnebagoes, or "Puants," as the French called them, from their unsavory and "ancient fishy smell," inhabited the country west of Green Bay. The old French maps often call this bay "Le Bai des Puants," from these Indians.

These Indians occupied a section of the northern part of Illinois on Rock river, but their country, for the most part, lay north and east of that in Illinois. They were a large nation, but dirty and savage in their habits. If we can say anything of the Indians—that they advanced in civilization—it will be nearer true to say, the Winnebagoes advanced backwards.

There is a tradition amongst the Winnebagoes, and other nations, that the Winnebagoes migrated from the west and settled near the lakes. They claim no connection with the other Indians, nor do I think there is any. Their language is different from any other near them. Almost all the nations in the west have some affinity in their language, except the Puants. They speak a guttural language, and it is very difficult to learn or speak it. An interpreter must be raised with them, to be able to speak or understand their language. They are a stout, robust people, and about the copper color of their Indian neighbors. Their cheek bones are higher, and they are generally a degree more uncouth and savage than the other tribes near them. I presume they are not connected with any of the other tribes in the west.

A small but energetic tribe of Indians, the Kickapoos, resided on the east side of the State of Illinois and Wabash rivers, and including the Sangamon river and the country thereabouts. Some lived in villages near the Elkheart Grove, and on the Mackinaw river. They claimed relationship with the Pottawatamies, and perhaps the Sauks and Foxes also. This nation was the most bitter enemy the whites ever had. It may be said in truth of this tribe, that they were the "first in battle, and the last at a treaty with the American."

They were more civilized, and possessed more energy and talents than the other Indians in their vicinity. They were also more industrious and cleanly. They were better armed for war or the chase. This energy, and their implacable enmity to the United

States, caused them to be first and the most efficient in all the Indian battles with the whites, in the north-west. They bore a conspicuous part against Harmar, St. Clair and Wayne; and at Tippecanoe they were first in all the bloody charges of that savage battle.

The Kickapoos disliked the United States so much, that they decided that when they left Illinois, they would not reside within the limits of our government, but settle in Texas. What will they do now? Texas is annexed and forms part of our Union. The northern tribes of Indians waged a destructive war against the Illinois Indians for ages, and at last nearly exterminated them.

The last hostile attack was made by the Kickapoos, in 1805, against the poor Kaskaskia Indian children. These children were gathering strawberries in the prairie above Kaskaskia, in this year, and their relentless enemy captured and carried away a considerable number of them. The Kaskaskias followed the Kickapoos, to recapture the children, a long distance but failed to overtake them. The enemy escaped with the children to their towns, and thus ended this outrage.

Power in the hands of frail men—Indian or white—is apt to be abused. The northern Indians destroyed the Illinois tribes, because they had the power; and the white man destroys the Indian, and occupies his country, because the civilized man has the power.

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,

THURSDAY, SEPT. 9, 1852.

SAUT CANAL.

The editor of the Lake Superior Journal—who, by the way, ought to know better than any body else—expresses the opinion that the appropriation of 750,000 acres of land for the Saut Canal will fail of accomplishing the work, and looks to the Canadian Government to open steam navigation from Huron to Superior.

With the highest appreciation of the Journal's information and judgment in the premises, we cannot come to the same conclusion. Lands judiciously selected, and selected with reference to the expected improvement, are certainly available as cash at sixty cents per acre, or a little less than one-half the minimum price. 750,000 acres at that rate are worth \$450,000, and are ready means at that rate.

The first quality of stone locks of a capacity sufficient for the largest class of lake steamers can be constructed for \$5,000 per foot lift—say forty feet lift from the foot of Lake Superior (and we think it is much less) \$200,000. This leaves \$250,000 for about one mile of excavation of canal—say sixteen feet deep, and two hundred wide.

Less than a quarter of the excavation is in rock, and that of a soft texture, and favorable for working. Part of the way it would only be necessary to dig on one side and raise a bank on the other.

From the compact nature of the

earth the drainage would be light, and can all be accomplished by no more than two pumps.

Stone for the locks, of the best quality in the United States, can be obtained at Drummond Island without a rod of land transportation.

We have entered into no particular calculation of the amount or expense of the work, but this very cursory view of it convinces us that the appropriation is abundantly sufficient to secure the completion of the work, if not to do it. If, indeed, it should do but half the work, the canal itself ought to be good security for a loan of the other half; and, indeed, if it is not, it is not worth building.

Taking any view of it, the work must now be done; for, long delayed by both American and British authorities, there seems now to be a strife which shall accomplish it.

GRATUITOUS LYING.

Almost every sail craft which has visited this harbor from any of the fishing grounds, for six weeks past has brought the report that the fishermen and Indians were just about to make a foray upon the Mormons and destroy them. Yet not the first act of open hostility has yet been done here.

The only act looking that way was the base dastardly act of cutting the cords and destroying an old gang of nets belonging to some Mormon fishermen at the head of this Island. And those who descend to such meanness, will never conquer and drive off the Mormons. The truth is, nobody expects any war, except a half dozen old grannies down at Mackinac.

Not long since R. Peckham, then a merchant at this place, met in Mackinac Capt. Shepard, who is carrying on a fishery on High Island, and told him the Mormons had stolen his nets, and gave Cooper, Shepard's foreman, as authority.

Shepard has met with serious misfortunes during the past year, and the announcement fell with crushing weight upon him. But when he got home not a net was gone. His fishermen had never heard of the theft, and the Capt. owes no thanks for such gratuitous lying.

This same Peckham having involved himself in a series of liabilities to various persons whom he purchased his goods of, which he is unable to meet, has closed his business and slipped off, and now attempts to justify his dishonest acts by saying the Mormons have robbed him. All the facts considered, nothing could be more gratuitous than this falsehood.

Last year, when most of the Mormons were absent, prisoners on various malicious prosecutions, Peckham settled here, and in a private way made himself a "common gull-trap" to receive the property of which they were plundered. In this way he purchased and sold large quantities of wood, which were stolen from them.

When Johnson and McCulloch succeeded in recovering from one Chapman a judgment of about eighty dollars for wood he had

stolen of them, and were about to levy on his property to collect it, Peckham came forward and pretended to have purchased the property and paid the cash for it. The fraud was detected, and they collected their debt. But there still remained in Peckham's hands over one hundred dollars, and he never returned to Chapman one cent.

Last December Peckham chartered the schooner A. J. Vieau to bring him a cargo, which arrived as late as the 17th or 18th Dec. To induce the agent to send here, he agreed to furnish the men who remained aboard through the winter, and her outfit in the spring, and to give her a full freight back at the first opening in the spring, and to pay prices commensurate with the perils and expenses of the undertaking.

But as soon as he had her here, and winter locked so that she could not leave, he turned out her winter supplies at a most exorbitant price; and immediately posted off to Mackinac and obtained an attachment against her, under which \$117.11 costs were made before the owners could possibly get here.

The owners had to pay \$273.57 to get the vessel out of his hands. If Peckham was not guilty of robbing in this, we would like to know what the Mormons could do to make them guilty.— It is quite gratuitous for such a man to complain of being robbed by any species of unfair dealing.

Mr. Peckham was very industrious in rooting out all the traders at this place, pretending that he wanted to get rid of all the enemies to the Mormons, so as to give them a chance in the world. This pretence was another piece of gratuitous lying. His sole object was to get an exclusive monopoly of trade.

In pursuing this object he entangled in the meshes of his net one Andrew Thayer, a Gentile like himself, and the only one who remained with him for the winter business. Pursuing steadily the policy of using up and removing all competitors, he brought a suit against Thayer before Mr. Strang and recovered, and on the coming out of his execution levied on his entire stock in trade, disregarding the law which exempts \$250.00.

Mr. Thayer prosecuted suits before Mr. Chidester to recover damages for taking his property contrary to law, and succeeded in two suits to the extent of \$122.00, on one of which he executed Peckham's property to the amount of eighty dollars.

The reader will bear in mind that this is a controversy between two Gentiles, in which the Mormons had no interest. That the only connection they ever had with it is that one of them, as a Justice of the Peace, gave judgment on it, and another served an execution. Yet because they have faithfully sustained the law, they are accused of robbery. If the world are not all in danger of being eaten by the calves, this must be most gratuitous lying.

Mr. Peckham wintered here last winter, with a stock of goods worth probably two thousand dollars. Of this a large quantity

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of flour, pork, &c., was piled up in an old framed shed, enclosed only by a single course of boards, and they merely tacked on. At that time the Mormons were in the proportion of one thousand to about twenty Gentiles. The principal wood road passed against this shed, and no person slept within ten rods of it. Any person desiring to do so could have carried off this flour and pork by the sled load, and could never have been tracked a step. Mr. Peckham, before he determined to quarrel with the Mormons, often alluded to this fact, and asserted that he had not been trespassed upon to the value of a pin, as evidence of the uncommon honesty of his neighbors, the Mormons. Is it not gratuitous lying for him now to accuse the Mormons of robbing him?

A short time since a quantity of fish were executed here as the property of Ray Peckham. To prevent their being sold, Mr. Peckham assured the constable that they were not his property, but belonged to a Mr. Goff. Mr. Goff also claimed them, and presented a bill of sale of them signed by Peckham.

But as this sale had not been accompanied or followed by any change of possession, the constable, under counsel, held it fraudulent as against creditors, and sold the fish. Peckham has since, for the purpose of replevying the fish, made oath that they were his. Is not this gratuitous lying? If it is not, what sort of lying was that when he asserted that he did not own the fish, but Goff did?

Not long since, the Collector at Mackinac was on board a little hooker—the Sloop Defiance—with several passengers all engaged in discoursing on the criminal conduct of the Mormons; when, that he might not be without a share of accusation, he asserted that the Mormons stole his boat. (He alluded to the Light-house boat at Isle-le-Galet. These officials never can divest themselves of the opinion that they own the Government property.)

Another passenger, after he got through, informed him that the boat had been found, and that it was ascertained that it had not been stolen at all, but had only floated off for want of proper fastenings. And he replied that that was just what he expected from the first. Was not his accusation gratuitous lying?

The elections for county officers and for Representatives and Senator for the Upper Peninsula come off the last Tuesday of the present month. Why does not the election notice make its appearance? It is the duty of the Sheriff to forward the notice to every Town Clerk, and to publish it in some newspaper published in the county. There can be no good reason why it is not forthcoming.

The water is receding in the Lake, and is now four inches less than in June. The last rise is beyond question the highest in a century, as it has drowned out timber land and killed the timber of more than a century's growth.

A REAL CASE OF STEALING.
Not long since two Gentile fishermen at the head lost a gang of nets. As usual they laid the loss to the Mormons. The next night two Mormon fishermen near by lost a gang of nets.—They supposed the current had swept them off. After a short time their buoys and pieces of cord came ashore, so cut and injured as to show that they had been deliberately destroyed.

After a few days the same Gentiles lost another gang of nets. Since making a vain effort to find them, they sent word to one of the principal Mormons, offering to return the nets their Mormon neighbor had lost if their own were returned to them. Of course they have them. Else why should they offer to return them? The Mormons were not so lucky.—They had no stolen property to return.

We understand the subject will undergo a judicial investigation, and hope it may result in ferreting out some real criminals.

We have just had a treat of some excellent melons, the growth of this Island. Ripe pumpkins are coming forward.—The agricultural prospects of the place are good; and the numerous openings made the present season, and the large increase in the number of cattle, look well for our growth and prosperity.

Hester L. Stevens, Democrat, and George Bradley, Whig, are in nomination for Congress from the District extending from beyond Pontiac to the Isle Royal.

The number of Indians in this region is considerably increased. They are returning from beyond the Mississippi, where the tribes are rapidly melting away.

The annual meetings of the several School Districts come off on the last Monday of Sept. inst. We call attention of the several District officers to their duties in making up returns.—The census of school children, precedes the annual meeting not more than ten days. This must be attended to in season to secure our proper share in the public funds.

The Indians are rapidly congregating at Mackinac to attend payment. This is much earlier than usual, and is better for the Indians.

We have heard constant rumors of wars for a fortnight past. But these things have not moved any of us.

We are in receipt of some beautiful Tomatoes fully ripe, grown in the garden of Mrs. Barker on this Island.

Apples and potatoes from the Indians of Cross Village, are in Market.

The crop of wild hay is better than last year, but is not sufficient for the increased amount of stock now here.

"I do not profess to be a married man, but my rule has ever been to carefully examine the cheap commodities of life. A 'cheap' hotel is my horror; a 'cheap' shirt is a day and night-mare, laden with the sighs of

heartbroken seamstresses; a 'cheap' coat disfigures God's image; 'cheap' boots give corns; 'cheap' education is dear at any price, and so are 'cheap' law and 'cheap' medicine; and above all, 'cheap' travel is so married to culpable negligence and carelessness, that one need value his life at the price which Burns' epigram hero valued his when he offered the boatman a farthing for saving him from a watery grave. And to sum it all up to a 'T', there is just the difference of that letter between cheap and cheat."—Cor. N. O. Bulletin.

FROM UTAH.
We have received a file of the Deseret News to June 26th. There was good weather, growing crops, and universal peace among the "Saints." Nothing is said of any internal difficulties.

Presidents Young and Kimball, with the exploring company, had returned to Deseret City, on Friday the 21st of May, all in good health and fine spirits, having visited many Indian tribes, and all the settlements in the southern part of the Territory. They speak highly of the industry and perseverance of the brethren, generally, in their new locations. But little has been done at Coal creek toward the manufacturing of iron; though their dwelling-houses, gardens, corrals, &c., are now completed, and the settlement is newly organized into an iron manufacturing company which, it is expected, will prosecute the business without delay.

Emigrants were beginning to flock in into the Territory. They bring information that the Pawnee Indians are very hostile, having killed many emigrants; in one instance having killed a whole company consisting of five wagons.—Cleveland Herald.

And this is the end of the story about Brigham's running away. We are glad of it. Brigham is a bad fellow, but he is lied about because he is a Mormon.

A MODERN PATRIARCH.
A correspondent of the Cleveland Herald gives the following:—"Steaming it up the Sant River yesterday, we noticed the 'retreat' of one who is emphatically a father of the people. Major Rains is an Englishman, and probably the only man in the world, save the Grand Turk, who is the father of sixty-two children, all living. His wife is now living in Canada, and occasionally visits the patriarch, who domicils with two English sisters—not spirit brides—as the weight of evidence and 'cloud of witnesses' prove. And yet this Major lives on St. Joseph's Island! What's in a name?"

Sixty-two children make rather a large family for three mothers, as well as for one father.—Will not the Herald's correspondent come down about fifty?

Withal the Major is an intelligent and amiable gentleman; did most eminent service in the Peninsular campaigns, and is a faithful and efficient magistrate. If he does domicile with two English sisters, he don't cast off his children to beggary and the poor house, as do many of those who would like to call him immoral.

MINNESOTA SALT REGION.—Probably there is not a richer salt region on the face of the earth than the one in Minnesota. That Territory is generally supposed to be valuable for its agricultural resources alone; nothing, however, can be more erroneous. True, its natural wealth is probably second to none in the Mississippi valley, but its mineral wealth is not less extensive and valuable.

Among the latter its salt stands pre-eminent. This region lies between forty-seven and forty-nine degrees north latitude, ninety-seven and ninety-nine degrees west longitude. Its exact locality was ascertained and defined by an expedition sent out from Fort Snelling under Major Long in 1822-3. The same Major Long who, afterwards was commander of the expedition across the Rocky Mountains to explore the Columbia River and Oregon Territory, known as "Long's Expedition." A description of that salt region together with its locality, will be found in the Topographical Department at Washington. Our first information of that salt region was from a soldier in the expedition. He says that they had been traveling for several days over a vast rolling plain, with no trees or water, the troops and horses were almost famishing with thirst, when they came suddenly upon the shore of a beautiful lake about half a mile in diameter, sunk down deep

in the plain. It resembling more a vast "sink hole." From the height above the waters, a vast snow bank appeared to line its shore, but upon examination, it proved to be an incrustation of salt as pure and white as snow. The waters of the lake also were like the strongest brine. So strong was it that one bathing in it, upon coming out in a few minutes he would be covered with the white crystallization of salt. If this salt region be as rich as it is supposed to be, a railroad projected into it would prove to be the best stock in the country. There are mines of undeveloped wealth more extensive, more durable, and more important than all the gold regions beyond the Rocky Mountains. We hope the attention of the public and the government will be turned to the subject. There is a region lying in our immediate neighborhood almost unknown, containing more intrinsic wealth than any other State in the Union, and which would yield an annual income probably equaling the entire revenues of the country.—Spoke.

The St. Genevieve Plaindealer has the following:—

We extract the following paragraph from a letter which the captain of the Whirlwind kindly handed us. The date, 25th June:—

"Every person that was able to leave Jackson, Missouri, did so, and have not yet returned. Since last Sunday there was not enough left to bury the dead. Some eight or ten lay corpses in different houses several days. The town of Jackson looks like a deserted farm; business of every kind is suspended, and every dwelling house was locked up."

The cause of this disease breaking out is attributed to a negro ball. It appears the negroes danced late, ate plenty and danced freely; on the day following, fifteen of the company died.

A MODEL LETTER OF RECOMMENDATION.

The following is said to have been given by Benjamin Franklin, to a person requesting from him a letter of recommendation. How beautiful its simple honesty appears:—

"PARIS, April, 1777.
Sir: The bearer, going to the United States, presses me to give him a letter of recommendation, although I know nothing of him, not even his name. This may seem extraordinary, but I assure you it is not uncommon here. Sometimes indeed, one person brings another equally so to recommend one another. As to this gentleman, I must refer you to himself for his character and morals, with which he certainly is better acquainted than I can be. I recommend him, however, to civilities which every stranger, of which I know no harm, has a right to; and I request you will do him all the good offices, and show him all the favor that, on further acquaintance, you shall find he deserves."
B. FRANKLIN."

OJIBWA LAND-HOLDERS.

Four hundred acres of land, situated on Sugar Island, a few miles below this place, were sold yesterday at the Land Office, to four Indians of the Sant Ste. Marie Band. They have been very wisely advised by their able Interpreter, Mr. EUSTACHE ROUSSAIN, to secure small tracts of excellent agricultural and wood land of this beautiful Island. We know of no more desirable location for a settlement of Indian farmers than Sugar Island, and now that our Indians are inclined to settle and make for themselves comfortable homes, we hope their annuities will be invested in this land instead of in whiskey, as has too often been the case with our natives heretofore. This evidence of improvement in their social condition is certainly cheering to the well-wishers of this ancient people, and, we doubt not, they will find every encouragement from their white neighbors in their noble undertaking.—Lake Superior Journal.

LOCAL AND TRAVELING AGENTS WANTED,

FOR USEFUL AND POPULAR BOOKS,
Just Published.

CALIFORNIA ILLUSTRATED, including a Description of the Panama and Nicaragua Routes, with 48 superb Tinted Lithographs, 324 pages, 8vo, Price \$2. This work by J. M. Letts, has been adjudged by the unanimous voice of the press, to be the most elaborate, practical, and intensely interesting volume that has yet been written upon this golden theme. Since the publication of Stevens' Journal of Travels, no work has appeared that has created such a thrilling sensation. It is pre-eminently practical, and is interspersed with incidents of the most amusing character. In the language of one of the city editorials it "is a perfect daguerreotype of California, taken by the noon-day sun."

Also, Dr. Beach's great work on medicine, the American Practice and Family Physician, 800 pages, 200 engravings, 8vo, sheep, Price, \$5. Dr. Beach is at the head of the eclectic practice in this country. Such was the demand, that eighteen thousand copies of this work were printed in one edition.

Also, Dr. C. D. Drummond's work on the same principles of practice, Medical Information for the Million or True Guide to Health, 12mo, cloth, 528 pages. Price \$1.50, cloth, \$1. paper covers, 4th thousand.

Also, a new and very useful article of Stationery for the preservation of valuable papers,

&c. Its form is that of a scrap-book, with leaves prepared for the reception of the article to be held, thus superceding with many advantages, the practice of binding.

Orders for books above advertised, with cash or postage stamps accompanying, will be promptly filled, prepaid, to any part of the United States. Address,

ROBERT T. YOUNG,
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ATTACHMENT.

STATE OF MICHIGAN,
County of Michilimackinac, } ss.
IN Attachment before Bela Chapman, Circuit Court Commissioner in and for said County. Notice is hereby given that, on the nineteenth day of July, A. D. 1852, a writ of attachment was issued by me, the undersigned, against the Sloop Mary, of Cheboygan, George Kitchen commandeer, her tackle, apparel and furniture, on the application of William M. Belote, of Inverness, in said County. All persons claiming any demands against said Sloop, her tackle, apparel or furniture, under the provisions of chap. 123, title 24, of the Revised Statutes of 1846 are required to deliver an account of their respective claims or demands to me within three months from the first publication of this notice, or their remedy against said Sloop will be forfeited. Said Sloop, her tackle, apparel and furniture will be sold for the payments of the claims against her, unless the owner, consignee or commandeer thereof or some other person interested therein appear and discharge said warrant, according to law, within three months from the first publication of said notice.

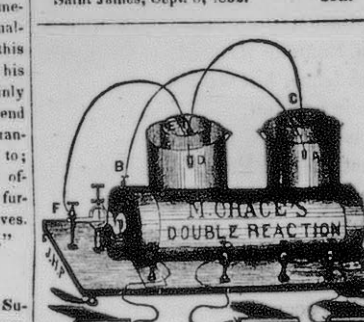
BELA CHAPMAN,
Circuit Court Commissioner.
Inverness, July 28th, 1852. 17—19w.

NEW STORE.

ROSSELL PACKARD has just opened a general assortment of Dry Goods, Hardware, Groceries, &c., one door south of the Printing Office, and will sell goods as reasonable as they can be afforded here, for ready pay only; but will receive in exchange wood, fish, grain, and almost all kinds of produce raised on the Island, and cash not refused.
R. PACKARD.
St. James, Sept. 8, 1852. 21—4w.

TAILORING.

GENTLEMEN'S Garments of all descriptions made to order expressly, and warranted to fit. Cutting done on the shortest notice, and warranted to fit, if properly made up.
E. H. DERBY.
Saint James, Sept. 8, 1852. 21f.



MOSES CHASE,
MANUFACTURER OF COMMON AND IMPROVED SINGLE, DOUBLE AND TRIPLE COMPLEX, RE-ACTING, GALVANO, ELECTRO, MAGNETIC TORPEDO MACHINES, For the Medical Faculty and the Scientific, Saint James, Beaver Island, Lake Mich. March 6th, 1851. 41f.

WOOL.

FOR sale a quantity of wool, of an excellent quality, for hosiery, one door south of the Tabernacle.
Beaver Island, July 28, 1852. 154f.

BOARDING HOUSE

BY
L. F. WAIT,
(Near the Steamboat Landing,)
MACKINAC,
MICHIGAN.

BOARD, \$0.75 per day. 141f.

WANTED,

1000 CORDS of Hemlock Bark, delivered soon, for which the highest price will be paid.
MARCENA THAYER.
Saint James, July 8th, 1852. 137f.

NAILS.

A SUPPLY of Nails constantly on hand and very cheap for cash, next door south of the Tabernacle.
St. James, June 23d, 1852. 101f.

1851. **BOARDING HOUSE,** 1851.

BY HENRY W. GRANGER,
Mackinac, Michigan, at the right of the Dock on Water street.
Board, 75 cts. per day.
" 4.00 " week,
or, 3.50 per week by the season.
Mackinac, April 21th, 1851. 61f.

MRS. PHILMOT,

NEXT Door East of the Mission School House, will give lessons daily in the use of the PIANO and MELODEON.
She will also (if sufficient encouragement is given) take a class in the GERMAN LANGUAGE.
St. James, June 23d, 1852. 101f.

WHOEVER has borrowed of me "Robertson's East and West Indies," will do a great kindness by returning it.
JAS. J. STRANG.
Beaver Island, July 14, 1852. 135f.

DROOP NOT UPON YOUR WAY.

Ho! ye who start a noble scheme,
For general good designed—
Ye workers in a cause that tends
To benefit your kind—
Mark out the path you would tread,
The game ye mean to play,
And if it be an honest one,
Keep steadfast on your way.

Although ye may not gain at once
The points ye most desire,
Be patient—time can wonders work—
Plod on, and do not tire;
Obstructions, too, may crowd your path,
In threatening stern array,
Yet flinch not! fear not!—they may prove
Mere shadows in your way.

Then, while there's work for you to do,
Stand not desponding by—
Let "Forward" be the move ye make,
Let "Onward" be your cry:
And when success has crowned your plans,
"Twill all your pains repay,
To see the good your labor's done;
Then droop not on your way!

WHAT OUR ENEMIES SAY OF US.

FROM A NEW HISTORY OF MORMONISM, BY AN
ENGLISH AUTHOR. AUBURN: DERBY AND
MILLER, 1852.
(Continued.)

This sarcastic, but very earnest and emphatic address, was unanimously adopted. The meeting adjourned for two hours, and a deputation waited upon Mr. Phelps, the Mormon editor, upon Mr. Partridge, the bishop, and upon the keeper of the Mormon store, and urged upon them the expediency of complying with these terms. The deputation reported to the meeting that they could not procure any direct answer, and that the Mormons wished an unreasonable time for consultation upon the matter, not only among themselves in Independence, but with Joseph Smith, their prophet, in Kirtland. It was therefore resolved, *nem. con.*, that the Star Printingoffice should be immediately razed to the ground, and the types and presses secured. "This resolution," said the anti-Mormons, in an account of the occurrence published under their authority, "was with the utmost order, and the least noise and disturbance possible, forthwith carried into execution, as also some other steps of a similar tendency, but no blood was spilled, nor any blows inflicted." The meeting then adjourned for three days, to give the Mormons an opportunity of considering what their fate was likely to be in case they should ultimately refuse to leave the county.

The "other steps of a similar tendency," alluded to in this extract, appear to have been the tarring and feathering of two Mormons. Phelps, the editor, managed to escape from the mob, but Partridge, the Mormon bishop, and another Saint named Allen, were not so fortunate.—These two were seized, according to the established back-wood or Lynch fashion, stripped naked, tarred and feathered, and set loose. The Lieutenant-Governor of the State of Missouri, Lilburn W. Boggs—a man who from thenceforward appears to have pursued the Mormons with unrelenting hostility—was in the immediate neighborhood of the riot, but declined to take any part in preserving the peace.—Joseph Smith afterwards stated that he actually looked on, and aided the movement, saying to the Mormons, "You know what we Jackson boys can do. You must all leave the county." A Presbyterian preacher is also reported to have declared from the

pulpit that "the Mormons were the common enemies of mankind, and ought to be destroyed."—On the morning of the 23d of July, the meeting again assembled. It was composed of several hundred persons, well armed, and bearing the red flag in sign of vengeance. They declared their intention of driving the whole sect forcibly out of Missouri, if they would not depart peaceably. The Mormons saw that it was useless to resist, and their leaders agreed, if time were given, that the people should remove westward into the wilderness. It was arranged, and an agreement was duly signed to that effect, that one half of the Mormons, with their wives and families, should depart by the 1st of January, and the other half by the 1st of April next ensuing; that the paper should be discontinued; and that no more Mormons should be allowed to come into the country in the interval. The opposite party pledged themselves that no violence should be done to any Mormon, provided these conditions were complied with.

In these distressing and perilous circumstances, Oliver Cowdery was despatched to Kirtland with a message to the "Prophet." On his arrival, it was resolved, in solemn conclave, Joseph himself presiding, to appeal for protection to Mr. Dunklin, the Governor of the State of Missouri, and to demand justice for the outrages inflicted.

Governor Dunklin wrote a sensible and conciliatory letter in reply to the Mormon petition, in which he stated that the attack upon them was illegal and unjustifiable, and recommended them to remain where they were, and to apply for redress to the ordinary tribunals of the county.

This letter was widely circulated, and the Mormons, upon the strength of it, resolved to remain in Missouri, and "proceed with the building up of Zion." They commenced actions against the ringleaders of the mob, and engaged, for a fee of 1,000 dollars, the best legal assistance they could procure to support their case.—But on the 30th of October, the mob was once again in arms to expel them.

Ten houses of the "Saints" were unroofed and partially demolished, at a place called Big Blue; and on the following day several houses were sacked at Independence. The Mormons, in some instances, defended their property, and a regular battle ultimately ensued between thirty of the Saints, armed with rifles, and a large company of their opponents, also well armed. In this encounter two of the anti-Mormons were killed.

Things at last assumed so alarming an aspect, that the militia, under the command of Lieutenant-Governor Boggs, was called out. The militia, however, was anti-Mormon to a man, and the unhappy Saints saw that they had no alternative but in flight. The blood that had been shed had caused such an exasperation against them, that it was unsafe for a solitary Mormon to show himself in the towns or villages. The women first took the alarm, and fled, with their children,

across the Missouri river.

"On Thursday, Nov. 7th," says the account in the Times and Seasons, "the shore began to be lined on both sides of the ferry with men, women, and children, goods, wagons, boxes, chests, provisions; while the ferrymen were busily engaged in crossing them over; and when night again closed upon the Saints, the wilderness had much the appearance of a camp-meeting.

Hundreds of people were seen in every direction, some in tents, and some in the open air, around their fires, while the rain descended in torrents. Husbands were inquiring for their wives, and women for their husbands; parents for their children, and children for parents. Some had the good fortune to escape with their family, household goods, and some provisions; while others knew not the fate of their friends, and had lost all their goods.

The scene was indescribable, and would have melted the hearts of any people upon earth except the blind oppressor, and prejudiced and ignorant bigot. Next day the company increased, and they were chiefly engaged in felling small cotton-trees, and erecting them into temporary cabins, so that when night came on, they had the appearance of a village of wigwams, and the night being clear, the occupants began to enjoy some degree of comfort.

The Saints who fled took refuge in the neighboring counties, mostly in Clay County, which received them with some degree of kindness. Those who fled to the county of Van Buren were again driven and compelled to flee, and those who fled to Lafayette County were soon expelled, or the most of them, and had to move wherever they could find protection."

(To be continued.)

A THRILLING SKETCH.

One of our exchanges gives the following account of a mother's courage under trying circumstances:—A lady residing in the vicinity of Worcester, was picking berries in a field near her house, having with her an only child, a bright-eyed little fellow of less than a year old.—The babe sat upon the ground in an open space, amusing himself with grasping a clump of yellow weeds that grew within his reach, and eating berries brought him from time to time by his mother.

The latter at length, intent upon gathering the fine fruit, passed around a rock which hid her child from view. She was about to return to him, when hearing him laughing and crowing in great glee, and thinking he must be safe as long as he was so happy, she remained a little longer where she was.

Suddenly the little voice ceased, and after another minute's delay, the young mother stepped upon the rock and looked over, expecting to see her babe asleep; instead of which, he was sitting perfectly motionless, his lips parted, and his wide open eyes fixed with a singular expression upon some object which at first she was unable to discern. Yet who can judge of her horror, when, on closer scrutiny, she perceived,

some four feet from the infant, a rattlesnake, with its glittering eyes fastened upon his, and nerving him by an almost imperceptible motion!

The sight of her darling's peril so nearly paralyzed her, that for an instant she half believed that the dreadful fascination had extended to herself; but the certainty, that, unless she was the instrument of salvation to her child, he was inevitably lost, in some degree restored her powers. She glanced wildly round for something that might be used as a weapon, but nothing appeared, and already the venomous reptile had passed over half the space which divided him from his victim.

Another moment and all would be lost.—What could be done? In her hand she held a broad tin pan, and springing from the rock, quick as thought she covered the snake with it, and stood upon it to prevent his escape. The charm was broken; the child moved, swayed to one side and began to sob. At the same time, the mother recovered her voice and screamed for aid, retaining her position till it arrived, when the cause of her terrible fright was dispatched.

ADVICE.

Keep good company or none. Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any.—When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue.

Good character is above all things else. Your character cannot be essentially injured, only by your own acts. If one speaks evil of you, let your life be so that no one will believe him.—Drink no kinds of intoxicating liquors. Ever live within your income. When you retire to your bed, think over what you have been doing during the day.—Make no haste to be rich, if you would prosper. Small and steady gains give competency, with tranquility of mind. Never play at any kind of game of chance.

Avoid temptation, through fear you may not withstand it. Never run in debt, unless you see a way to get out. Never borrow, if you can possibly avoid it. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Keep yourself innocent, if you would be happy. Save when you are young, and spend when you are old.

SOURCES OF MORAL STRENGTH.

What is radically false can give no strength. Women have a great deal of modesty, delicacy and feminine refinement, but they are not taught the principle from which these ought to spring as natural fruits. Certain qualities are praised, but it is like children who make a garden by sticking full blown flowers into the ground expecting them to keep their bloom.

Those who instruct them do

not go to the real principle which shall teach them to discern right from wrong, nor give them any strong truths by which to guide their steps amongst the temptations and delusions which beset them; therefore we find that all the talk we have heard about "graceful modesty" and "female delicacy," does not enable them to stand against the stern reality of a strong temptation; propriety cannot swallow up the passion.

A SEA BULL.—An Irishman, who served on board a man-of-war in the capacity of a waiter, was selected by one of the officers to haul in a tow-line of considerable length, which was towing over the taffrail. After raising it 30 or 40 fathoms, which had put his patience severely to proof, as well as every muscle of his arms, he muttered to himself—"Sure, it's as long as to-day and to-morrow. It's a good weeks work for any five in the ship. Bad luck to the arm or leg it'll lave me at last. What more of it yet? Och, murder! the sa's mighty deep to be sure!" After continuing in a similar strain, and conceiving there was little probability of the completion of his labor, suddenly stopped short, and addressing the officer on the watch, exclaimed—"Bad manners to me, sir, if I don't think somebody's cut off the other end of it."

ANECDOTE.—A person on whom the temperance reformation had produced no effect, entered, in a state of exhalation, a temperance grocery, in a neighboring town.

"Mr. —," he exclaimed, "do you keep anything—good to take here?"

"Yes," replied the merchant, "we have some excellent cold water—the best thing in the world to take."

"Well, I know it," replied the Bacchante; "there's no one thing—that's done so much for navigation as that."

HOW TO PRESERVE HEALTH.

Medicine will never remedy bad habits.—It is utterly futile to think of living in gluttony, intemperance, and every excess, and keeping the body in health by medicine. Indulgence of the appetite, and indiscriminate dosing, and drugging, have ruined the health and destroyed the life of more persons than famine, sword, and pestilence. If you will take advice, become regular in your habits, eat and drink wholesome things, sleep on mattresses, and retire and rise very regularly. Make free use of water to purify the skin, and when sick take counsel of the best physician you know, and follow nature.

When neighbor Jones went in to dinner the other day, he found one of his apprentices in the kitchen quietly rolling up his sleeves.

"What are you going to do?" said Jones.

"O," quietly responded the boy, "I am going to dive down in that pot to see if I can find the bean that the soup was made from!"

Some years ago, a medical student who had paid more attention to billiards than anatomy was brought before a professor for examination, when the following question and reply were passed: "what would you do first in the case of a man who was blown up by gunpowder?"

"I should wait till he came down."

"Good morn, Mister Grimes! I come over to see if you'd lend our dad your pick-axe, to saw off a board to make a chicken coop to put our dog in; he runs after our neighbor's cows, and then they won't come about any more, so we have to drink our coffee without cream or sugar."

FRESH AIR.—Every breath we draw we take into the lungs from one and a half to two pints of air; so that it requires about two and a half gallons of pure air a minute, or sixty hogs-heads every twenty-four hours, properly to supply the lungs. How important, then, to health, to have houses well ventilated, and not to sleep in small close rooms!

We heard of a polite Frenchman one time, who carried his ideas of gallantry to so high a pitch of sublimity, as to run around the other side of a lady from where her shadow fell, so that he might avoid stepping on it.

A sharp Attorney asked a little boy who was testifying, if he knew what would become of him if he told a lie. The lad answered with simplicity, "yes sir—I suppose I shall be sent where all lawyers go, when I die."

TRUE BREEDING.—Lord Chatham, who was almost as remarkable for his manners as for his eloquence and public spirit, has defined good breeding to be, "benevolence in trifles, or the preference of others to ourselves in the little daily occurrences of life."

The more a man works, the less time he will have to grumble about hard times.

"Onions and hominy, now and forever, one and inseparable"—that's my platform, as the boy said when he was eating his dinner.

MIRTH AND WIT.—Mirth should be the embroidery of the conversation, not the web; wit the ornament of the mind, not the furniture.

NORTHERN ISLANDER.

VOL. II.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, SEPT. 16, 1852.

NO. 22.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

Terms:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

COLONEL EASY.

BY KIT KELVIN.

Every one knew Col. Easy.—He was familiarly called Easy Colonel. Parson Quiet knew him; Esquire Short knew him; Judge Bluff, of the adjoining county, knew him; and the Hon. Mr. Stiff knew him. It was, "How are you, Colonel, and what news have you?" He lived in a gable-roofed house, just on the corner near the Hotel;—an old house sacred to him, because his father's father built it; and he was very serious when time crumbled away an old pillar that supported the portico and obliged him to replace it with modern wood.

The interior was pleasant; old family portraits looked down from the walls, and a spread eagle protected an antique mirror by being perched above, and gazed below with open beak. The kitchen, too, looked south, and its old corners were cosy; and the fire place, oven, painted beams above, claimed near relationship by smooth poles stretched from one to the other, supporters for sausages, seed corn, etc.

The Colonel loved this place; and of an evening he smoked a pipe here, and laughed out his eyes, and chatted with a neighbor and the parson, and told many funny stories. This old kitchen was cosy. And then the lawn, with elms, and maples, and oaks. His father had played here; he had played here; his sons had played here; every blade of grass was dear to him—why not?

As I said, every one knew the Colonel. The boys in the parish, as he passed, took off their caps and whispered one to the other, "There is Col. Easy, a good man. I wish he could hear from his son; how long he has been gone. Papa says he owes Col. Easy a great deal, for he got his contract from him; and I know Esquire Short never would have gone to the Legislature if it hadn't been for the Colonel; and Judge Bluff never would have had the say about hanging 'poor Tom,' if the Colonel hadn't got him his judgements."

And so it was. Col. Easy had inherited an easy property, and, when young, dashed some; had always been the poor man's friend; had benefitted others and not himself; had placed this person in a lucrative position, and sent Senator Stiff to Washington, and helped Judge Bluff to the bench, and endorsed for Esquire Short,

and a great many farmers; had educated an expensive family, and at the age of sixty found his property dwindled to a small amount; enough though he hoped, to bury himself and companion; but he was forgetful of contingencies.

If any one found himself in trouble, Colonel Easy was the man; if advice or calculation, why, Col. Easy could do it; if pecuniary assistance, Col. Easy; and so it had been, until it was a common saying, "Col. Easy cares for everybody," and not for himself. Yes, reader, he was a "clever man, and did many clever things," hoping by so doing to carry out the scripture admonition, "love thy neighbor as thyself."

Human nature smiled in the creation of Col. Easy, a God send to many, a blessing to all. Why should he have burdens of sorrow, heavy trials, and sore afflictions? Alas! he was of the earth, earthly, for "the rain falleth upon the just and the unjust alike." The poor Colonel had shed bitter tears over the loss of two noble sons, and he mourned in bitterness his first born. Three scions clustered about him and opened a bright future for his old age, but two faded from his call. He was childless, and yet his eye spoke kindness; his heart went forth for other's relief, and he was the same good easy Col. Easy.

Perhaps the uncertain fate of his son Paul agonized him more than the death of his sons; and sometimes in the gloaming, when the day had passed, a tear would be detected stealing from its cover upon the kind wrinkles, yet the sight of his life partner would clear it up, and the pleasant smile stood over the wreck. On a Sabbath at church, too, when Esquire Short's pew was sometimes the nucleus of all eyes by the return of his son from sea, the lips of Col. Easy would tremble, and his hand invariably shaded his eyes, he could not help it, but his devotional air seemed more deep, and himself more contrite, manly his intense feelings.

No one inquired of him for Paul, for he had never heard from him since his departure.—He had grown up with dissipated habits, and in a wild frolic had wounded a companion, and, before the result was known, had fled his home and country.—This was the history of the Colonel's agony, which he had endured for twenty long years. But for his son's wild passion the Colonel had made full amends; the wounded boy he had educated and cared for as his own. It was no less a person than Hon. Senator Stiff; in fact he looked upon him as a substitute for his lost Paul.

Had it not been proven before this unfortunate family trouble that Col. Easy was a proverbially kind man, his great consideration might have been attributed to domestic sorrows; but no one, to look upon his face,

could discover a cultivated nature; it was innate. Not a needy dwelling in the country but had felt the generous aid of this philanthropist.

But the shadows of life began to lengthen and thicken upon the Colonel's pathway. It would appear that, like unto Job, the Almighty had permitted Satan to harass him for his own wise purposes, and with the swift feet of evil had visited his friends, to steel their hearts against his misfortunes, and also to bring troubles in frequent repetition.

Senator Stiff, for whom the Col. had largely endorsed, ever open to the memory of the injury he had sustained, as it were, from his own hand, died suddenly at Washington, with larger liabilities than his assets could cancel. The village merchant, a debtor for heavy cash sums, loaned, had failed, and put an end to his existence.

Farmer Wortley's buildings were destroyed by fire, and his delinquencies were fearful; all which riveted the Colonel still more fast in close and awkward circumstances. He began to feel and fear. People said the Colonel had grown old very fast.—Poor man! I hope he will find a quick return for his life long services of devotion to others.—Surely Judge Bluff and Esquire Short could easily advance all necessary aid, for the Colonel taught them how to do well in the world.

The Colonel lamented that he could assist no more, but must seek assistance. A very quiet letter was sent to Judge Bluff, and a note to Esquire Short, couched in manly language of distress.—He spoke of no previous business; he touched no chord of memory; it was merely for present assistance. He was sanguine all was right. Return post brought the following reply from the Judge:—

"Paul Easy, Esquire.—Sir: Your letter of the 12th, requesting a loan, is received. I regret, sir, to say, I have made such a disposition of my ready cash, that it would materially inconvenience me to favor you at the present time. Hoping your many friends may appreciate your necessities, I remain your obedient servant,
R. BLUFF."

The Colonel read it, wiped his spectacles, and read it again. It was from a person to whom he had rendered numerous pecuniary favors, and who owed his political position to him. Esquire Short's answer was also before him:—

"TUESDAY MORNING, SEPT. 18.

"P. Easy, Esquire.—Sir: I was surprised to receive your note this morning, considering your utter inability, present or prospective, to return me at any time the sum you desire. I had supposed that your honorable course of conduct was sufficient guaranty against any such equivocal exposure of character. Of course, sir, my expensive family

prevent me from indulging you in such a strange vein.

GEORGE SHORT.

The Colonel had not recovered from this unkind and ungentlemanly reply, when the Judge's letter arrived. He could scarcely believe, and yet the truth was before him. He had played the benefactor, and was reaping the usual reward.

Other sources had failed, and he gave up the game, retiring into a state of feeling unhappy beyond measure. There was but one step; he strove to avoid it. He resorted to all his fertile resources; yet there was but one vision before him—an entire relinquishment of his all; the old gabled house, the kitchen, the lawn, the trees. His heart strings were breaking, but the same pleasant face covered all.

One October day, the inhabitants of the village of —, read with sorrow the following notice in the country paper:—

"ASSIGNEE'S SALE OF REAL ESTATE.—By order of George Short, Esq., Commissioner of Insolvency. The subscriber will sell at public vendue, on the tenth of December, at ten o'clock in the forenoon, all the right in equity which Paul Easy, an insolvent debtor, has to redeem his farm, lying in —.

"This farm is one of the most desirable and productive in the country. On it are a large gable-roofed house and two barns.

"For particulars inquire of O. J. Afton, or the subscriber, at Kirkstall. —E. H. BUSHMAN.
October 10, 18—"

But the wind was tempered to the shorn lamb.

Before the "ides" of December had come the thick darkness had been dissipated, and the Colonel's eye was moist with joy and happiness. His lost son Paul had returned rich from a long residence in South America, and the old gable house, the lawn, the trees, were still his.

Reader, you have read tales without a moral, but there is one intended here. I need not define it; but do you know any Colonel Easy's? Are you proteges of such an one? Have you felt the kindness of others, and repaid them with selfishness?—Is there any truth in this little tale? Was there ever a Colonel Easy?

SHAKERS AND THEIR WORSHIP.

At the distance of about one half mile from the village of the Shakers in Canterbury, N. H., there is to be seen in a pasture, far from any public road, a marble stone, in height about seven feet, which was brought from Lebanon, N. Y., the head quarters of the Shakers, about six years since, and erected by special command of heaven, as an object of worship by the holy anointed elders of this novel sect and their deluded followers.

The devotion around this stone consists of kneeling, tumbling,

wailing, singing, dancing, and other antics too numerous to mention, which so forcibly reminded the spectator of the worship of the Hi doos, that he can hardly persuade himself that he is in America.

The Shakers of Lebanon have their "holy mountain" situated about two miles from their principal village, up to which they make a formal pilgrimage once a year, to worship "after their fashion." They go up in "families," each family comprising one of the three distinct "orders" into which the "community" is divided.

The "holy place" is located upon the top of one of the highest peaks of the picturesque and far famed "Berkshire Hills," and commands one of the most charming semi-mountain views we ever beheld. In one direction the Catskill Mountains are seen towering to the clouds; and with a glass in a clear day the Hudson River may be seen for thirty or forty miles of its course below Albany. Lebanon Springs, and all their vicinage of nearly unequalled pastoral scenery, are spread out at the foot of the hill towards the west.

Eastwardly lies in full view the beautiful village of Pittsfield—one of the rural gems of Massachusetts—encircled with its fine farms, and dotted with large, bright spots, which a closer inspection show to be lakes, or "ponds," as they call them "over there." Beyond, tower the mountains in the vicinity of Williamstown, North Adams, and other villages in that region.—

Towards the south-west lies a portion of the valley of the Housatonic, and at several points the river, here scarcely larger than a respectable mill stream, sparkles in the sun, as it flows on its course towards Long Island Sound.

Such is, in brief, the splendid scene spread out before the beholder, as he stands within the sacred enclosure of a strange superstition, upon the top of the Shaker's "holy mountain." A space of about an acre is encompassed with a handsome board fence, and is covered with grass, which is taken care of as sedulously as if it occupied the centre of some gentleman's fine park, in front of his lordly mansion, and where all the world might see it.

On the east side of the enclosure stands a plain frame building, about forty feet long, and perhaps fifteen feet wide, one story high, and having two entrances in front. This is occupied by the Shakers during a portion of the time devoted to their annual pilgrimage to the place. Towards the south-west corner of the lot, and nearly opposite this structure, is a small oblong enclosure, the earth of which is raised about a foot above the surface.

In the centre of this there formerly stood erect a marble slab, the inscription upon which

commemorated the discomfiture and burial of no less a personage than the Devil himself, who was driven to this spot by Mother Ann, the great foundress of Shakerism, and its canonized Saint, and who, being fairly cornered, was effectually exercised into the very bowels of the "everlasting hills," where, so far as the Shakers are concerned, he has remained ever since, and has "ceased from troubling." (We wish we could say as much for some other "communities" we "wot of.")

The stone was broken off near the ground, several years since, by some sacrilegious vandals, and has never been re-erected. The visitors can only see where it was, by what remains of it in the ground.

It is to commemorate this great occurrence in their "strange eventful history," that the Shakers annually gather upon this hill top for worship, and curious and inexpressible are their ceremonies on that occasion. They consist mainly, however, in a sort of polking about the Devil's Sepulchre, mingled with the oldest singing ever heard in such a strange place, and all manner of antics, gesturing and grimaces, expressive, no doubt, of infinite joy over the final discomfiture of his Satanic Majesty.—*Albany Register.*

THE MOSQUITO.

This insect, says an exchange, the most tantalizing which feculent bog sand or solstitial sun ever produced for man's discomfort, can be heard now, any still evening, sounding a charge to the sanguinary feast which he so much delights in. No blood-stained warrior ever marched with more ardor under the martial sounds of the bugle, than this ensanguined robber rushes inspired by his own music to the field of his gory conquest.

Cruelty seems to be the very essence of his nature; vampire-like, he sucks and revels in the life's blood of his victims. His venomous spirit, not satisfied with what he takes away, infuses his poison into the wounds, and delights in the thought of the lingering torments he causes. Listen to the remorseless scoundrel! how he sings at his task, musical as a bee, and as if only extracting honey from the blossoms which invite him to their bosom. The flowers which attend his visits are only flowers of fancy, embellishments more florid than elegant, more brilliant than beautiful, more to be dreaded than the poison of the sumach or the virulence of the nettle.

And the exultant fiend is so discriminating in his visits, so nicely times the hour of its operations, catching its defenceless victims in the weakest and most unprotected period of their lives, when nights are broiling and blistering hot, and bedclothes are scarce and scattered. Can anything be imagined more tormenting, more trying to patience, more destructive to peaceful slumbers, or more likely to turn to curds the overflowing milk of human kindness.

Bad as the town-bred mosquito is—and, considering the christian and mollifying influences of civilization upon the savage na-

ture, his inexorable and unchangeable appetite for blood should have been long since assuaged—still his malice is not of that implacable and unrelenting character which stirs the blood of a genuine man-eater, raised in the neighborhood of the bogs of the Wabash.

Their bills are touched with aquafortis, and their bite blisters the skin with plague spots, more to be dreaded than the small pox, and equally as ugly. We pity the seekers of pleasure in the country, who have attractions in a thin skin and rich blood, for the persevering assaults of such a sanguinary and phlebotomizing villain.

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, SEPT. 16, 1852.

WHO IS THE SLAVE?

Many there are who, pointing to the negro that is held as chattel at the south, say, "the poor slave! he has not the liberty God has designed for all men—he is made to toil at the bidding of his master—he must do his task or receive the lash," and various other expressions, which touch the sympathies of a feeling heart.

Well, let us see how some of those who are free, and enjoy all the liberties of the citizen, without the prejudice of color against them, use that liberty, and how they answer the end of their being.

Now there is an honest, industrious and hard working man, with a good place, and plenty of work; but he has not a spot on God's footstool to erect his cabin. He toils by days work to earn the bread that supports him and the wife of his bosom, and perhaps a half dozen children, at the scanty pittance of seventy-five cents or perchance a dollar per day; laboring incessantly and buying all that is consumed by his family, both for food and raiment, and produces nothing.

Is not he a slave in all of these particulars? No, says one, he has his liberty; he is not under task masters. Very well.—Which is the worst, to have the satisfaction of being driven by the actual want of the bread that must be had to sustain life, or the necessity of doing a certain amount of labor, and provided with food and raiment? We shall not stop to discuss this subject, but simply give some scattered ideas in regard to the production and consumption of the articles for man's comfort.

Many, it is true, are the theories extant in regard to the best mode of providing for the poor. Various plans have been adopted in cities to provide employment for the poorer classes, but still the poor exceed the capacity of the places provided for them; and we read in the journals of the day of the fearful increase of crime in the large cities. And when we take into consideration the numbers that congregate together in such places, it is not at all surprising that such should be the results. The land is all either occupied by buildings or yards for various purposes, aside from producing any of the neces-

saries of food, and all the food consumed is to be bought, and that produced elsewhere. This gives a reason to suppose that crime must be among such a community; for all cannot possibly procure food without labor, consequently they must steal or starve.

A community placed on an equal footing in property could not long maintain its equality.—And why? Because some would by cunning and stratagem in trade overreach their neighbors, and secure all they possess, and then again would occur what now exists—monopoly and starvation.—Hence all the evils which surround us.

There is probably not one family to a hundred of the poor, if placed in a situation to raise or produce from the earth some of the necessary articles to support life, but what would be able to support themselves comfortably. If they do not raise it somebody else must, and they cannot live without eating. Consequently, should the means of obtaining a supply cease, some resort must be had. Many are ashamed to beg, and will rather steal, saying, that God has made all these things, and why not a portion for us?

The sentence pronounced upon our first parents, at the time they were driven forth from the garden, follows to this day, and in consequence we have to earn our bread by the sweat of the brow; and he who does it not is one that lives upon the labor of some one else: for the earth now has to be cultivated in order that it may yield its fruit, and the sentence to eat bread by the sweat of the brow includes all the descendants of Adam, and none are exempt.

Although one may not produce his bread by cultivating the earth, yet he should be employed at something that would be of use to another who is employed in the cultivation of the soil, and thus be obeying the injunction as well as the other. A mechanic is as useful as the husbandman. They can in no manner be separated in a civilized society. They are the bone and sinew of society. All should be engaged in some occupation, and then idleness finds no votaries, and want and the bailiff looks in at the door of the industrious, but dare not enter.

The practice is almost universal of sending our sons and daughters away to school, to get an education. Nothing is more detrimental to their best interest than to place them beyond the eye of their parents. Who but a parent is anxious for the true greatness of a child? Many make loud professions, but when the trial is made, alas! it too often proves that the price of tuition is the motive, and not the child's good. Hence we see many who promise fair to be an honor to their parents, who look with wishful expectations forward to a day when they shall see them arrive at the age of maturity, and be among the nobles of earth, fall. Their tutors are influenced by the paltry sum paid for tuition, and their care is limited to the amount paid.

These evils ought not to exist. But what is the remedy? Many have been the schemes for the amelioration of the sufferings of our race, but all are the device of the human mind. We dare not point out any person as the one who would bring about that result which is desired. But one thing let us say, and that is, when the Lord God of Heaven reveals unto man his law, he should hear and learn of God; and by so doing they would be redeemed from the enthrallment into which the world is thrown by the unskillfulness of man in managing the things which belong to God: "for God alone hath the right to rule, and in his name only he to whom he granteth it."

Man should not usurp power over his fellow man, but yield obedience to those called of God, and set in authority to rule; and thus will the command be kept, which says, "honor and obey the king and the judges, and all that are set in authority." In so doing, the rulers of a people who are chosen of God are a fear unto evil doers, and the family of mankind are established on an equal basis, wherein is the principles of eternal union and fraternity, which shall last to all ages; and no man then shall have need to hold the good things which God has given from his brother, but all wants may be supplied from the bounteous goodness which follows in the path of the obedient: for it is said by our Savior, that the "willing and obedient shall eat the good of the land."

PERFECTION.

We have often heard individuals, who advocate the Arminian doctrine, talking about perfection, and even pretending that they are examples of the perfect class; when, indeed, they are not only ignorant of the principle, but destitute of the necessary qualifications, which are prerequisites to so high a standing. Perfection, in the extended import of the word, is that which is beyond improvement. Christ commanded his people, saying: "Be ye therefore perfect, even as your Father who is in heaven is perfect."

We do not understand from this that mankind, while in their present state on earth, are to become perfect in all things, as the Lord is, or to that degree that he is; but that we have appointed unto us a certain sphere to act in, and that we can be perfect in it; and that we have certain laws to comply with, and we can harmoniously do it. The Lord is perfect in all things, and he governs the whole universe, and every planet pursues its course without interfering with others; for there is order and harmony in all the works of God: for he is the fountain of intelligence, and the first in power; and every thing that he does will be perfect when completed.

The formation of this earth is the work of God, and when entirely finished it will be crystallized and made pure, and even glorified, or be perfect; although it has its orbit to act in, and with order and harmony does it. So it is with men; they have their sphere to act in, and they can be perfect in it;—but God has the

immensity of space to act in, and he is perfect in it.

It is not to be expected that mankind are required to be perfect in all things, while in a state of mortality, as God is. His power is unlimited; but we have a certain sphere to act in; therefore, our intelligence is limited; but as we have before stated, we can be perfect in this sphere; or, in other words, we can obey the law of the Lord, walk circumspectly, orderly and harmoniously before him. Therefore, we are disposed to enquire into the nature of the sphere we have to act in, and so learn how we can be perfect in it.

There are certain principles of power that are within the reach of man while he is in his present state, and there are many things beyond his reach; but as far as his power extends, or that he has power over things, he has the power of choice and free agency to act for himself; and his sphere that he has to act in, extends no farther than he has power to obey or disobey. Hence, in our opinion, the perfection that a man may attain to in time, consists in obeying the law of righteousness, and obtaining the promised blessings of the gospel of peace, which are within his sphere.

Right and wrong are before him, and he has power to do either; but if he does that which is right, and obeys the law of the Lord in all things, he is a perfect man, as far as his sphere of action extends. But it is impossible for a man to attain to this high standing without a perfect law or rule to guide him. No law can be in justice presented to a man for his sanction and obedience, which is beyond his power or the power given him to obey; therefore, no law can be a perfect one, that exacts things of men that they cannot perform.

The law of God is infallible or perfect, because God, who is infallible or perfect, devised it, and it does not exact things of men that they cannot do. If this law is perfect, and also the principle by which a man is made perfect; or, in other words, that he cannot be perfect without obeying it; then, if he rejects one principle of it, he is not perfect in his sphere. James, no doubt, alluding to the gospel, says: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James i. 25.) This perfect law of liberty expands the mind, and liberates it from the vulture fangs of bigotry, which has ever infused the idea that the sphere of man is very contracted, and that certain blessings that were in the power of man to receive in ancient days, are beyond the reach of man in this our day.

It is admitted that if a person complies with the rules of a science in all respects, that he will become as perfect as the rules themselves are; likewise, if a man obeys the gospel in all respects, he will be perfect as far as the law or the gospel will allow him to be. Therefore, we set it down as a fact that no man is perfect, no not even in his own sphere, except he obeys the gos-

pel; and in vain may we talk about being perfect, sanctified or holy, if we have not obeyed the gospel, nay if we have not obeyed every principle of it.

Now, according to the scriptures, the matter stands thus—we are commanded to be perfect as our Father who is in heaven is perfect; and as there is order and perfection in all his works, or as he has adopted certain rules, and conforms to them, so must we conform to the law of the Lord or the gospel, in all respects, or it cannot be said in truth that we are perfect.

But let us more particularly enquire what men must do to be perfect in their sphere.

It is positively affirmed in the Bible, that before obedience to the perfect law of liberty, men are foreigners, aliens and strangers to God; therefore, in order for them to be assimilated unto the likeness of God in the least degree, and be perfect as he is, it is necessary for them to obey the perfect law which is: first, to repent of their sins; or, in other words, forsake them; and, in a word, break off from sin, and work righteousness; second, to be baptized for the remission of sins, (see Acts ii. 38,) and for the adoption into the kingdom of God, and so take up their cross and follow Christ in the work of the regeneration; third, receive the Holy Ghost by the laying on of hands. (See Acts viii. 17. do. xix. 6.)

The above are what the apostle terms the (first) principles of the gospel, and it is self-evident that no person can be perfect in any science without learning the elementary principles of the same. Neither will it answer for him to learn the first principle, but pay no attention to the second: he must learn them in rotation, and according to order, or he cannot make any proficiency in the science; so it is, a man cannot make any proficiency in the religion of heaven, except he obeys every principle of it according to order. It is the very height of folly for any man to talk about being perfect, holy or sanctified, if he has not repented of his sins, and been baptized for the remission of them, and received the Holy Spirit by the laying on of hands.

But obeying the first principles of the gospel is not all. The apostle says, that the church was organized with apostles, prophets, &c., for the perfecting of the saints, and the work of the ministry. Thus they anciently had inspired men among them, who could receive revelations from the Lord, and thus instruct the church with things of importance, which increased their knowledge. The more intelligence a man receives, the nearer he comes to perfection.

And it is said, "the Lord is the same yesterday, to-day and forever;" consequently he has not contracted the sphere and agency of man, nor decreed that he will in the future refuse to bestow the same blessings upon those who become his saints, that he bestowed anciently upon his people. Surely, the people of God are as susceptible of attaining to the high standing now-a-days, as they were formerly.—

The blessings that the ancients received, and which are for us, are the Spirit of prophecy or revelation, visions, administration of angels, &c.; therefore, we conclude that the profession of perfection, of those who deny that these gifts and graces of the gospel are for us, is hypocritical. These gifts are for the people; therefore, they cannot be perfect without them: for it is by the Spirit of prophecy or of revelation, that we can obtain a knowledge of God: "No man can say that Jesus Christ is the Lord, except it is by the Holy Ghost." The more of the Spirit that the prophets received, the more they were like God. When the saints had visions of heavenly things, their knowledge was increased.

Some of the saints of ancient days were in a great degree, if not fully, perfect in their sphere of action, because they sought and obtained that which was for them. But Oh! how changed the scene! Men now profess to be saints, and even to be holy and sanctified, and some to be perfect, without receiving any such blessings, or even obeying the first principles of the gospel of Christ. Awake! awake! to righteousness, and sin not, O ye nations, kindreds, and people of the earth, and put away such delusive notions, and keep the commandments of the Great God, that you may be counted worthy to sit down in the kingdom of God with Abraham, Isaac, Jacob, and the prophets.

We unintentionally omitted the notice of the death of JAMES M. GREIG last week. He died on the 2d inst. of erysipelas, after a short but painful illness of about six days, and leaves a wife and six children to mourn his loss. He was an estimable citizen, kind and affectionate, a lover of peace and good order, and his loss is felt by all who knew him.

He was a native of N. Y., and from there he removed to Penn., where he resided for several years. He became acquainted with the gospel of truth at Pittsburgh, in the early part of his life, and since he embraced it has been an able defender of the same to the end of his days; and departed this life with the assurance of a resurrection with the just, to reign with Christ a thousand years.

STILL THEY COME.

On Monday evening last that favorite Prop. Lady of the Lake landed here a company of settlers from Jefferson Co., N. Y., numbering about thirty-three. They are in good health and spirits.—The last two days aboard were spent in one of the severest gales experienced this season, the boat having to run into the St. Mary's River to make a harbor. The company express themselves better pleased than they anticipated, and seem to be of the substantial sort.

We learn by a gentleman from Mackinac that the Indian agent has talked of removing the place of payment to Grand Traverse, where the liquor law is enforced in a summary way, on account of the quantity of liquor sold to the Indians, and keeping

them in a continual state of intoxication. Why do not the officers of the law at Mackinac see that the law is observed? Shame on the men who will thus falsify their official oaths!

SOUND ARGUMENT.

Henry C. Carey says, there is one greater invention than that of the Railroad, to wit: that which brings the market to the farmer's door, and thus destroys the need for transportation even by railroad. What is it that makes land valuable? What has made it every where valuable? Proximity to market; bringing the consumer to the side of the producer. The land of Belgium is of the highest value of any in the world, because there the consumer and producer are most completely in connection with each other. That of France has enormously increased in value, as the consumer has more and more taken his place by the side of the producer.

What destroys the value of land? The separation of the consumer from the producer; for that is invariably followed by exhaustion of the land, and its abandonment. For the last two centuries, no effort has been spared to prevent their coming together on the land of Ireland, but all efforts failed, until at the Union, provision was made for the abolition of all protection, the result of which is seen in the fact, that a large portion of that country is now on sale for the mere amount of money that, in better times, was lent to the owners on mortgage security.

In India, British free trade has annihilated the domestic manufacturer, and, with each step in the progress of the operation, land has lost its value, because, as in Ireland, the people have been more and more compelled to depend on the distant market. Everywhere land acquires value and its owner becomes enriched, as the owner is more and more brought to take his place by the side of the consumer; and every where it loses in value as the producer is more and more compelled to depend upon the distant market, because the cost of transportation constitutes the first tax to be paid by both land and labor, and because the cost of going to market must be paid for by the man who has either labor or its products to sell.

A PASSING THOUGHT.—Rothschild is forced to content himself with the same sky as the poor news-writer, and the great banker cannot order a private sunset, or add one day to the magnificence of night. The same air swells all lungs. Each one possesses, really, only his own thoughts and his own senses, soul and body—these are the property which a man owns. All that is valuable is to be had for nothing in this world. Genius, beauty, and love are not bought and sold. You may buy a rich bracelet, but not a well turned arm to wear it—a pearl necklace, but not a pretty throat with which it shall vie. The richest basket on earth would vainly offer a fortune to be able to write a verse like Byron. One comes into the world naked and goes out naked; the difference in the fineness of a bit of linen for a shroud is not much. Man is a handful of clay, which turns quickly back again into dust.

EXTRAORDINARY DISCOVERY.—A PERPETUAL LIGHT.—A most curious and interesting discovery has just been made at Langres, in France, which we have no doubt will cause a searching scientific inquiry as to the material and proportions of the perpetually burning lamps, said to have been in use by the ancients. Some working men were recently excavating for a foundation for a new building, in a debris evidently the remains of Gallo-Roman erection, when they came to the roof of an underground sort of cave, which time had rendered almost of metallic hardness. An opening was, however, effected, when one of the workmen instantly exclaimed that there was a light at the bottom of the cavern. The parties present entered, when they found a bronze sepulchral lamp of remarkable workmanship suspended from the roof by chains of the same metal. It was entirely filled with a combustible substance, which did not appear to have diminished, although the probability is the combustion had been going on for ages. This discovery

will, we trust, throw some light on a question which has caused so many disputes among learned antiquaries, although it is stated that one was discovered at Viterbo in 1540, from which, however, no fresh information was afforded on the subject.

"THE GREATEST SPEED."—The sad results, so often accompanying the mad strife for pre-eminence in speed, on the part of our steam-craft, is thus eloquently and touchingly summed up by the New York Times:—

"What has been the result? There are dead in the graveyards, and dead swept over by the waves or driven far out on the seas. There is the darkness of mourning in many a late cheerful home. Familiar voices are absent from family converse; familiar forms are missed from family circles; accustomed counsel no longer warns and guards; affectionate arms embrace and cherish no more. By many a darkened hearth, which late glowed brightly sit Woe and Penury, and Happiness and Comfort have been suddenly chased away. There is a wail of agony in households, in which wives have been made husbandless, husbands wifeless, children orphaned, and parents childless. There are those whose paths in life might have been bright and happy, who now see only a stern and blank before them. If all this has happened—that boats may attain to the perfection of speed, the end has been sought at a terrible and costly price."

MARKED FISH.—The Scotch commissaries of fisheries have been adopting an ingenious device for learning the migrations of the salmon. They have marked a large number of fish hatched from the spawn deposited last year in the Tweed, by placing around them a belt or ring of India Rubber, numbered and dated. One of the fish was caught, two days after being thus marked and let go a hundred miles from the mouth of the Tweed. All fishermen taking such marked fish are desired to note the weight, the place and date of capture, various other particulars named in the directions. The idea is a novel and amusing one. It may lead to valuable scientific discovery. For our part, we should like to know what master fish thinks of his belt. He has no hands with which to take it off, and it is doubtful whether any of his companions will have the politeness to offer any assistance. They may look askance at their little belted brother, and be shy of his society.

MARINE LIST.

ARRIVALS.

Aug. 29 Prop. Ohio, from Chicago.
Sept. 4 Prop. Gen. Taylor, Buffalo.
5 Stea. Michigan, Buffalo.
6 Prop. Sciota, Chicago.
10 Prop. Ohio, Buffalo.
12 Prop. Troy, Buffalo.
13 Stea. Globe, Buffalo.
15 Prop. Lady of the Lake, Ogdensburg.
14 Prop. Saginaw, Buffalo.

DEPARTURES.

Aug. 29 Prop. Ohio, for Buffalo.
Sept. 4 Prop. Gen. Taylor, Chicago.
5 Stea. Michigan, Green Bay.
6 Prop. Sciota, Buffalo.
11 Prop. Ohio, Chicago.
13 Prop. Troy, Chicago.
13 Stea. Globe, Chicago.
13 Prop. Lady of the Lake, Chicago.
15 Prop. Saginaw, Chicago.

F. JOHNSON & Co.

At the West Pier, offer for sale an assortment of Dry Goods & Groceries, at moderate rates. Builders Materials, ass'd Nails, &c. Fishermen's stores, Salt, &c. Salt and Barrels furnished to fill. Disposed to accommodate all on best terms.

St. James, Sept. 15, 1852. 22tf.

HYMN BOOKS.

JUST Received and for sale at this Office. St. James, Sept. 15, 1852. 22tf.

LOCAL AND TRAVELING AGENTS WANTED.

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ATTACHMENT.

STATE OF MICHIGAN, County of Michilimackinac, ss. I, N. Attachment before Bela Chapman, Circuit Court Commissioner in and for said County. Notice is hereby given that, on the nineteenth day of July, A. D. 1852, a writ of attachment was issued by me, the undersigned, against the Sloop Mary, of Cheboygan, George Kitchen commandet, her tackle, apparel and furniture, on the application of William M. Belote, of Inverness, in said County. All persons claiming any demands against said Sloop, her tackle, apparel or furniture, under the provisions of chap. 122, title 24, of the Revised Statutes of 1846 are required to deliver an account of their respective claims or demands to me within three months from the first publication of this notice, or their remedy against said Sloop will be forfeited. Said Sloop, her tackle, apparel and furniture will be sold for the payments of the claims against her, unless the owner, consignee or commander thereof or some other person interested therein appear and discharge said warrant, according to law, within three months from the first publication of said notice.

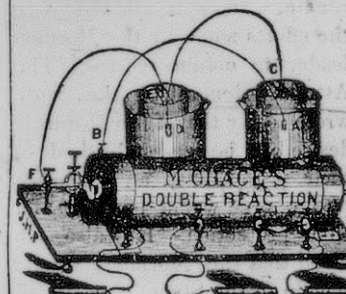
BELA CHAPMAN, Circuit Court Commissioner, Inverness, July 28th, 1852. 17-12w.

NEW STORE.

DOSWELL PACKARD has just opened a general assortment of Dry Goods, Hardware, Groceries, &c., one door south of the Printing Office, and will sell goods as reasonable as they can be afforded here, for ready pay only; but will receive in exchange wood, fish, grain, and almost all kinds of produce raised on the Island, and cash, not refused. R. PACKARD, St. James, Sept. 8, 1852. 21-1w.

TAILORING.

GENTLEMEN'S Garments of all descriptions made to order expressly, and warranted to fit. Cutting done on the shortest notice, and warranted to fit, if properly made up. E. H. DERBY, Saint James, Sept. 8, 1852. 21tf.



MOSES CHASE, MANUFACTURER OF COMMON AND IMPROVED SINGLE, DOUBLE AND TRIPLE COMPLEX, RE-JECTING, GALVANO, ELECTRO, MAGNETIC TORPEDO MACHINES, For the Medical Faculty and the Scientific, Saint James, Beaver Island, Lake Mich. March 6th, 1851. 4tf.

WOOL.

FOR sale a quantity of wool, of an excellent quality, for hosiery, one door south of the Tabernacle. Beaver Island, July 28, 1852. 15tf.

BOARDING HOUSE

BY L. F. WAIT, (Near the Steamboat Landing,) MACKINAC, MICHIGAN. BOARD, \$0.75 per day. 14tf.

WANTED.

1000 CORDS of Hemlock Bark, delivered soon, for which the highest price will be paid. MARCENA THAYER, Saint James, July 18, 1852. 12tf.

NAILS.

A SUPPLY of Nails constantly on hand and very cheap for cash, next door south of the Tabernacle. St. James, June 23d, 1852. 10tf.

1851. BOARDING HOUSE, 1851.

BY HENRY W. GRANGER, Mackinac, Michigan, at the sight of the Docks on Water street. Board, 75 cts. per day. " 4.00 " week, or 3.50 per week by the season. Mackinac, April 24th, 1851. 6tf.

MRS. PHILMOT.

NEXT Door East of the Mission School House, will give lessons daily in the use of the PIANO and MELODEON. She will also (if sufficient encouragement is given) take a class in the GERMAN LANGUAGE. St. James, June 23d, 1852. 10tf.

WHOEVER has borrowed of me "Robinson's East and West Indies," will do a great kindness by returning it. JAS. J. STRANG, Beaver Island, July 14, 1852. 13tf.

POETRY.

Is God's own liberty at last,
To be a privilege that's past,
And evermore be banish'd?
No! no! the darkest hour is just
Before the rising sun has burst
On high to show the night has vanish'd.

No! Freedom is a deathless thing,
And ecstasies at churning priest and king,
As we at insects crawling—
The truth is God, and who can stay
The great Almighty on his way
With flimsy frowns or fimsier bawling?

As well with breath impede the earth,
As boys do bubbles in their mirth,
As round the sun it rolls careening,
As well with arrows pierce the sun,
And say, too long that orb has shone,
Each planetary surface cheering!

The very God of Heav'n shall fight,
To rend the veil of mortal night
That hangs o'er millions groaning,—
And at His flashing sword shall free
The myrmidons of tyranny,
The guilt of centuries atoning.

Is earth a hell, and Satan here,
To blacken still from year to year
This planet Pandemonium?
Is God dethron'd, and chain'd to see,
In shape of man, this enemy
Of old the faggots blowing?

No! no! in destined moment mark—
A hand shall light another spark,
A mystic hand outstretched from Heaven!
A spark that, like prairie fire,
Shall ev'ry patriot breast inspire,
To strive till ev'ry chain is riven!

WHAT OUR ENEMIES SAY OF US.

FROM A NEW HISTORY OF MORMONISM, BY AN
ENGLISH AUTHOR. AUBURN: DERBY AND
MILLER, 1852.
(Continued.)

The public authorities of the State of Missouri, and, indeed, all the principal people, except those at Jackson County, were scandalized at these lawless proceedings, and sympathized with the efforts made by the Mormon leaders to obtain redress. The Attorney-General of the State wrote to say that if the Mormons desired to be re-established in their possessions, an adequate public force would be sent for their protection. He also advised that the Mormons should remain in the State, and organize themselves into a regular company of militia, in which case they should be supplied with public arms.

Joseph was now on a dangerous territory, and chose twenty men for his body-guard, appointing his brother Hyrum Smith as their captain, and another brother, George Smith, as his armor-bearer. He also appointed a "general," who daily inspected the little army, examined their fire-locks, and drilled them on the prairies.

The people of Jackson County, by this time, were informed of Joseph Smith's arrival with his army. A deputation of them, who were in Clay County, to submit a proposal for the purchase of all the Mormon lands in Independence, no sooner heard that the Prophet was in the field in person, then they returned towards their own county to raise a force with which to meet and chastise him.

One of their leaders, named Campbell, swore, as he adjusted his pistols in his holsters, "that the eagles and turkey buzzards should eat his flesh if he did not, before two days, fix Joe Smith and his army, so that their skins should not hold shucks."

Joseph, who relates this story, adds, that Campbell and his men "went to the ferry and undertook to cross the Missouri river after dusk; but the angel of God saw fit to sink the boat about the

middle of the river, and seven out of the twelve that attempted to cross were drowned. Thus suddenly and justly," he adds, with great complacency, "they went to their own place by water."

"Campbell was among the missing. He floated down the river some four or five miles, and lodged upon a pile of drift wood, where the eagles, buzzards, ravens, crows, and wild animals, ate his flesh from his bones, to fulfil his own words, and left him a horrible-looking skeleton of God's vengeance, which was discovered about three weeks afterwards by one Mr. Purtle."

At a popular election in 1838, at Gallatin, in Davis County, the old ill-feeling having arisen with more than its usual virulence, the mob would not allow any Mormons to exercise their privilege of voting; and that a desperate fight, in which two men were killed, and as many persons seriously hurt, was the result. Both parties armed to defend themselves, and carried on a guerilla warfare for several weeks. The cry was raised by the anti-Mormons, that there would be no peace in the country as long as a single Mormon was allowed to remain within it.

Early in the September of that year, the mob assembled at a place called Millport, near Adam-On-Dialman—"and," to use the words of Hyrum Smith, "commenced making aggressions upon the Mormons, taking away their hogs and cattle, and threatening them with extermination, or utter extinction; saying that they had a cannon, and there should be no compromise only at its mouth: frequently taking men, women, and children prisoners, whipping them and lacerating their bodies with hickory withes, and tying them to trees and depriving them of food until they were compelled to gnaw the bark from the trees to which they were bound, in order to sustain life; treating them in the most cruel manner they could invent or think of, and doing everything they could to excite the indignation of the Mormon people to rescue them, in order that they might make that a pretext of an accusation for the breach of the law, and that they might the better excite the prejudice of the populace, and thereby get aid and assistance to carry out their hellish purposes of extermination."

We continue the narrative as given in Hyrum Smith's evidence: "Immediately on the authentication of these facts, messengers were dispatched from Far West to Austin A. King, Judge of the district, and Major-General Atchison, Commander-in-Chief of that division, and Brigadier-General Doniphan, demanding immediate assistance."

"General Atchison returned with the messengers, and went immediately to Di-Ahman, and from thence to Millport, and he found the facts were true as reported to him;—that the citizens of that county were assembled together in a hostile attitude to the amount of two or three hundred men, threatening the utter extermination of the Mormons, he immediately returned to Clay Coun-

ty, and ordered out a sufficient military force to quell the mob.

"Immediately after they were dispersed, and the army returned, the mob commenced collecting again soon after. We again applied for military aid, when General Doniphan came out with a force of sixty armed men to Far West; but they were in such a state of insubordination that he said he could not control them.

"The presiding Judge of the County Court issued orders—upon affidavits made to him by the citizens—to the sheriff of the county, to order out the militia of the county to stand in constant readiness, night and day, to prevent the citizens from being massacred, which fearful situation they were exposed to every moment.

"It was on the evening of the 30th of October, according to the best of my recollection, that the army arrived at Far West the sun about half an hour high. In a few moments afterwards, Cornelius Gillum arrived with his army, and formed a junction.—This Gillum had been stationed at Hunter's Mills for about two months previous to that time—committing depredations upon the inhabitants—capturing men, women and children, and carrying them off as prisoners, lacerating their bodies with hickory withes.

"The army of 'Gillum' were painted like Indians, some of them were more conspicuous than others, and were designated the red spots; he, also, was painted in a similar manner, with red spots marked on his face, and styled himself the 'Delaware Chief.' They would whoop, and hollow, and yell as near like Indians as they could, and continued to do so all that night.

"In the morning early, the Colonel of Militia sent a messenger into the camp with a white flag, to have another interview with General Doniphan. On his return he informed us that the Governor's orders had arrived.—General Doniphan said that 'the order of the Governor was, to exterminate the Mormons; but he would not obey that order, but General Lucas might do what he pleased.' We immediately learned from General Doniphan that 'the Governor's order that had arrived was only a copy of the original, and that the original order was in the hands of Major-General Clark, who was on his way to Far West, with an additional army of six thousand men.'

"Immediately after this, there came into the city a messenger from Haun's Mill, bringing the intelligence of an awful massacre of the people who were residing in that place, and that a force of two or three hundred, detached from the main body of the army, under the superior command of Colonel Ashley, but under the immediate command of Captain Nehemiah Compstock, who, the day previous, had promised them peace and protection, but on receiving a copy of the Governor's order, 'to exterminate or to expel' from the hands of Colonel Ashley, he returned upon them the following day, and surprised and massacred the whole popula-

tion, and then came on to the town of Far West, and entered into conjunction with the main body of the army.

"The messenger informed us that he himself with a few others fled into the thickets, which preserved them from the massacre, and on the following morning returned and collected the dead bodies of the people, and cast them into a well. There were upwards of twenty who were dead or mortally wounded. One of the name of Yocum, has lately had his leg amputated, in consequence of wounds he then received. He had a ball shot through his head, which entered near his eye, and came out at the back part of his head, and another ball passed through one of his arms.

"The army, during all the while they had been encamped in Far West, continued to lay waste fields of corn, making hogs, sheep and cattle common plunder, and shooting them down for sport. One man shot a cow, and took a strip of her skin, the width of his hand, from her head to her tail, and tied it around a tree, to slip his halter into, to tie his horse to.

"The city was surrounded with a strong guard, and no man, woman or child was permitted to go out or come in, under the penalty of death. Many of the citizens were shot in attempting to go out to obtain sustenance for themselves and families."

It was not to be expected that the Mormons, exposed to a series of persecutions and outrages like these, and in a country so utterly lawless, should not take measures to defend themselves. As it was unsafe for a Mormon to stir abroad, a body of them, instituted expressly for the defence of the sect, and possibly on the recommendation of the Governor of Missouri given to them some years before organized under the name of the "Danite-Band," or, as they were sometimes called, the "Destroying Angels.

(To be continued.)

TREASURE IN NEW JERSEY

The Mount Holly Mirror, N. J., tells an almost incredible story, that some of Capt. Kid's treasure has been found among the Pines, and that the occupants of that region are in a state of intense excitement. A man dreamed for several nights successively that he should find this treasure, the place to be indicated by four iron bars projecting from the earth. He went and found his dream realized. Two hundred and forty thousand dollars are said to have been discovered up to Monday night, buried in iron chests, and the people have turned out with their pickaxes in further search for the treasure.

A SPRING OF WATER.

"There!" "there is the liquor which God, the Eternal, brews for all his children. Not in the shimmering sult, over smoky fires, choked with poisonous gasses, surrounded with the stench of sickening odors and corruptions, doth your Father in heaven prepare the essence of life—the pure cold water; but in the green glade and grassy dell, where the red deer wanders, and the child loves to play, there God brews it; and down, low down in the deepest valleys, where the fountain murmurs and the rills sing, high upon the mountain tops, where the naked granite glitters like gold in the sun, where the storm cloud broods and thunder storms crash, and away far out on the wide

wild sea, where the hurricane howls music, and the big waves roll the chorus, sweeping the march of God—there he brews it, that beverage of life, health-giving water. And every where it is a thing of life and beauty—gleaming in the dew-drop; singing in the summer rain; shining in the ice gem, till the trees all seem turned to living jewels, spreading a golden veil over the setting sun, or a white gauze around the midnight moon; sporting in the cataract; dancing in the hail shower; sleeping in the glacier; folding its bright snow curtains softly about the wintry world, and weaving the many colored sky, that seraph's zone of the syren, whose warp is the rain drops of earth, whose woof is the sunbeam of heaven, all checked over with celestial flowers, by the mystic hand of refraction. Still always it is beautiful—that best life water! no poison bubbles on its brink; its foam brings not madness and murder; no blood stains its liquid glass; pale widows and starving orphans weep not burning tears in its depths; no drunkard's shrinking ghost, from the grave, curses it in words of eternal despair! Speak out, my friends, would you exchange it for the demon's drink, alcohol?"

OLD ROGERS AND SPITPOONS.—The money spent annually for tobacco, one of the nastiest and most useless of all the weeds grown in this country, amounts to a sum sufficient to build the Mississippi and Pacific Railroad in two years! From the last census it appears that the tobacco crop, for the year 1850, amounted to nearly 200,000,000 of pounds. Of this 200,000,000, 81,000,000 were consumed at home. The census also informs us that our "chewing" is on the increase. In 1840, the consumption per head in the United States, amounted to 2 lbs. 13 oz. In 1850, to 3 lbs. 8 oz., which shows that our taste for it, has increased 70 per cent. in that short period of ten years. The spittle made per year, by our smokers and chewers, would, it is estimated, fill a reservoir as long, wide and deep, as the Erie Canal, while the amount of short-cut annually masticated by our people would, if thrust down the throat of Vesuvius, keep the crater vomiting for the next two centuries. Why is there not a society for the suppression of this abuse of the salivary glands?—Where's 'Bones' of "The whited Sepulchre?"

TRIALS OF LIFE.

Three things to love—Courage, Gentleness, Affectionateness.
Three things to admire—Intellectual Power, Dignity, Gracefulness.
Three things to hate—Cruelty, Arrangement, Ingratitude.
Three things to despise—Meanness, Affectation, Envy.
Three things to reverence—Religion, Justice, Self-Denial.
Three things to delight in—Beauty, Frankness, Freedom.
Three things to wish for—Health, Friends, a Cheerful Spirit.
Three things to pray for—Faith, Peace, Purity of heart.
Three things to esteem—Wisdom, Prudence, Firmness.
Three things to like—Cordiality, Good Humor, Mirthfulness.
Three things to suspect—Flattery, Self-righteousness, Sudden Affection.
Three things to avoid—Idleness, Loquacity, Flippant Jestings.
Three things to cultivate—Good Books, Good Friends, Good Humor.
Three things to contend for—Honor, Country, Friends.
Three things to govern—Temper, Impulse, the Tongue.

The N. J. Sam Patch, George Garabant of Patterson, leaped from a mast 90 feet high, into the Passaic, this morning, in the presence of about 1,000 spectators, who covered the bridge, wharves and vessels, and filled a large number of boats on the river. The leap was successful. Garabant descending perfectly straight into the water, remaining under but a moment, and upon his reappearance, swimming very leisurely around the river.—Newark Ad.

A Jerseyman was taken sick, and was not expected to recover. His friends got around his bed, and one says—"John, do you feel willing to die?"

John made an effort to give his views on the subject, and answered with his weak and feeble voice—
"I—I—think—I'd—rather—stay—where—I—am—better—acquainted."

A Justice in Arkansas lately married a young couple, addressing the bridegroom as follows:—

"You, T—P—, take this young woman, whom you hold by the right hand, to be your lawful wife, and you now promise to cleave unto her and all other women, so help me God!"

Who says that chap isn't married? Not us.

The wives along the Mississippi never blow up their husbands. They leave that to the steamboats, which are sure to do it sooner or later.

If you want to buy anything—if you want to sell anything—if you want to hear anything—if you want to tell anything—if you want to do anything—if you want anything done—advertise.

NORTHERN ISLANDER.

VOL. II.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, SEPT. 30, 1852.

NO. 24.

THE NORTHERN ISLANDER
IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

JOE SMITH AND THE DEVIL.

A DIALOGUE.

[From the New York Herald.]

[Enter Devil with a bundle of handbills, which he is in the act of posting.]

WANTED IMMEDIATELY,

All the liars, swindlers, thieves, robbers, incendiaries, murderers, cheats, adulterers, harlots, blackguards, drunkards, gamblers, bogus makers, idlers, busy bodies, pickpockets, vagabonds, filthy persons, hireling clergy, and their followers, and all other infidels, and rebellious, disorderly persons, for a crusade against Joe. Smith and the Mormons. Be quick, be quick, I say, or our cause will be ruined, and our kingdom overthrown by that d-d fool of an impostor and his associates, for even now all earth and hell is in a stew.

[Joe. Smith happens to be passing, and hails his Majesty.]

Good morning, Mr. Devil.—How now, you seem to be much engaged; what news have you got there?

Devil (slipping his bills into his pocket with a low bow).—O! good morning, Mr. Smith; I hope you are well, sir. Why—I—I was just out—out on a little business in my line; or, finally, to be candid, sir, I was contriving a fair and honorable warfare against you and your impositions, wherein piety is outraged, and religion greatly hindered in its useful course. For to be bold, sir, (and I despise anything underhanded,) I must tell you to your face that you have made me more trouble than all the ministers, or people of my whole dominion, have for ages past.

Smith.—Trouble! what trouble have I caused your Majesty? I certainly have endeavored to treat you, and all other persons, in a friendly manner, even my worst enemies; and I always aim to fulfill the Mormon creed, and that is, to mind my own business exclusively. Why should this trouble you, Mr. Devil?

Devil.—Ah! your own business, indeed. I know not what you may consider your business, it is so very complicated; but I know what you have done, and what you are aiming to do. You have disturbed the quiet of christendom, overthrown churches and societies, you have dared to call in question the truth and usefulness of old and established creeds, which have stood the test of ages; and have even caused tens of thousands to come out in open rebellion, not only against whole-some creeds, established forms and doctrines, well approved and orthodox, but against some of the

most pious, learned, exemplary, and honorable clergy, whom both myself and all the world love, honor and esteem; and this is not all. But you are causing many persons to think who never thought before, and you would fain put the whole world a thinking, and then where will true religion and piety be? Alas! they will have no place among men, for if men keep such a terrible thinking and reasoning as they begin to do, since you commenced your business, as you call it, they never will continue to uphold the good old way in which they have jogged along in peace for so many ages; and thus, Mr. Smith, you will overthrow my kingdom, and leave me not a foot of ground on earth, and this is the very thing you aim at. But I, sir, have the boldness to oppose you by all the lawful means which I have in my power.

Smith.—Really, Mr. Devil, your Majesty has of late become very pious; I think some of your christian brethren have greatly misrepresented you. It is generally reported by them that you are opposed to religion. But—

Devil.—It is false; there is not a more religious and pious being in the world than myself, nor a being more liberal minded. I am decidedly in favor of all creeds, systems and forms of christianity, of whatever name or nature; so long as they leave out that abominable doctrine, which caused me so much trouble in former times, and which, after slumbering for ages, you have again revived; I mean the doctrine of direct communion with God, by new revelation. This is hateful, it is impious, it is directly opposed to all the divisions and branches of the christian church. I never could bear it. And for this very cause, I helped to bring to condign punishment all the prophets and the apostles of old, for while they were suffered to live with this gift of revelation, they were always exposing and slandering me, and all other good pious men, in exposing our deeds and purposes, which they called wicked, but which we considered as the height of zeal and piety; and when we killed them for these crimes of dreaming, prophesying, and vision seeing, they raised the cry of persecution; and so with you miserable, deluded Mormons.

Smith.—Then, your most Christian Majesty is in favor of all other religions but this one, are you?

Devil.—Certainly. I am fond of praying, singing, church building, bell ringing, going to meeting, preaching, and, withal, I have quite a missionary zeal. I like also long faces, long prayers, long robes, and learned sermons; nothing suits me better, than to see people who have been for a whole week oppressing their neighbors, grinding the face of the poor, walking in pride and folly, and serving me with all their heart, I say nothing suits me better, Mr. Smith, than to see these people go to meeting

on Sunday, with a religious face on, and to see them pay a portion of their ill-gotten gains for the support of a priest, while he and his brethren pray with doleful groans and awful faces, saying, "Lord, we have left undone the things we ought to have done, and done the things we ought not;" and when service is ended, see them turn again to their business and pursue it greedily all the week, and the next Sunday at the same things. Now, Mr. Smith; do you not see that these, and all others, who have a form and deny the power, are my good christian children, and that their religion is a help to my cause?

Smith.—Certainly, your reasoning is clear and obvious as to these hypocrites, but you would not be pleased with people getting converted either at camp meeting, or some where else, and then putting their trust in that conversion, and in free grace to save them—would you not be opposed to this?

Devil.—Why should I have any objection to that kind of religion, Mr. Smith? I care not how much they get converted, nor how much they cry Lord, Lord, nor how much they trust to free grace to save them, so long as they do not do the works that their God has commanded them; I am sure of them at last, for you know all men are to be judged according to their deeds. What does their good old Bible say?—Does it not say, "Not every one that saith Lord, Lord, shall enter into my kingdom, but he that doeth the will of my Father, which is in heaven." No, no, Mr. Smith, I am not an enemy to religion, and especially to the modern forms of christianity, so long as they deny the power, they are a help to my cause; see how much discord, division, hatred, envy, strife, lying, contention, blindness, and even error and bloodshed, has been produced as the effect of these very systems. By these means I gain millions to my dominion, while at the same time we enjoy the credit of being pious christians; but you, Mr. Smith, are my enemy, my open and avowed enemy; you have even dared in a sacrilegious manner to tear the veil from all these fine systems, and to commence an open attack upon my kingdom, and this even when I had almost all christendom, together with the clergy, and gentlemen of the press, in my favor. How dare you venture thus to commence a revolution without reserve, and without aid or success, and in the midst of innumerable hosts of my subjects?

Smith.—Why, sir, in the first place, I knew that I had the truth on my side, and that your systems and forms of christianity were so manifestly corrupt, that one had only to lift the veil from your fooleries on one side, and to present plain and reasonable truth on the other, and the eyes of the people could at once dis-

tinguish the difference so clearly that, except they chose darkness rather than light, they would leave your ranks and come over to truth. For instance, what is easier than to show from the history of the past, that a religion of direct revelation was the only system ever instituted by the Lord, and the only one calculated to benefit mankind? What is easier than to show that this system saved the church from blood, famine, flames, war, division, bondage, doubt and darkness, many times, and that is the legitimate way and manner of God's government of his own peculiar people in all ages and dispensations.

Devil.—To be candid with you, Mr. Smith, I must own that what you have now said, neither myself nor my most able ministers have been able to gainsay by any argument or fact. But then you must recollect that tradition and custom, together with fashion and popular clamor, have in all ages had more effect than plain fact and sound reason—Hence, you see, we are yet safe, so long as we continue the cry from press and pulpit, and in Sunday schools, that all these things are done away and no longer needed. In this way, though God may speak, they will not hear; angels may minister, and they will not believe; visions may reveal, and they will not be enlightened; prophets may lift their voice, and their warnings pass unheeded; so you see we still have them as safe as we had the people in olden time. God can communicate no message to them which will be examined or heard with any degree of credence or candor. So for all the good they get from God, all communication being cut off, they might as well be without a God.

Thus you see I have full influence and control of the multitude by a means far more effectual than argument or reason, and I even teach them that it is a sin to reason, think or investigate, as it would disturb the even tenor of their pious breathings and devout groans and responses.

Smith, you must be extremely ignorant of human nature, as well as of the history of the past, to presume that reason and truth would have much effect with the multitude. Why, sir, look how effectually we warded off the truth at Ephesus, when Paul attempted to address them in the theatre. Strange, that with all these examples before you, you should venture to raise the hue and cry which has so oft been defeated, and this with no better weapons on your side than reason and truth. Indeed, you may thank my christian spirit of forbearance that you have escaped so far without a griliron; but take care for the future, I may not always be so mild.

Smith.—But why is your majesty so highly excited against me, and my plans of operation, seeing that you consider that you have

the multitude perfectly safe? and why so enraged and so fearful of the consequences of my course, and the effect of my weapons, while at the same time you profess to despise them as weak and powerless? Alas! it is too true that you have the multitude safe to all appearance at present, and that truth can seldom reach them: why not then be content, and leave me to pursue my calling in peace? I can hardly hope to win to the cause of truth any but the few who think, and these have ever been troublesome to your cause.

Devil.—True, but then you are, in spite of all my efforts, and that of my fellows, daily thinning our ranks by adding to the number of those who think, and such a thinking is kept up that we are often exposed in some of our most prominent plans, and are placed in an awkward predicament and who knows what defeat, disgrace and dishonor may befall the pious cause if you are suffered to continue your rebellious course.

Smith.—But, Mr. Devil, why, with all these other advantages on your side, do you resort to such mean, weak and silly fabrications as the Spaulding Story? You profess to be a gentleman, a christian, and a clergyman, and you ought, for your own sake, and for the sake of your cause, to keep an outward appearance of honor and fairness. And now, Mr. Devil, tell the truth for once: you know perfectly well that your Spaulding Story, in which you represent me as an impostor, in connection with Sidney Rigdon, and that we were engaged in palming Solomon Spaulding's romance upon the world as the Book of Mormon, is a lie, a base fabrication, without a shadow of truth, and you know that I found the Original Records of the Nephites, and translated and published the Book of Mormon from them, without ever having heard of the existence of Spaulding, or his romance, or of Sidney Rigdon either. Now, Mr. Devil, this was a mean, disgraceful and underhanded trick in you, and one of which even you have reason to be ashamed.

Devil.—Well, Mr. Smith, to be candid, I acknowledge that what you say is true, and that it was not the most honorable course in the world. But it was you who commenced the war, by publishing that terrible book which we readily recognized as a complete expose of all our false and corrupt christianity, not even keeping back the fact that we had continued during the dark ages, to rob the scriptures of their plainness, and we feel the utmost alarm and excitement, and without much reflection, in the height of passion, we called a hasty council of clergy and editors, and other rascals, in Painesville, Ohio, and, thinking that almost any means was lawful in war, we invented the Spaulding Story, and fathered it upon the poor prin-

ter, Howe, of Painesville, although Doctor Hulbert (thanks to my aid) was its real author. But mark, Mr. Smith, mark one thing, we had not a face so hard, nor a conscience so abandoned, as to publish this Spaulding Story at the first as a positive fact; we only published it as a conjecture, a mere probability, and this, you know, we had a right to do; without once thinking of the amount of evil it would eventually accomplish. But, sir, it was some of my unfortunate clergymen who, more reckless, hardened and unprincipled than myself, have ventured to add to each edition of this story, till at last, without my aid or consent, they have set it down for a positive fact, that Solomon Spaulding, Sidney Rigdon and yourself have made up the Book of Mormon out of a romance! Now, Mr. Smith, I am glad of this interview with you, as it gives me the opportunity of clearing up my character. I acknowledge with shame that I was guilty of a mean act in helping to hatch up and publish the Spaulding Story as a probability, and that I associated with rascals far beneath my dignity, either as a sovereign prince, or religious minister, or even as an old, honorable and experienced Devil, and for this I beg your pardon. But, really, I must deny the charge of having assisted in making the additions which have appeared in the latter editions of that story, in which my former probabilities and mean conjectures are set down for positive facts. No, Mr. Smith, I had no hand in a trick so low and mean; I despise it—as the work of priests and editors alone, without my aid or suggestion, and I do not believe that even the meanest young devils in our dominion would have stooped to such an act.

Smith.—Well, I must give your majesty some credit for once at least, if what you say is true, but how can you justify your conduct in dishonoring yourself so far as to stoop to the level of the hireling clergy, and their followers, in still making use of this humbug story, (which you affect to despise,) in order to still blind the eyes of the people in regard to the origin of the Book of Mormon?

Devil.—O! Mr. Smith, it does take so readily among the pious of all sects, that it seems a pity to spoil the fun, and I cannot resist the temptation of carrying out the joke, now it is so well rooted in their minds. And you can't think how we devils shake our sides with laughter when we get up in the gallery in some fine church, put on our long face, and assist in singing, and in the devout responses; this done, the Spaulding Story is gravely told from the pulpit, while the pious old clergyman wears a face as long as that of Balaam's beast.—All is swallowed down for solid truth by the gaping multitude, while we hang our heads behind the screen, and laugh and wink at each other in silence, as anything overheard would disturb their worship: and as bad as I am, I never wish to disturb those popular modes of worship, which decency requires us to respect.—

So you see, Mr. Smith, we have our fun to ourselves, at your expense; but, after all, we do not mean any hurt by it, although I must acknowledge, upon the whole, it serves our purpose.

Smith.—Well, we will drop this subject, as I want to inquire about some of your other stories which have had an extensive circulation by means of your editors and priests. For instance, there is the story of my attempting to walk on the water and getting drowned; the numerous stories of my attempting to raise the dead as a mere trick of imposition, and getting detected in it; and the stories of my attempting to appear as an angel, and getting caught and exposed in the same; and besides this, you have me killed by some means, every little while. Now, you old hypocrite, you know that none of these things ever happened, or any circumstance out of which to make them; and that so far from this I deny the principle of a man's working miracles, either real or pretended, as a proof of his mission, and contend that miracles, if wrought at all, were wrought for benevolent purposes, and without being designed to convince the unbeliever.—Why, then, do you resort to such silly stories in your opposition to me, seeing that you have many other advantages? Not that I would complain of such weak opposition, as if it were calculated to hinder my progress, but rather to mention it as something well calculated to injure your own cause, by betraying your weakness, folly and meanness.

Devil. (laughing).—Hah, hah, hah, eh, c, O! Mr. Smith, I just put out these stories for a joke, in order to have my own fun, and without the most distant idea that any being on earth would be so silly as to give any credence to them; but judge my surprise and joy, when I found priests, editors and people, so depraved in their judgment and tastes, so in love with lies, and so ready to catch at everything against their common enemy, as they call you, that these jocose stories of ours, actually took in their credulous cranium for grave truths, and were passed about by them and sought after and swallowed by the multitude as greedily as a young robin swallows a worm when it is dropped into its mouth, which is stretched at full width, while its eyes are closed. So you see, Mr. Smith, that without meaning any particular harm to you, I have my fun, and am besides so unexpectedly fortunate as to reap great advantages from circumstances where I had neither expected nor calculated. So I hope you will at least bear my folly, nor set down aught in malice, where no malice was intended. You know we devils are poor miserable creatures at best, and were it not for our fun, and our gambling, and our religious exercises, we would have nothing to kill time.

Smith.—Well, well. I see plainly you will have a creep out some how or other, rather than bear the disgrace and stigma which your conduct would seem to deserve. But forgetting the past, let me enquire what

course you intend to pursue in future, and whether this warfare between you and me will still be prosecuted? And if so, what course you intend to pursue hereafter. You know my course. I have long since taken the field at the head of a mere handful of brave patriots, who are true as the pole star, and firm as the rock of Gibraltar. They laugh at and despise your silly stories, and with nothing but a few plain simple weapons of truth and reason, aided by revelation, we boldly make war upon your whole dominion, and will never quit the field, dead or alive, till we win the battle and deprive you of every foot of ground you possess. This is my purpose; and although I am bold and generous enough to declare it. So you see I am not for taking any unwary advantage, notwithstanding all your pious tricks upon me and the public.

Devil.—Mr. Smith, I am too much of the gentleman not to admire your generous frankness and your boldness, and too much of a christian not to appreciate your honesty; but as you commenced this war, and I only acted at first on the defensive, with the pure motive of defending my kingdom, I think this ought in some degree at least to excuse the means I have made use of. And that you may have no reason to complain in future, I will now fully open to you the plan of my future campaign. Here (pulling out his bundle of hand bills) is what I was doing this morning, when by chance we met; and by the reading of which you will see my course. Heretofore I have endeavored to throw contempt upon your course, in hopes to smother it and to keep it under, as something beneath the notice of us well informed christians.—For this cause I have generally caused it to be represented that you was an ignorant, silly man, and that your followers were made up of the unthinking and vulgar, and not worthy of notice. But the fact is, you have made such rapid strides, and have poured forth such a torrent of intelligence, and gathered such a host of talented and thinking men around you, that I can no longer conceal these facts under a bushel of burning lies, and therefore I now change my purpose and my manner of attack. I shall endeavor to magnify you and your success from this time forward, and to make you appear as much larger than the reality, as you have heretofore fallen short. If my former course has excited contempt, and caused you to be despised, and thus kept you out of notice, my future course will be to excite jealousy, fear and alarm, till all the world is ready to arise and crush you, as if you were a legion of Sampsons, commanded by Bonaparte. This, I think, will be more successful in putting you down, than the ignoble course I have heretofore taken—so prepare for the worst.

Smith.—I care as little for your magnifying powers, as I have heretofore done for your contempt; in fact, I will endeavor to go ahead to that degree, that what you say in regard to my great influence and power, though

intended by you for falsehood, shall prove to be true, and by so doing I shall be prepared to receive those whom you may excite against me, and to give them so warm a reception, that they will never discover your intended falsehood, but will find all your representations of my greatness to be a reality—so do your worst. I defy you.

Devil.—Well, time will determine whether the earth is to be governed by a prophet and under the sway of truth, or whether myself, and my christian friends will still prevail. But remember Smith, remember, I beseech you for your own good beware what you are doing. I have the Priests and Editors, with a few exceptions, under my control, together with wealth, popularity and honor. Count well the cost before you again plunge into this warfare. Good bye, Mr. Smith, I must away to raise my recruits and prepare for a campaign.

Smith.—Good bye to your Majesty.

(They both touch hats and turn away.)

Devil (Recollecting himself and suddenly turning back.) O! say, Mr. Smith, one word more if you please, (in a low and confidential tone, with his mouth close to his ear,) after all, what is the use of parting as enemies; the fact is, you go in for the wheat and I for the tares. Both must be harvested; are we not fellow laborers? I can make no use of the wheat, nor you of the tares, even if we had them; we each claim our own, I for the burning, and you for the barn. Come, then, give the poor old Devil his due, and let's be friends.

Smith.—Agreed; I neither want yours, nor you mine—a man free from prejudice, will give the Devil his due. Come here is the right hand of fellowship, you to tares, and I to the wheat—(they shake hands cordially.)

Devil.—Well, Mr. Smith, we have talked a long while, and are agreed at last—you are a noble and generous fellow; and would not bring a railing accusation against even a poor old Devil, nor cheat him of one cent.—Come, it is a warm day, and I feel as though it is my treat.—Let us go down to my many Brewer's cellar and take something to drink.

Smith.—Agreed, Mr. Devil, you appear very generous now.

(They enter the cellar together.)

Devil.—Good morning, Mrs. Brewer; I make you acquainted with my good friend, Mr. Smith, the prophet. (The land-lady smiling and looking a little surprised,) why, Mr. Devil, is that you, sit down, you're tired; but you don't say this is Mr. Smith, your greatest enemy?—I am quite surprised. What will you have, gentlemen, for if you can drink together, I think all the world ought to be friends.

Devil.—As we are both temperance men, and ministers, I think perhaps a glass of spruce beer a-piece will be all right—what say you, Mr. Smith?

Smith.—As you please, your Majesty.

(They now take the beer.)

Devil.—(Holding up his glass) Come, Mr. Smith, your good

health, I propose we offer a toast. Smith.—Well, proceed.

Devil.—Here's to my friend, Joe Smith, may all sorts of ill luck befall him, and may he never be suffered to enter my kingdom, either in time or eternity, for he would almost make me forget that I am a devil, and make a gentleman of me, while he gently overthrows my government, at the same time that he wins my friendship.

Smith.—Here's to his Satanic Majesty; may he be driven from the earth, and be forced to put to sea in a stone canoe with an iron paddle, and may the canoe sink, and a shark swallow the canoe and its royal freight, and an alligator swallow the shark, and may the alligator be bound in the north-west corner of hell, the door be locked, key lost, a blind man hunting for it.

(Exit Devil, Prophet, and all.)

SECTARIAN SERMON.

You will find my text in the Old Spellingbook, on the 83d page. The passage reads thus: "An old man found a rude boy upon one of his trees stealing apples, and desired him to come down, but the young saucer told him plainly he would not.—Wont you, said the old man; then I will fetch you down: so he pulled up some tufts of grass and threw at him, but this only made the youngster laugh, to think the old man should pretend to beat him down from the tree with grass only. Well, well, said the old man, if neither words nor grass will do, I will try what virtue there is in stones. So the old man pelted him heartily with stones, which soon made the young chap hasten down from the tree and beg the old man's pardon."

Our text leads us, firstly, to examine the two characters mentioned. And the use we shall make of this for our present purpose, is, to show the striking resemblance this subject bears between God and the poor, impenitent sinner. The aged man typifies very early the character of God while dispensing his mercy and judgments toward the ungodly. He is the most aged or ancient of all, and is the owner not only of the tree spoken of, but of all the trees in this vast universe; yea, also the cattle upon a thousand hills are his, and he has the most unaltered right not only to prohibit this rude sinner from eating his fruit, but all others who remain in an unregenerate state.

No less the hardness and impenitency of this almost incorrigible sinner. He plants himself firmly in the middle of the tree and bids defiance to all the entreaties of his kind benefactor, still intent upon his own way, and his everlasting destruction. And while his kind friend is using the most mild and harmless means, such as the grass, which would not hurt even the infant, the youth has the impudence to smile as with contempt in his face without even one single sigh of penitence.

Fit emblem this of the manner in which God deals with the impenitent. He stretches out his arm of mercy all the day long, and pleads with the poor sinner

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in the most tender manner; but, alas! he too often turns his back upon all the solemn warnings, not only of God and the holy scriptures, but also the strong cryings of his ministers and friends, and chooses his own way down to the bottomless pit, where there is weeping and wailing and gnashing of teeth forever and ever.

But, notwithstanding the hardness of heart manifested by the rude sinner under consideration, he at last repented, and begged pardon of him whom he had before slighted, and was forgiven. So there are a certain number of sinners whom God has elected from all eternity, that he will finally save, though all are alike hardened, all hate him; nevertheless, when the great stone of the gospel smites the sinners in the heart, then all those that are elected will certainly yield unto God and be converted, but all the rest will follow their own evil ways; and the stone pointed by the same friendly hand will unavoidably fall upon the rest, and grind them to powder.

Although you are all in the same state, and have not the least disposition, nor can you by any exertion that you can make of yourselves get any to repent; yet you are all called sincerely and alike: and if you do not repent and turn to God without delay, you will surely be damned. The reason why I am thus plain with the poor sinner is, I wish him to use the means which God in his great mercy has provided, specially of latter years.

The improvements have been great, very great, in getting religion, and none need despair.—Revival ministers are now sent for from almost every part of the globe, protracted meetings are held, anxious benches are erected, friends are ready to pray for you, and thousands are being converted every day. Come, poor sinner, come and accept of this glorious plan of salvation, before it is forever too late. It may be before to-morrow morning you may be lifting up your eyes in everlasting torment; therefore, turn ye, turn ye, while these glorious blessings are held out to your view; for why will you die?—Amen. R. P.

The above is a fair specimen of sectarian preaching—rather flat.

NEWSPAPERS IN THE U. S.

The census statistics of 1850 present some interesting facts touching the number and circulation of newspapers in the United States. It appears that the total circulation of newspapers is 3,825,647. Total of periodicals, 946,049. Total of both, 4,771,696. New York ranks first in the number and circulation of newspapers, the number being 403, and circulation 983,486.—Pennsylvania is next, having 272 newspapers, and 796,297 circulation. Massachusetts third in circulation, 530,144, but fourth in number of papers, 170. Ohio is third in number of papers, 272, but fourth in circulation, 213,717. The papers of Ohio are thus classified: Whig, 101; Democrat, 87; Free Soil, 18; Neutral and Independent, 20; Literary and Musical, 10; Religious, 11; not specified, 27.

The difference in favor of the circulation of newspapers in the free States over the slave States is quite as great as the difference in the number of journals published. The total published in the several States is as follows: Pennsylvania, 272; Massachusetts, 170; Maine, 52; Connecticut, 45; New Jersey, 58; Maryland, 64; Mississippi, 56; Alabama 60; North Carolina, 51; South Carolina, 40; New Hampshire, 36; Vermont, 34; Rhode Island, 20; Georgia, 40; Florida, 11; Delaware, 11; New York, 403; Arkansas, 16; Wisconsin, 47; Tennessee, 57; Kentucky, 63; Michigan, 61; Missouri, 73; Illinois, 113; Indiana, 120; Ohio, 272; Virginia, 91; Texas, 37; Iowa, 30; Louisiana, 59; District of Columbia, 10; California, 7.

The Sacs and Fox Indians, now on a visit to Washington, visited the Department of the Commissioner of Indian Affairs, when Major Dix, the chief clerk, in the absence of Col. Lea, assured them that their Great Father would give them a formal interview after the adjournment of Congress, and, in the mean time, every attention would be paid to them.

The Sacs number at this time about 1,300 souls, the Foxes about 700. The tribe still retains its love of savage life and manners beyond almost all others of the removed Indians on our borders. They dislike schools, missionaries, and even dwellings, and many of them yearn to go farther west, that they may be sent more away from civilization, as well as nearer the buffalo and other game.—Their efforts at cultivation have been very feeble, though they inhabit a fine country, well adapted to successful agriculture.—The tribe has a fund of \$30,000.—*Weekly Times.*

FROM THE PLAINS.

Col. George E. Blodget has arrived at St. Joseph from the Plains. He left St. Joseph about May 1st, to accompany his express train for California as far as Devil's Gate on Sweet Water river, from which point he started on his return on the 27th of July. The Col. met many different companies on the way, the last being that of James Moore, of Platte county, Mo., which was met about five miles this side of Fort Laramie, on the 5th August, driving about 10,000 head of sheep, which, from bad water and continued travel, were dying at the rate of forty to forty-five daily. He aimed to winter at Salt Lake and not leave in the spring till after taking their fleece, the product of which he supposed would pay the expense and loss.

Col. Blodget has handed the St. Joseph's Gazette a list containing the names, time of death, and former residence of some hundred and fifty persons whose graves he saw on the roadside on the North side of Platte, between Devil's Gate and Missouri river. There are many graves off the road he did not see, the majority who die are buried at the different camping places, sometimes four and five miles off the main trail. He describes the

scene along the entire road as truly heart rending; from the imperfect manner in which the dead are buried, the wolves soon scent and drag them from their shallow graves, strewn the trail with human bones. He estimates the emigration this year at 40,000 people, with 8000 wagons, and about 600 head of cattle.

WEATHER AND WATER.

Since the summer of 1846 there has not been in this northern region as dry and warm a season as the present. Very little rain has fallen for two months past and the ground is parched with heat and thirst. Destructive fires have swept through many portions of the forest country and at the same time an extensive fire is raging among the hills in the distance on the Canada side.—This dry clear weather has already had its effect on the waters of the lake and the river below, and notwithstanding the vast extent of this inland sea this continued absence of rain, by which its thousand streams are in a measure dried up, causes its waters to subside and serves also to correct the erroneous popular impression that this, as well as all the other lakes, rises and falls once in seven years. When we have around the great basin of the lakes, dry and clear seasons like this the water will be observed, we think, to invariably fall, and vice versa.—*Lake Superior Journal.*

A PROBLEM FOR THE SCIENTIFIC.

There are observable at Rye Beach, near the Ocean House, at extreme low water, the stumps of a forest thickly studding the sand. They are the remains of trees of a large growth, but what kind, the change wrought in them by time and the action of the sea renders it impossible to determine—at least upon cursory examination. We do not learn that they have ever been seen before the present season, the severe storms of last Spring apparently having washed the sand from them and left them distinctly exposed to view. There appears to be no account of them from history or tradition. How is the phenomenon to be explained? Was the bed of the ocean in this quarter once verdure covered earth, which some mighty convulsion of nature sunk beneath the waters, at a period to which the "memory of man runneth not?" The subject is certainly deserving the attention of both the curious and the scientific.—*Portsmouth (N. H.) Gazette.*

INDIAN PAYMENT.

The Ojibwas of this vicinity were paid their annuities at this place last Monday and for a day or two they were a rich people. We have never witnessed a more quiet, orderly gathering of this kind in the Indian country.—There was no drunkenness, no noise, no disturbance of any kind; the Indians who wanted to spend their money, bought what they wished, and departed for their homes in peace.—There has been a manifest improvement in this respect, as well as in the general conduct of the Indians, within a few years past. At this payment several hundred dollars have

been laid aside for investment in land, and it seems to be their intention to provide for themselves resting places and homes against the day when their annuities will cease, and they will be deprived of even the tender mercies and protection of the government.—*Lake Superior Journal.*

CAPE OF GOOD HOPE.

Advices have been received from the Cape of Good Hope to the 14th June, sixteen days later. The papers are filled with accounts of outrages and murders in various parts of the Colony.

The warfare had assumed a guerrilla character and there appeared to be no safety for life in traversing any of the public roads. Armies of Kaffirs, 2,000 strong, were located in the mountains from which they descended to plunder, murder and destroy. Some of the Colonists are so disheartened that they are about selling off their possessions and emigrating to Australia.

General Cathcart was about to make a general onslaught upon the Caffirs in their strong holds. Fifty-one Caffir women, who had acted as spies, had been captured by the English.

CURE FOR INTEMPERANCE.

We have seldom met with a more striking instance of the union of simplicity and wisdom, for which the Quakers are remarkable, than the following:—A man addicted to habits of intoxication, was suffering the usual miserable consequences, and, in a moment of repentance said he would give anything to cure himself.

"It is as easy as to open thine hand," said a Quaker.

"Convince me of that," replied the inebriate, "and I will persevere in the experiment."

"When thou takest the tempting glass into thine hand," replied the Quaker, "before thou liftest the liquor to thy lips, open thine hand, and keep it open, and thou wilt be cured."

A complete reformation ensued. How simple, easy and effectual a rule! Try it.

EVERY good act, says Mehomot, is charity. Your smiling in your brother's face is charity; an exhortation of your fellow men to virtuous deeds is equal to almsgiving; your putting a wanderer on the right road, is charity; your removing stones and thorns and obstructions from the road, is charity. A man's true wealth hereafter is the good he does in this world to his fellowmen. When he dies, people will say, "what property has he left behind him?" But the angels who examine him in the grave, will ask, "what deeds hast sent before thee?"

A WARNING.—Dr. Howe has examined carefully almost the entire number of cases of Idiocy known in Massachusetts, and the result is that in all but four instances, he has found the parents of these idiots were intemperate, addicted to sensual vices, scornful, predisposed to insanity, or had intermarried with blood relations.

The distressing Montreal conflagration, appears to have destroyed over 1,000 houses, and left some 6,000 persons homeless and destitute. An era of one square mile is burnt over. Meetings for the relief of the sufferers are being called in various parts of the country. The loss is estimated at near \$3,000,000.

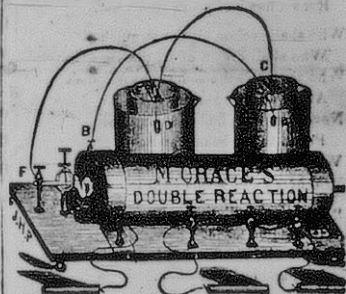
MARINE LIST.

ARRIVALS.
Sept. 24 Prop. Lady of the Lake, from Chicago.
" 25 Prop. Seneca, Chicago.
" 29 Prop. Ohio, Buffalo.
" 30 St. Joseph, Chicago.
DEPARTURES.
Sept. 24 Prop. Lady of the Lake, Ogdensburg.
" 25 Prop. Seneca, Buffalo.
" 29 Prop. Ohio, Chicago.
" 30 Prop. St. Joseph, Buffalo.

ATTACHMENT.

STATE OF MICHIGAN,
County of Michilimackinac, ss.
IN Attachment before Bela Chapman, Circuit Court Commissioner in and for said County. Notice is hereby given that, on the nineteenth day of July, A. D. 1852, a writ of attachment was issued by me, the undersigned, against the Sloop Mary, of Cheboygan, George Kitchen commander, her tackle, apparel and furniture, on the application of William M. Belote, of Inverness, in said County. All persons claiming any demands against said Sloop, her tackle, apparel or furniture, under the provisions of chap. 122, title 24, of the Revised Statutes of 1846 are required to deliver an account of their respective claims or demands to me within three months from the first publication of this notice, or their remedy against said Sloop will be forfeited. Said Sloop, her tackle, apparel and furniture will be sold for the payment of the claims against her, unless the owner, consignee or commander thereof or some other person interested therein appear and discharge said warrant, according to law, within three months from the first publication of said notice.

BELA CHAPMAN,
Circuit Court Commissioner.
Inverness, July 28th, 1852. 17—12w.



MOSES CHASE,
MANUFACTURER OF COMMON AND IMPROVED SINGLE, DOUBLE AND TRIPLE COMPLEX, RE-ACTING, GALVANO, ELECTRO, MAGNETIC TORPEDO MACHINES, For the Medical Faculty and the Scientific Saint James, Beaver Island, Lake Mich. March 6th, 1851. 4tf.

BOARDING HOUSE
BY
L. F. WAIT,
(Near the Steamboat Landing.)
MACKINAC,
MICHIGAN.
BOARD, \$0.75 per day. 14tf.

1851. BOARDING HOUSE, 1851.
BY HENRY W. GRANGER,
Mackinac, Michigan, at the right of the Doche on Water street.
Board, 75 cents per day.
" 4.00 " week,
or 3.50 per week by the season.
Mackinac, April 24th, 1851. 6tf.

NEW STORE.
ROSWELL PACKARD has just opened a general assortment of Dry Goods, Hardware, Groceries, &c., one door south of the Printing Office, and will sell goods as reasonable as they can be afforded here, for ready pay only; but will receive in exchange wood, fish, grain, and almost all kinds of produce raised on the Island, and cash not refused. R. PACKARD.
St. James, Sept. 8, 1852. 21—4w.

TAILORING.
GENTLEMEN'S Garments of all descriptions made to order expressly, and warranted to fit. Cutting done on the shortest notice, and warranted to fit, if properly made up. E. H. DERBY.
Saint James, Sept. 8, 1852. 21tf.

F. JOHNSON & Co.,
AT the West Pier, offer for sale an assortment of Dry Goods & Groceries, at moderate rates. Builders Materials, ass't'd Nails, &c. Fishermen's stores, Salt, &c. Salt and Barrels furnished to fill. Disposed to accommodate all on best terms.
St. James, Sept. 15, 1852. 23tf.

THANKFUL to our numerous customers for their past patronage, we would respectfully say we have removed three doors north of the Printing Office, where we shall be happy to accommodate you all, and endeavor to wait upon you with all the politeness we have been accustomed to. MILLS & CO.
Beaver Island, Sept. 22, 1850.

WOOL.
FOR sale a quantity of wool, of an excellent quality, for hosiery, one door south of the Tabernacle.
Beaver Island, July 28, 1852. 15tf.

NAILS.
A SUPPLY of Nails constantly on hand and very cheap for cash, next door south of the Tabernacle.
St. James, June 23d, 1852. 10tf.

MRS. PHILMOT.
NEXT Door East of the Mission School House, will give lessons daily in the use of the PIANO and MELODEON.
She will also (if sufficient encouragement is given) take a class in the GERMAN LANGUAGE. St. James, June 23d, 1852. 10tf.

W. H. OVER has borrowed of me "Robertson's East and West Indies," will do a great kindness by returning it. JAS. J. STRANG.
Beaver Island, July 14, 1852. 13tf.

HYMN BOOKS,
JUST Received and for sale at this Office. St. James, Sept. 15, 1852. 22tf.

A TEMPERANCE SONG.

Who shall talk of strength and freedom,
With a loud and fevered breath,
While they let a full cup lead them
To the slavery of death?
Bravery that needs inspiring
By the grape and barley corn,
Only gives the random firing,
Cunning foes may laugh to scorn.

Do ye hope to march the faster
To the summit of your claims,
While you let such tyrant master
Strike your limbs in staggering shame?
Do ye find the hot libation,
Poured so wildly on the heart,
Make it sifter for his station,
Whatsoever may be its part?

Father, husband, wife or mother?
Can ye do the work ye should,
While the fumes of sadness smother
Human love and human good?
Wonder not that children trample
All fair precept in the dust,
When a parent's foul example
Robs a home of peace and trust.

Who shall reckon all the anguish—
Who shall dream of all the sin,
Who shall tell the souls that languish
At the spectre shrine of Gin?
Never shall we find a surer
Portal to the beams and cell,
Where the poor becometh poorer,
Where earth seems akin to hell.

"Be ye sober!" they who struggle
For the better lot below,
Must not let the full cup juggle
Soul and body into woe.
"Be ye sober!" if ye covet
Healthful days and peaceful nights;
Strong drink warpeth those who love it
Into sad and fearful sights.

"Be ye sober!" cheeks grow haggard,
Eyes turn dim, and pulse tide blood
Runs too fast or crawleth laggard
When there's poison in the flood.
Will ye let a demon bind ye
In the chain of Helot thrall?
Will ye let the last hour find ye
In the lowest pit of all?

Oh! stand back in godly terror,
When temptation's joys begin;
Tis such wily maze of error,
Few get out who once get in.
Shun the "dram" that can but darken,
When its vapor gleam has fled;
Reason says, and ye must hearken,
"Lessened drinks brings double bread."

Though your rulers may neglect ye,
"Be ye sober!" in your strength,
And they must and shall respect ye,
And the light shall dawn at length.
But let none cry out for freedom,
With a loud and fevered breath,
While they let a full cup lead them
To the slavery of death.

WHAT OUR ENEMIES SAY OF US.

FROM A NEW HISTORY OF MORMONISM, BY AN ENGLISH AUTHOR. AUBURN: DERBY AND MILLER, 1852.

(Continued.)

"O God! where art thou?
and where is the pavilion that
covereth thy hiding-place? how
long shall thy hand be stayed,
and thy pure eyes behold from
the heavens the wrongs and suf-
ferings of thy people, and of thy
servants; and thine ears be pen-
etrated with their cries? How
long, O Lord! shall they thus
suffer, before thine heart shall be
softened towards them, and thy
bowels be moved with compas-
sion towards them?"

"O Lord God Almighty, maker
of heaven, earth, and seas, and
of all things that in them is, and
who controleth and subjecteth
the devil and the dark and be-
nighted dominions of Satan,
stretch forth thy hand, let thine
eye pierce, let thy pavilion be
taken up, let thy hiding-place no
longer be uncovered, let thine
ear be inclined, let thine heart be
softened, and thy bowels move
with compassion towards thy
people; and let thine anger be
kindled against our enemies, and
in thy fury let fall the sword of
thine indignation, and avenge us
of our wrongs. Remember thy
suffering Saints, O our God! and
thy servants will rejoice in thy
name forever.

"Dearly beloved brethren, we
realize that perilous times have
come, as have been testified of

in ancient days, and we may look
with certainty and the most per-
fect assurance for the rolling in
of all those things which have
been spoken of by all the holy
prophets: lift up your eyes to
to the bright luminary of day,
and you can say, Soon thou shalt
veil thy blushing face, for at the
behest of him who said, 'Let
there be light, and there was
light,' thou shalt withdraw thy
shining. Thou moon, thou dim-
mer light, and luminary of night,
shalt turn to blood. We see
that the prophecies concerning
the last days are fulfilling, and
the time shall soon come when
the 'Son of man shall descend in
the clouds of heaven, in power
and great glory.'

"We do not shrink, nor are
our hearts and spirits broken at
the grievous yoke which is put
upon us. We know that God
will have our oppressors in deris-
ion, that he will laugh at their
calamity, and mock when their
fear cometh. We think we
should have got out of our prison
house, at the time Elder Rigdon
got a writ of habeas corpus, had
not our own lawyers interpreted
the law contrary to what it reads,
and against us, which prevented
us from introducing our witnes-
ses before the mock court; they
have done us much harm from
the beginning; they have lately
acknowledged that the law was
misconstrued, and then tanzal-
ized our feelings with it, and have
now entirely forsaken us, have
forfeited both their oaths and
their bonds, and are co-workers
with the mob. From the infor-
mation we received, the public
mind has been for some time turn-
ing in our favor, and the majority
is now friendly, and the lawyers
can no longer browbeat us by
saying, that this or that is a mat-
ter of public opinion, for public
opinion is not willing to brook
all their proceedings, but is be-
ginning to look with feelings of
indignation upon our oppressors.
We think that truth, honor, vir-
tue, and innocence, will event-
ually come out triumphant.

"We know that there cannot
be any charge sustained against
us, and that the conduct of the
mob—the murders at Haun's
Mill, the exterminating order of
Governor Boggs, and the one-side,
rascally proceedings of the Leg-
islature, have damned the State
of Missouri to all eternity. Gen-
eral Atchison has proved himself
to be as contemptible as any of
our enemies. We have tried a
long time to get our lawyers to
draw us some petitions to the
supreme judges of this State, but
they have utterly refused; we
have examined the laws, and
drawn the petitions ourselves,
and have obtained abundance of
proof to counteract all the testi-
mony that is against us, so that
if the judges do not grant us our
liberty they have got to act con-
trary to honor, evidence, law, or
justice, merely to please the mob;
but we hope better things, and
trust that before many days, God
will so order our case, that we
shall be set at liberty, and again
enjoy the society of the Saints.

"We received some letters
from our friends, last evening,
one from Emma, one from D. C.
Smith, and one from Bishop Pat-

ridge, all breathing a kind and
consoling spirit; we had been a
long time without information
from our friends, and when we
read those letters they were re-
freshing to our souls, as the gen-
tle air and refreshing breeze,
but our feelings of joy were min-
gled with feelings of pain and
sorrow on account of the suffer-
ings of the poor and much injur-
ed Saints, and we did not say
unto you that the flood-gates of
our hearts were open, and our
eyes were a fountain of tears.

"Those who have not been in-
closed in the walls of a prison,
without cause or occasion, can
have but little idea how sweet
the voice of a friend, or one token
of friendship is, from any source
whatever, and how it calls
into action every sympathetic
feeling of the human heart; it
brings to review everything that
has passed, it seizes the present
with the velocity of lightning,
and grasps after the future with
fond anticipation; it fills the
mind with tenderness and love,
until all enmity, malice, hatred,
past difference, misunderstand-
ings, and mismanagements, are
entirely forgotten, or are slain
victims at the feet of love.—
When the heart is sufficiently
contrite, then the voice of in-
spiration steals along and whis-
pers, My son, peace be unto thy
soul;—thine adversity and thy
afflictions shall be but for a mo-
ment; and then, if thou art faith-
ful and endure, God shall exalt
thee on high, thou shalt triumph
over all thy foes, thy friends shall
stand by thee, and shall hail thee
again with warm hearts: thou
art not yet as Job, thy friends
do not contend against thee,
neither do they charge thee with
transgression; and those who do
charge thee with transgression,
their hope shall be blasted, and
their prospects melt away, as the
hoar frost melteth before the rays
of the rising sun. It likewise in-
forms us that God has set his
hand to change the times and
the seasons, and to blind the
minds of the wicked, that they
may not understand his marvel-
lous workings, that he may take
them in their own craftiness, be-
cause their hearts are corrupt,
and the distress and sorrow
which they seek to bring upon
the saints, shall return upon them
double; and, not many years
hence, they and their posterity
shall be destroyed from under
heaven. Cursed are all those
that shall lift up the heel against
mine anointed; saith the Lord,
for they have not sinned before
me, saith the Lord, but have
done that which was meet in
mine eyes, and which I command-
ed them, saith the Lord. Those
who cry transgression do it be-
cause they are the servants of sin,
and are the children of disobe-
dience themselves, and swear
falsely against thy servants, that
they may bring them into bon-
dage and death.

"Woe unto them, because
they have offended my little ones;
they shall be severed from the
ordinances of mine house, their
basket shall not be full, their
houses and their lands shall be
empty, and they themselves shall
be despised by those who have
flattered them. They shall not

have right to the priesthood, nor
their posterity after them, from
generation to generation; and
it would have been better for
them that a mill-stone had been
hung about their necks, and they
drowned in the depths of the
sea.

"Woe unto all those who drive,
and murder, and testify against
my people, saith the Lord of hosts,
for they shall not escape the
damnation of hell: behold mine
eye seeth, and I know all their
works, and I have in reserve a
swift judgment in the season
thereof, and they shall be reward-
ed according to their works.

"God has said he would have
a tried people, and that he would
purify them as gold is purified;
now, we think he has chosen his
own crucible to try us, and if we
should be so happy as to endure
and keep the faith, it will be a
sign to this generation, sufficient
to leave them without excuse;
and that it will be a trial of our
faith equal to that of Abraham or
any of the ancients, and that they
will not have such cause to boast
over us, in the persecutions and
trials they endured.

"After passing through so
much suffering and sorrow, we
trust that before long a ram may
be caught in the thicket, so that
the sons and daughters of Abra-
ham may be relieved from their
fears and anxiety, and that their
faces may once more be lighted
up with joy and salvation, and be
enabled to hold out unto ever-
lasting life.

"If anything should have been
suggested by us, or any name
mentioned except by command-
ment, or 'thus saith the Lord,'
we do not consider it binding;
therefore we shall not feel grieved
if you should deem it wisdom
to make different arrangements.
We would respectfully advise
the brethren to be aware of an
aspiring spirit, which has fre-
quently urged men forward to
make foul speeches, and beget
an undue influence in the minds
of the Saints, and bring much
sorrow and distress in the church.
We would likewise say, be aware
of pride: for truly hath the wise
man said, 'Pride goeth before de-
struction, and an haughty spirit
before a fall.'

(To be continued.)

MOTHER.

How sweet the recollection in
after years of a mother's tender
training. It were well that to
a mother this duty should be
confided, if it only were for the
delicious pleasure of musing on
it after many long years of strug-
gle with the cold realities of life.
Who is there that finds no relief
in recurring to the scenes of his
infancy and youth, gilded with
recollection of a mother's tender-
ness? And how many have nobly
owned that to the salutary
influence then exerted they must
ascribe their future success, their
avoidance of evil when no eye
was upon them, but when rested
on the heart the warnings, the
prayers and tears of a mother.

EDUCATION.

Accustom a child as soon as it
can speak, to narrate his little ex-
periences, his chapters of acci-
dents, his fears, his hopes; to
communicate what he has noticed
in the world without, and what

he feels struggling in the world
within. Anxious to have some-
thing to narrate, he will be in-
duced to give attention to objects
around him, and what is passing
in the sphere of his instruction,
and to observe and note events
will become one of his first pleas-
ures, and this is the ground of a
thoughtful character.

STRANGE!—As long as a man
can get six dollars a week he can
live, and get along rather quiet-
ly and contented; but as his wa-
ges reach twelve a week he needs
twenty-four—gets in debt and
breaks up, at that. Man is a
high-pressure engine, vanity is
the steam, money the fuel—apply
the principle, and you have the
facts. Make a note of it.

PATENT LOVE LETTER.

My Deare Friend—While wandering round
from place to place, I sit down to write you a
few lines to let you know that I am somewhat
out of health, and I hope these few lines will
find you the same. My deare to tell you the
truth, this world seems to me like a wilder-
ness of woe to me since you have treated me as
you have; I think of you where ever I go, and
O if I could recall the past, quick would I
give this world—if I had it to give—but it is
gone, and I can't recall it, so adieu my dearest
of all dears, and the sweetest of all sweats;
but O I must go down to the grave in sorrow
and regret; but O if I could see your lovely
face once more and thy pretty form, and have
one sweet kiss of thy sweet lips, it would cure
me of sorrow and care; but O I am afraid it
never can be; but my love and my deare (O
Jerusalem!) and the only one on earth that I
ever did place my affections on, it seems hard
to be without thee, and if you have any com-
passions on such a fellow-sinner as I am do for-
give the past, for my heart lies heavier than the
sun on the sea! and if you can't forgive the
past, hear is the last adieu. M. O.

True Courage.—An officer of distinction and
tried valor refused to accept a challenge sent by
a young officer, but returned the following
characteristic answer:—"I fear not your
sword, but the sword of my God's anger. I
dare venture my life in a good cause, but can-
not incur my soul in a bad one. I will
charge up to the cannon's mouth for my coun-
try, but I want courage to storm hell."

"MEZZER'S DARLIN' BOY."—The Editor of the
Blue Hen's Chickens thus barbarously dis-
coursed about babies:—
It strikes us that more fine are told about ba-
bies, than anything else in the world. We
all say they are sweet, yet everybody who can
smell knows they are sour; we all say that
they are lovely, yet nine babies in ten, have
no more pretensions to beauty than a pug dog;
we praise their expressive eyes, yet all babies
squint; we call them doves, though one of
them makes more noise than a colony of
screech owls.

"Ma," said a little girl to her mother, "do
the men want to get married as much as the
women?"

"Pshaw! what are you talking?"

"Why, no, the women who come here are
always talking about getting married, the men
don't do so."

Mr. Wood writes:—Louis Napo-
leon is a man of most decided ability. He has
not, as may be supposed lived a life of indol-
gence. He has a well disciplined mind, and
is well read in the principles of government.
He works hard and keeps those about him at
work.

Miss Nancy says, that white folks
are inventing this and inventing that, she
wishes to gracious! somebody would invent
something for bringing up children, and then
she would get married right off.

A lawyer, after a little reflection, remarked
that he had said he believed the Court could
be bought with a peck of beans; that he had
said it without reflecting, and wished to take
it back, adding: "if I had put it at half a bush-
el, I never would have taken it back in the
world!"

"There's our Gettosh," said Mr.
Sheldon, "he must go off to the city to make a
living by his wits." "Well how did he make
out?" asked a friend. "Ah!" said the old
man with a sigh, tapping his forehead signifi-
cantly, "he failed for want of stock."

A THRIVING TRADE.—The following reply
is said to have been given by a little boy in
London, to the question asked him by a gen-
tleman:—"What occupation does your father
pursue for a living?" He answered, "he is
a dreadful accident maker, sir, for newspapers."

Abundance is a trouble, want a mi-
sery, honor a burden, and advancement danger-
ous, but competency is happiness.

It is an extraordinary fact that those
who get to high words generally use low lan-
guage.

NORTHERN ISLANDER.

VOL. II.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, OCT. 14, 1852.

NO. 26.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,

at St. James, Beaver Island,

Lake Michigan, by

COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (13 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

THE MUTE WITNESS;

OR, THE DOG AND THE ASSASSIN.

While traveling in 1787 through the beautiful city of Leipzig, I observed, about half a league from the gates of the town, a few rods from the highway, a wheel and the bones of a chained corpse exposed to the gaze of every passer.

The following is the history of that criminal, as I learned it from the lips of the judge who conducted the trial, and condemned him to be broken alive.

A German butcher being benighted in the midst of a forest, lost his way, and while endeavoring to gain the road, was attacked by three highwaymen.—He was on horseback, and accompanied by a large dog. One of the robbers seized the horse by the bridle, while the two others dragged the butcher from the saddle and felled him. The dog leaped immediately upon one of them and strangled him; but the other wounded the animal so severely that he rushed into the thicket, uttering the most fearful howls.

The butcher, who by this time had disengaged himself from the grasp of the second robber, drew his knife and killed him. But at the same moment he received a shot from the pistol of the third, who had just wounded the dog, and falling, was despatched by the thief, who found upon him a large sum in gold, a silver watch, and a few other articles of value. He plundered the corpse, leaped upon the horse and fled.

The next morning two woodcutters, happening in that path, were surprised to find three dead bodies and a large dog, who seemed to be guarding them.—They examined them and endeavored to restore life, but in vain. One of them dressed the wounds of the dog, gave him some food, and sought some water for him, while the other hastened to the nearest village to inform the magistrate of their discovery. The officer, accompanied by several attendants, was soon on the spot; a surgeon examined the wounds of the three bodies; they drew up a verbal process, and interred them.

The dog dragged himself, in the course of the night, when all was quiet, to the corpse of his master, where he was found the next morning. He allowed his new friends to dress his wounds, and as if foreseeing that he must not live that he might one day avenge the murdered, he ate

and drank, but would not leave the spot.—He looked on quietly while they dug the grave, and allowed them to bury the bodies; but as soon as the turf was placed, he stretched himself upon it, howled mournfully, and resisted all the efforts of the bystanders to induce him to move.

He snapped at all who came near him, except the woodman, who had tended him. He bore his caresses, but no sooner did the man attempt to take his paws to remove him from the grave, than he gnashed his teeth, and would have wounded him severely, if he had not quickly fled. Every one admired the fidelity of the dog, and when the woodman offered to carry him food and drink every day, that he might not perish, the magistrate proposed taking up a collection to remunerate the man, who was poor, and the father of a large family. With difficulty he was induced to accept the money, but finally he did, and from that moment burdened himself with the care of his new pensioner.

The details of this horrible event were published in the principal journals of the country. J. Meyer, a brother of the butcher, reading some time afterwards the advertisement of the magistrate, hastened instantly to his presence, saying he had fears which he believed now were only too well founded, that his brother had fallen into the hands of robbers; as he had left home with a large sum in gold, for the purchase of beeves, and had not since been heard from. His suspicions were only too sadly confirmed, when the magistrate related to him the singular conduct of a dog, which he described.—M. Meyer, accompanied by the officer and several others, repaired to the grave.

As soon as the dog perceived his master's brother, he howled, lapped his hands, and evinced numerous other demonstrations of grief and joy. By different parts of his dress, M. Meyer recognized the body of his brother, when they disinterred it. The absence of his watch, the wounds of the butcher and his dog, those of the two other bodies, together with the disappearance of the horse, convinced the magistrate and the witnesses that the deceased had not only been assailed by the two, but also by one or several others, who had fled with the horse and the plunder.

Having obtained permission, M. Meyer removed his brother's corpse to his native village and interred it in the adjoining cemetery. The faithful dog followed the body, but by degrees became attached to his new master.

Every effort was made by the most diligent search, and the offer of immense rewards, to discover the culprits. But in vain; the horrible tragedy remained an enigma.

Two years had passed away, and all hope of solving the mys-

tery vanished, when M. Meyer received a letter urging him to repair without delay to Leipzig, to close the eyes of his maternal uncle, who desired to see him before he died. He immediately hastened thither, accompanied by his brother's dog, who was his companion at all times. He arrived too late. His relative had deceased the previous evening, bequeathing him a large fortune. He found the crowd, it being the season of the great fair, held regularly once a year.

While walking one morning on the public square, attended as usual by his dog, he was astonished to behold the animal suddenly rush forward like a flash. He dashed through the crowd and leaped furiously upon an elegantly dressed young man, who was seated in the centre of the square upon an elegant platform, erected for the use of those spectators who desired more conveniently to witness the popular show.

He held him by the throat with so firm a grasp, that he would soon have strangled him, had not aid been promptly rendered. They immediately chained the dog, and thinking of course that he must be mad, strove to kill him. But M. Meyer, rushing through the crowd, arrived in time to rescue his faithful friend, calling eagerly on the meantime upon the bystanders to arrest that man, for he believed his dog had recognized in him the murderer of his brother.

Before he had time to explain himself, the young man, profiting by the tumult, escaped. For some moments they thought Meyer himself was mad, and he had great difficulty in persuading those who had bound the dog that the faithful creature was not in the least dangerous, and begged earnestly of them to release him that he might pursue the assassin. He spoke in so convincing a manner, that his hearers finally felt persuaded of the truth of his assertions, and restored the dog his freedom, who joyously bounded to his master, leaped about him a few times, and then hastened away.

He divided the crowd, and was soon upon the enemy's track.—The police, which on these occasions is very active and prompt, were immediately informed of this extraordinary event, and a number of officers were soon in pursuit. The dog became in a few moments the object of public curiosity, and every one drew back to allow him to pass. Business was suspended, and the crowd collected in groups, conversing of naught but the dog and the murder which had been committed two years before.

After a half hour's expectation, a general rush indicated that the search was over. The man had stretched himself upon the ground, under the folds of a double tent, and believed himself hidden.—But in spite of his fancied security,

the avenger had tracked him, and leaping upon him he bit him, tore his garments, and would have killed him upon the spot, had not the assistants rushed to his rescue.

He was immediately arrested, and led with M. Meyer and the dog, then carefully bound, before the judge, who hardly knew what to think of so extraordinary an affair. Meyer related all that had happened two years before, and insisted upon the imprisonment of the man, declaring that he was the murderer of his brother, for his dog could not be deceived.

During all this time, it was found almost impossible to hold the animal, who seemed determined to attack the prisoner.—Upon interrogating the latter, the judge was not satisfied with his replies, and ordered him to be searched. There was found upon him a large sum in gold, some jewels, and five watches, four of them gold and very valuable, while the fifth was an old silver one, of but little consequence.

As soon as Meyer saw the last, he declared it to be the same that his brother wore the day he left home, and the description of his watch, published months previously, corroborated his assertions. The robber had never dared expose it, for fear that it would lead to his detection, as he was well aware it had been described very minutely in all the principal journals of Germany.

In short, after most minute and convoluted legal proceedings of eight months, the murderer was condemned to be broken alive, and his corpse to remain chained upon the wheel as an example to others.

On the night preceding his execution, he confessed, among other crimes, what till then he always denied, that he was the murderer of Meyer's brother.—He gave them all the details above related, and declared that he always believed the accursed dog died of his wounds.

"Had it not been for him," repeated he, several times, "I should never have been here.—Nothing else could have discovered me, for I had killed the horse and buried him with all that he wore."

He expired upon the wheel, and this was the corpse which I beheld before entering the city of Leipzig.

REFORM SHOULD BEGIN AT HOME.

A DOMESTIC CHAT.

"This is pleasant!" exclaimed the young husband, taking his seat easily in the rocking chair, as the things were removed.—The fire glowed in the grate, revealing a pretty and neatly furnished sitting-room, with all the appliances of comfort. The fatiguing business of the day was over, and he sat enjoying what he had all day been anticipating, the delights of his own fireside.

His pretty wife, Esther, took her work and sat down by the table.

"It is pleasant to have a house of one's own," he said again, taking a satisfactory survey of his little quarters. The cold rain beat against the windows, and he thought he felt really grateful for all his present comforts.

"Now if we only had a piano," exclaimed the wife.

"Give me the music of your sweet voice before all the pianos in creation," he declared complacently, besides a certain secret disappointment, that his wife's thankfulness did not happily chime with his own.

"Well, but we want one for our friends," said Esther.

"Let our friends come and see us, and not to hear a piano," persisted the husband.

"But, George, every body has a piano, now-a-days—we don't go any where without seeing a piano," persisted the wife.

"And yet I don't know what we want one for—you will have no time to play one, and I don't want to hear it."

"Why, they are so fashionable—I think our room looks nearly naked without one."

"I think it looks just right."

"I think it looks very naked—we want a piano shockingly," protested Esther, emphatically.

The husband rocked violently.

"Your lamp smokes, my dear," he said, after a long pause.

"When are you going to get an astral lamp? I have told you a dozen times how much we needed one," said Esther, pettishly.

"Those are very pretty lamps—I never can see by an astral lamp," said the husband. "Those lamps are the prettiest of the kind I ever saw—they were bought in Boston."

"But, George, I do not think our room is complete without an astral lamp," said Esther, sharply. "They are so fashionable! Why, the Morgans and Millers and Thornes all have them, I am sure we might too."

"We ought to, if we take pattern by other people's expenses, and I don't see any reason for that."

The husband moved uneasily in his chair.

"We want to live as well as others live," said Esther.

"We want to live within our means, Esther," exclaimed George.

"I am sure we can afford it as well as the Morgans and Millers, and many others I might mention—we do not wish to appear mean."

George's cheek crimsoned.

"Mean! I am not mean!" he exclaimed angrily.

"Then we do not wish to appear so," said the wife. "To complete this room, and make it look like other people's, we want a piano and an astral lamp."

"We want—we want!" muttered the husband. "there is no satisfying a woman's wants, do what you may;" and he abruptly left the room.

"How many husbands are in a similar dilemma! How many houses and husbands are rendered uncomfortable by the constant dissatisfaction of a wife with present comforts and present provisions! How many bright prospects for business have ended in bankruptcy and ruin, in order to satisfy this secret hankering after fashionable necessities! Could the real cause of many a failure be made known, it would be found to result from useless expenditures at home—expenses to answer the demands of fashion, and "what will people think."

"My wife has made my fortune," said a gentleman of great possessions, "by her thrift, prudence and cheerfulness, when I was just beginning."

"And mine has lost my fortune" answered his companion, "by useless extravagance, and repining when I was doing well."

What a world does this open to the influence which a wife possesses over the future prosperity of her family! Let the wife know her influence, and try to use it wisely and well.

Be satisfied to commence on a small scale. It is too common for young housekeepers to begin where their mothers ended.—Buy all that is necessary to work skilfully with; adorn your house with all that will render it comfortable. Do not look at richer homes, and covet their costly furniture.

If secret dissatisfaction is ready to spring up, to go a step further and visit the homes of the poor and suffering; behold dark, cheerless apartments, insufficient clothing, an absence of all the comforts and refinements of social life then return to your own with a joyful spirit.

You will then be prepared to meet your husband with a grateful heart, and ready to appreciate the toil and self-denial which he has endured in his business-world to surround you with the lights of home; then you will be ready to co-operate cheerfully with him in so arranging your expenses, that his mind will not be constantly harrassed with fears lest family expenditures may encroach upon public payments.

Be independent; a young housekeeper never needed greater moral courage than she now does to resist the arrogance of fashion. Do not let the A's and B's decide what you must have, neither let them hold the strings of your purse. You know best what you can and ought to afford; then decide, with a strict integrity, according to your means.—Let not the censure or the approval of the world ever tempt you to buy what you hardly think you can afford. It matters little what people think, provided you are true to yourselves and family.

VEGETABLE SERPENT.

According to some Italian journals, a new organized being has been discovered in the interior of Africa, which seems to form an immediate link between vegetable and animal life. This singular production of nature has the shape of a spotted serpent.—It drags itself along the ground. Instead of a head it has a flower shaped like a bell, which contains a viscous liquid. Flies and

other insects, attracted by the smell of the juice, enter into the flower, where they are caught by the adhesive matter. The flower then closes, and remains shut until the prisoners are bruised and transformed into a chyle. The indigestible portions, such as the head and wings, are thrown out by two aspired openings.—The vegetable serpent has a skin resembling leaves, a white and soft flesh, and instead of a bony skeleton a cartilaginous frame filled with yellow matter. The natives consider it delicious food.

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,

THURSDAY, OCT. 14, 1852.

ELECTIONS.

The first general election under the New Constitution was held on the 28th ult., and the county canvass the Tuesday following. Mackinac county has one Representative in the State Legislature. Mr. Alexander Toll, of Mackinac, fills the seat.

The county officers elect are as follows: J. P. King, Esq., Judge of Probate; Wm. M. Johnston, Clerk; Charles Grove, Treasurer; Wm. Norman McLeod, Circuit Court Commissioner; G. T. Wendell, Register of Deeds; George Miller, Sheriff; R. F. Mills, Inspector of Fish.

The vote was light, owing to the confused state of the election district law, conflicting with the 19th article of the New Constitution. The matter can only be understood by those who are acquainted with the geography of the country, and know the almost utter impossibility of making due returns.

One county of the Upper Peninsula (Emmett) has to make returns to two different counties in the Lower Peninsula, and those two counties situated far from here, one in the eastern part of the State, and the other in the South-western, viz., Lapeer and Newago.

Emmett is an unorganized county, lying a small portion on the south shore of the straits of Mackinac, and including all the Islands in Lake Michigan lying west of the Waugoshance light, and extending south to include all the Islands except the Manitous. There is in the county one organized township, which, for judicial purposes, is attached to Mackinac county.

The Propeller Ohio stops regularly at this place on her trips from Buffalo and Chicago. She is manned by a civil and gentlemanly crew. Capt. Steele, his Clerk, Mates and Steward are always ready to do a favor for those who want, as well as kind and attentive to their passengers. We say the men who want to travel in good company, and be well used, cannot do better than go on the Ohio. She will be here on her way up next Sunday or Monday.

We learn from Mr. Egerton, the Clerk of the steamer Michigan, that on the last trip down of the Sultana a fire was discovered in her hold, which came near proving fatal to the boat and all on board.

The particulars, as given to

us, are, that on board had gone into the hold to broach a barrel of spirits and filled a coffee pot. On the discovery that the liquor was high wines, or by some mishap spilled some, and by some means it caught fire from the lamp and produced the alarm. A hatch was found in the hold, but no one on board.—So says our informant.

Considerable anxiety is manifested by gentlemen passing here to know how the Mormons are going to vote this fall. We have been told to say that the votes of the Mormons, when cast and counted, will tell for whom they vote. They are at ninety-nine per cent discount, and slow at that. The people here are of one mind, and their whole ambition is in the commandments of their heavenly Father, knowing that he is doing alone they have left his mercy and protection.

We understand that a fire has consumed a portion of the State Penitentiary at Jackson, including the carpenter and paint shops. The extent of the loss we have not learned.

The "Dollar Weekly Times," published at Cincinnati, Ohio, "independent in all things, and neutral in nothing," is decidedly the best, cheapest and most instructive paper in the West. It contains articles on all subjects, and is truly a paper for the "million." Terms, one dollar per year.

The weather for a few days past has been gloomy, and strongly reminds us of the near approach of winter. On Tuesday there was the first appearance of snow. Some light squalls passed over the lake, but none fell to lay on the ground. The thermometer at 38 deg.

The following just comment on the course and character of the United States government is from the London Times of September 6th:—

It has ever been the delight of historians and philosophers to trace and work out an analogy between the peculiarities of climate and scenery, and the character and dispositions of nations. There is something singularly wild and extreme in the physical phenomena of the American continent.

The mountains literally pierce the clouds, and pour down from their snow-capped summits rivers that sweep their uncontrollable course for thousands of miles, and bear with them, as trophies of their might, trees of a girth and growth unknown to the European observer. The seasons are as strongly marked.

A summer of raging and almost intolerable heat is succeeded by a winter of little less than Arctic severity. All things there tend to represent the course of nature as the result of a series of violent and uncontrollable impulses, and to conceal those silent and unvarying laws which regulate alike the fall of a drop of rain and the course of the mighty Father of Waters.

There never probably was, since the beginning of the world, an instance of such solid, sudden,

and dazzling prosperity as has been achieved within the last fifty years by the United States of America. By peaceful industry and bold and well weighed enterprise, they advanced to a degree of material well being which, to those who only know the world from books, must appear almost incredible. They have but to persevere in the same course, and there is no limits to the triumphs that lie before them.

They have still a boundless territory to occupy and improve, in the possession of which they are without a neighbor, and a mission of civilization and consolidation to execute as noble a never devolved upon the sons of men. But the previous triumphs of their industry and their enterprise have been so rapid and portentous that they would seem to have a tendency to turn aside the nation from its steady onward course, and to enlist it in more brilliant but far less certain schemes of aggrandizement.

A nation of hard headed traders and speculators, struggling day by day with praiseworthy perseverance and intensity for the possession of the "almighty dollar," this people so shrewd and calculating in its private transactions, becomes, when it touches on public affairs, wild and extravagant, boundless in its aspirations, and insatiable in its cupidity. It possesses a will as uncontrollable as the powers of nature which surround it, and spurns the control of law to which these mighty agencies so humbly submit themselves.

There are at present two courses of policy open to the United States—the policy of commerce and the policy of conquest. It is open to them to throw down commercial restrictions, to stimulate the spirit of traffic, to give up aspirations of military glory, and found a power like that of their mother country, relying rather on arts than arms; or they may substitute the military for the commercial spirit, seek to establish within themselves a world of their own, and to enlarge a territory already too vast for unity by the forcible annexation of lands too weak to resist the onset of the mighty confederation. Never had a people good or evil set so fairly before them, and never was the choice more doubtful and momentous.

It is now just a year since the piratical expedition to Cuba, resulting in the sanguinary execution of fifty American citizens and ignominious death of the "unprincipled adventurer" by whom the descent was planned. We had hoped that this severe lesson—a single reverse amid so much prosperity and progress—would have taught the United States the folly and wickedness of such unwarrantable enterprises, and finally decided the balance in favor of the policy of justice and moderation. There is much reason to fear we are mistaken.

A sort of "guild" or "order" has been formed at the south, consisting, we suppose we must say, not of unprincipled adventurers, but of many of the most "worthy and influential merchants, lawyers and politicians of the coun-

try." The object is the extension of American influence over the western hemisphere and the islands of the Atlantic and Pacific. The first booty on which they have cast their eyes is Cuba, and from that island they propose to sweep away every vestige of Spanish authority before two suns have risen and set on the invaders. "Enlightened public opinion in the United States," it is said, will sanction this measure, seeing that there are many reasons why Americans require possession of the island.

In the first place, they wish to substitute for the iron rule of Spain, the republican system of government; next, they anticipate assistance from the discontented Creoles—a fallacious hope, if we may judge of the experience of Lopez. They see in the acquisition of this island, a guarantee for the permanency of the institution of slavery. Fourthly, such a conquest would extend their commerce. Fifthly, the rich and luxurious covet this gem of the Antilles, as an agreeable and accessible retreat from the severities of a New York winter, and long to exchange the frozen breezes of the North for enchanting visions of orange trees and sherry cobbiers.

The sum and substance of all these reasons is, that without pretending a shadow of right to this possession of the crown of Spain, the Americans desire it, and therefore will have it. Whatever the Americans can take, belongs to them according to this new school of ethics; and come peace or come war, they will not permit the intervention of any European power between them and any friendly ally whom they are determined to plunder.

It is no little question that is raised by these avowed intentions—nothing less than whether one of the first rate powers of the world shall declare itself exempt from the provisions of the law of nations—shall deny the existence of any right except that of the stronger, and claim to set no bounds to its aggressions except the limits assigned by its boundless cupidity and lust of dominion. Shall there arise in the middle of the nineteenth century, a piratical state, bound by no laws, recognizing no rights, and avowedly basing its policy on principles which in the case of individuals this very same society would visit with the penitentiary or the gibbet?

There was a time when, intoxicated like the United States with its enormous prosperity, ancient Athens laid down for itself the same rule of conduct, and boldly professed that while justice might regulate claims between equals, the stronger had a right to impose everything to which the weaker might be compelled to submit.

After a few years the vicissitudes of events placed this arrogant State in the very position it had described, and rendered it dependent on the contemptuous clemency of a conqueror for that very existence to which, upon its own principles, it had lost all right when it became unable to defend it. Suppose we were to apply a similar reason to the

the extension over the land and the Pacific, which is Cu- they pro- very ves- ty before d set on ned pub- States," this mes- are many s require y wish to rule of y anti- discon- hope, expe- in the a guar- y of the Fourthly, lly, the over this an agree at from w York change the North for ange trees e of all without right to crown of desire it, t. What- take, be- to this d come y will not of any en them hom they er. that is d inten- whether powers of tself ex- s of the deny the cept that m to set sions ex- by its ust of de- se in the century. l by no ghts, and policy on case of an socie- peniten- en, intox- states with y, ancient itself the and boldly ice might n equals, t to im- which the belled to e viciss- his arro- position it dered it emptuous r for that upon is lost all nable to were to the is-

land of Laderia. Nothing would be easier than to take it from the feeble power to whom it belongs. It is not too well governed by the Portuguese, it is a commanding commercial position, and its climate is regarded as a specific for the national disease of consumption. We have, therefore, many reasons to desire it. Why, then, do we not make it our own? For two reasons, which our American friends will do well to consider. We will not violate the principles of eternal justice, to tarnish the lustre of our arms, and disgrace our character for fairness and moderation, by wresting his property from our ally, because he is unable to keep it. And if we wish to do this we dare not. We dread the retribution which follows on such acts, and have learnt that, sooner or later, the force of public opinion will put down any power which claims to emancipate itself from the control of conscience and the practice of justice. We commend these considerations in no unfriendly spirit to our friends across the Atlantic, and trust that they will see, on calmer reflection, that in this case, as in all others, their duty is identical with their interest, and that enlightened public opinion in the States, instead of supporting "worthy and influential" men, who form themselves into secret societies for the purpose of piracy and buccaneering, will declare that such objects are unworthy, and that their promoters ought not to be influential. **TELEGRAPHS IN THE UNITED STATES.** There are now in operation in this country about 12,000 miles of telegraph line, most of them having two, and many three or even four wires. The instruments used in registering the messages on the various lines are Morse's, House's and Bain's. Morse's instrument records by means of dots and marks pressed upon a ribbon of paper, by means of a point. Bain's instrument records also by dots and marks on a circular piece of paper, but they are colored chemical, instead of mechanical emblems, like those of Morse. House's instrument, on the other hand, prints the message in Roman characters upon the paper ribbon. Each system has its advantages and disadvantages, its advocates and opposers, and all obtain a portion of the public patronage. Those lines will be most successful which transmit the messages most faithfully and promptly, preserve their integrity in regard to confidential communications, and afford the greatest facilities to the public. Electric telegraphing, young as it is in years, is fast becoming an enormous business, involving the expenditure of large sums, and is assuming the position of an absolute necessity to the news and commercial world. Giant as it is in infancy, what may we expect of it in riper years? We have no doubt that developments will yet be made in regard to the subtle fluid, which will surpass the wildest dreamer on the subject in our time. The fact that a physical agent, sent a thousand miles over an isolated wire, con-

nected at the further extremity with the earth, will perform its circuit, or in other words, will pass the length of the wire, and find its way back over mountain and through forest, lake and river, instantaneously, would be beyond the credibility of man, did we not see it verified day by day. A locomotive thundering over the plain, with its long train of cars, impress its might and velocity upon the senses. The huge steamship plunging her way down the harbor, conveys to the looker-on a true idea of majesty and power, but the subtle fluid does its wonderful work as silently and far less conspicuously than the snow flake of heaven falls upon the soil. **THE TORNADO IN MAINE.** A correspondent of the Congregationalist, writing from Brooks, Me., furnishes the following account of the severe tornado which occurred in that region on the 18th ult:—"The northern part of this (Waldo) county was visited by a tornado on Thursday last. Its general course was to the south-east. Its width seemed to have been from three to five miles, though as a shower of rain it was much more than this. It was the most terrific storm ever witnessed here. It was dark, almost as night, with vivid lightning, and heavy thunder, rain and hail, which has wrought fearful destruction to the crops and windows. In a ride of some six miles I passed in sight of six barns blown down, several others unroofed, and two dwelling houses nearly destroyed. On many farms the fences were nearly all laid prostrate, and fruit trees, and large trees of the forest, are uprooted. One man estimates the damage to his orchard and pine timber lot at \$2,000. The towns, so far as I know, which have suffered most, are Troy, Thorndike, Jackson, North Castle, and Brooks."

A FAIR OFFER. Make a full estimate of all you owe, and all that is owing to you. Reduce the sum to note. As fast as you collect, pay over to those you owe; if you can't collect renew your note every year and get the best security you can. Go to business diligently, and be industrious—lose no time; waste no idle moments—he very prudent and economical in all things—disregard all pride but the pride of doing justly and well—be faithful in your duty to God, by regular and hearty prayer, morning and night—attend church and meeting regularly every Sabbath, and "do unto all men as you would they should do unto you."

If you are too needy in your own circumstances, to give the poor, do whatever else you have in your power, to do for them cheerfully—but if you can, always help the worthy poor and unfortunate. Pursue this course diligently and sincerely for seven years, and, if you are not happy, comfortable, and independent in your circumstances, come to me and I will pay all your debts.—*Dr. Franklin.*

ANCIENT ROMAN INN. In one of the streets of Pompeii, a house was excavated, and now

remains, (though the town was covered by an eruption of Mt. Vesuvius, nearly 2000 years ago, and was not brought to light again for about 1800 years!) that is thought to have been an inn. Chequers are exhibited on the sides of the doorway, of a large size, and rings for tying horses are excavated. The bones of horses were also found in the stables, and in the cellars were discovered large earthen vessels for holding wine. Three cars were also found, the wheels of which were light and dished, with ten spokes; and the bodies of the cars were similar to the carriages or chaises used in Naples. The yard of this curious house of antiquity were two fountains. Such accounts of an ancient town must be highly interesting to the antiquary.

STEAMERS WITH T CHIMNEYS. They are now beginning to make steamboats coal-without chimneys. This, it is said, can be done in all boats using hard coal under the funnels. The chimneys now generally employed in steamboats are not only unsightly, but present an obstacle to a head wind, occupy considerable space upon deck.

A steamer without chimneys, having instead of them, flues opening into the wheel-houses will not only be free from the objections referred to, but possess the very great advantage of being made capable of navigating streams and rivers, which are crossed by bridges, and railroad tracks; and from which streams and rivers they have heretofore been almost entirely excluded.

We are not aware that any such steamer has been built in this country, but we would hazard the assertion, that there are shipbuilders and machinists in this vicinity, who can construct steamboats, not only without upright chimneys, but with all the machinery below deck; so that the upper deck shall be entirely free from obstructions so invariably presented by the marine engines of the ferry and other steamers now in use.—*Ed.*

MECHANISM OF THE HUMAN FOOT. There is nothing more beautiful than the structure of the human foot, and perhaps any demonstration which would lay a well educated person to desire more of anatomy than that of the foot. The foot has the structure, all the fine appliances that you see in a building. In the first place, there is an arch in whatever way you regard the foot; looking down upon it, we perceive seven bones coming round from the astragalus, forming an entire circle of surfaces in the foot. If we look at the profile of the foot, we find it is still manifest, of which the posterior is formed by the heel, and the anterior by the ball of the great toe; and in front we find the arch, in a traverse arch; so that instead of standing, as might be imagined, upon a flat base, we stand upon an arch, composed of a series of bones, which are united by the most curious provisions for the elasticity of the foot; hence, when we jump from a height directly upon the heel, a severe shock is felt, and so if we alight on the ball of the foot, where an elasticity is found in the whole foot, and the weight of the body is thrown upon an arch, and the shock avoided.

THE HUMAN STATURE. The idea that the original progenitor of the human race were exceedingly large and tall in stature, is still held by some European writers. Not many years since, a French author published a work in which he endeavored to prove that there has been a gradual precession in the size of man, from the commencement of the world, downwards, and that the same lessening control will continue to exert its influence until the end of time. A corresponding decrease in the age of mankind may be observed, it is alleged by enquiry into the longevity of the human race, in the several centuries of the world. Some contend, also, that the deficiency in the number of years between various personages noticed in the ancient sacred writings and those of our day, more

than counter balanced by the great increase of our species throughout the world, and that in the place of accumulated years, we have accumulated numbers, whose existence is brief, that the earth may not be filled to overflowing. All these are curious speculations, not without interest to the opening mind.

A French author, an academicien of some note, calculated that Adam was 123 feet 6 inches in height, Noah a little more than 100 feet, Abraham 80, Moses 30, Hercules 10, Alexander 6, Caesar less than 5. Progressing in this ratio, in a few years hence the world would be filled with a race of Lilliputians.

ETYMOLOGY OF THE NAMES OF COUNTRIES. The following countries were named by the Phoenicians, the greatest commercial people in the ancient world. These names, in the Phoenician language, signify something characteristic of the places which they designate: Europe signifies a country of white complexion, so named because the inhabitants there were of a lighter complexion than those of either Asia or Africa. Africa signifies the land of corn ears. It was celebrated for its abundance of corn, and all sorts of grain. Siberia signifies thirsty or dry; very characteristic of the country. Spain, a country of rabbits and conies. This country was once so infested with those animals that they snail Augustus for an army to destroy them. Italy, a country of pines, from its yielding great quantities of black pine. Calabria, also for the same reason. Gaul, modern France, signifies yellow haired, as yellow hair characterized its first inhabitants. The English of Caledonia, is a high hill. This was a rugged mountain province in Scotland. Hib-ria is almost, or last habitation; for, beyond this, westward, the Phoenicians never extended their voyages. Britain, the country of tin; as there was great quantities of lead and tin found on the adjacent islands. The Greeks called it Albion, which signifies in the Phoenician tongue, either white or high mountains, from the whiteness of its shores, or the high rocks on the western coast. Sardinia signifies the footsteps of man, which it resembles. Rhodes, serpents or dragons, which it produces in abundance. Sicily, the country of grapes. Scylla, the whirlpool of destruction. Charybdis, the hole of destruction. Etna signifies furnace, or dark, or smoky. Syracuse signifies bad savor, called so from the unwholesome marsh upon which it stood. The above are gathered from a very ancient history of Britain.

Going to dinner the other day, we saw a little codger about two years old, sitting on a wheelbarrow and trying to wheel himself. It struck us that many people in this world are caught in the same act, and we shall always think hereafter.

When we see a business man trusting everything to his clerks, and continually seeking his own amusement; always absent from his counting house, and expecting to get along—he's sitting on a wheelbarrow and trying to wheel himself.

When we see a professional man better acquainted with every thing else than his profession, always starting some new scheme and never attending to his calling, his wardrobe and credit will soon designate him as sitting on a wheelbarrow and trying to wheel himself.

When we see a farmer with an over-abundance of hired help, trusting everything to their management, his fences down, implements out of repair, and land suffering for want of proper tillage; too proud or too lazy to work himself, he's sitting on a wheelbarrow and trying to wheel himself.

When we see a mechanic run half a square every day to borrow a newspaper, and may be have to wait ten or fifteen minutes before he can get it, we shall suspect that the time he loses would soon pay the subscription, and consider him sitting on a wheelbarrow and trying to wheel himself.

When we see a man busily engaged in circulating scandal concerning his neighbor, and infer that he is pretty deep in the mud himself, and is sitting on a wheelbarrow and trying to wheel himself.

MARINE LIST.

ARRIVALS.

Oct. 7 Prop. Ohio, from Chicago.
" 7 Prop. Ogdensburg, Chicago.
" 8 Prop. Saginaw, Chicago.
" 8 Prop. Michigan, Ogdensburg.
" 8 Prop. Troy, Chicago.
" 10 Prop. Niagara, Buffalo.
" 10 Sea. Michigan, Milwaukee.
" 11 Prop. Henry A. Kent, Buffalo.
" 13 Prop. Gen Taylor, Buffalo.
" 13 Prop. Pocahontas, Buffalo.

DEPARTURES.

Oct. 7 Prop. Ohio, for Buffalo.
" 8 Prop. Ogdensburg, Ogdensburg.
" 8 Prop. Saginaw, Buffalo.
" 8 Prop. Michigan, Chicago.
" 9 Prop. Troy, Buffalo.
" 10 Prop. Niagara, Chicago.
" 10 Sea. Michigan, Buffalo.
" 11 Prop. Henry A. Kent, Chicago.
" 13 Prop. Gen. Taylor, Chicago.
" 14 Prop. Pocahontas, Chicago.

ATTACHMENT.
STATE OF MICHIGAN,
County of Michilimackinac,
IN Attachment before Bela Chapman, Circuit Court Commissioner in and for said County. Notice is hereby given that, on the nineteenth day of July, A. D. 1852, a writ of attachment was issued by me, the undersigned, against the Sloop Mary, of Cheboygan, George Kitchen commander, her tackle, apparel and furniture, on the application of William M. Belote, of Inverness, in said County. All persons claiming any demands against said Sloop, her tackle, apparel or furniture, under the provisions of chap. 122, title 24, of the Revised Statutes of 1846 are required to deliver an account of their respective claims or demands to me within three months from the first publication of this notice, or their remedy against said Sloop will be forfeited. Said Sloop, her tackle, apparel and furniture will be sold for the payments of the claims against her, unless the owner, consignee or commander thereof or some other person interested therein appear and discharge said warrant, according to law, within three months from the first publication of said notice.

BELA CHAPMAN,
Circuit Court Commissioner.
Inverness, July 28th, 1852. 17—12w.

MOSES CHASE,
MANUFACTURER OF COMMON AND IMPROVED SINGLE, DOUBLE AND TRIPLE COMPLEX, RE-ACTING, GALVANO, ELECTRO, MAGNETIC TORPEDO MACHINES, For the Medical Faculty and the Scientific Saint James, Beaver Island, Lake Mich. March 6th, 1851. 4tf.

BOARDING HOUSE
BY
L. F. WAIT,
(Near the Steamboat Landing.)
MACKINAC,
MICHIGAN.
BOARD, \$0.75 per day. 14tf.

1852. **FURST HOUSE,** 1852.
BY
F. HOYT,
Mackinac, Michigan, at the right of the Docks, on Water Street.
Board, five shillings per day.
Mackinac, Mich., Oct. 13, 1852. 26tf.

NEW STORE.
ROSSELL PACKARD has just opened a general assortment of Dry Goods, Hardware, Groceries, &c., one door south of the Printing Office, and will sell goods as reasonable as they can be afforded here, for ready pay only; but will receive in exchange wood, fish, grain, and almost all kinds of produce raised on the Island, and cash not refused.
St. James, Sept. 8, 1852. 21—4w.

TAILORING.
GENTLEMEN'S Garments of all descriptions made to order expressly, and warranted to fit. Cutting done on the shortest notice, and warranted to fit, if properly made up.
E. H. DERBY.
Saint James, Sept. 8, 1852. 21tf.

F. JOHNSON & Co.,
At the West Pier, offer for sale an assortment of Dry Goods & Groceries, at moderate rates. Builders Materials, ass'd Nails, &c. Fishermen's stores, Salt, &c. Salt and Barrels furnished to fill. Disposed to accommodate all on best terms.
St. James, Sept. 15, 1852. 23tf.

THANKFUL to our numerous customers for their past patronage, we would respectfully say we have removed three doors north of the Printing Office, where we shall be happy to accommodate you all, and endeavor to wait upon you with all the politeness we have been accustomed to.
BEAVER ISLAND, Sept. 22, 1850. MILLS & CO.

WOOL.
FOR sale a quantity of wool, of an excellent quality, for hosiery, one door south of the Tabernacle.
Beaver Island, July 28, 1852. 15tf.

NAILS.
A Supply of Nails constantly on hand and very cheap for cash, next door south of the Tabernacle.
St. James, June 23d, 1852. 10tf.

MRS. PHILMOT.
NEXT Door East of the Mission School House, will give lessons daily in the use of the PIANO and MELODEON.
She will also (if sufficient encouragement is given) take a class in the GERMAN LANGUAGE.
St. James, June 23d, 1852. 10tf.

WHOEVER has borrowed of me "Robertson's East and West Indies," will do a great kindness by returning it.
JAS. J. STRANG.
Beaver Island, July 11, 1852. 13tf.

HYMN BOOKS.
JUST Received and for sale at this Office,
St. James, Sept. 15, 1852. 29tf.

HUMBLE WORTH.

Tell me not that he's a poor man,
That his dress is coarse and bare;
Tell me not his daily pittance
Is a workman's scanty fare;
Tell me not his birth is humble,
That his parentage is low;
Is he honest in his actions?
That is all I want to know.

Is his word to be relied on?
Has his character no blame?
Then I care not if he's low born—
Then I ask not whence his name.
Would he from an unjust action
Turn away with scornful eye?
Would he, than defraud another,
Sooner on the scaffold die?

Would he spend his hard gained earnings
On a brother in distress?
Would he succor the afflicted,
And the weak one's wrongs redress?
Then he is a man deserving
Of my love and my esteem:
And I care not what his birth-place
In the eye of man may seem.

Let it be a low thatched hovel—
Let it be a clay-built cot—
Let it be a parish workhouse—
In my eye it matters not.
And if others will disown him,
As inferior to their caste,
Let them do it—I befriend him
As a brother to the last.

WHAT OUR ENEMIES SAY OF US.

FROM A NEW HISTORY OF MORMONISM, BY AN ENGLISH AUTHOR. AUBURN: DERBY AND MILLER, 1852.

(Continued.)

In the course of a few months after their expulsion from Missouri, the number of Mormons that found refuge in Illinois amounted to fifteen thousand souls, including men, women, and children. Many of these had never resided in Missouri, but flocked to the new location of the sect from all parts of the Union, and even from England, to make a last stand against oppression and to support their prophet against his enemies. The organization of the sect began to be more fully and admirably developed; and the Mormons were even at this early period of their career, a pre-eminently industrious, frugal, and pains-taking people. They felt the advantages of co-operation.

Though robbed and plundered, they did not lose their time in vain repinings, but set themselves to repair the calamities they had suffered. The needy were aided by the more affluent in the purchase of land, and in the ploughing of their farms.

The building of the temple was immediately commenced.—The site chosen was exceedingly fine, being on a hill commanding a magnificent view on every side. It was built of a polished white lime-stone, almost as hard as marble, and is described as having been 138 feet in length by 88 in breadth. It was surmounted by a pyramidal tower, ascending by steps 170 feet from the ground, and the internal decorations were very costly.

A letter signed Veritas, published in the *New York Herald*, described not only the general appearance, but gave some particulars of the physical as well as moral weight of the leading Mormons at this time:—

"It may not be uninteresting to you to have a few lines from your correspondent in Zion—the city of the Saints—the 'nucleus of a western empire.' In this communication I purpose giving you a description of the first presidency of the Mormon hierarchy, which consists of four dignitaries, to wit, a principal prophet, a patriarch, and two counsellors.

"Joseph Smith, the president of the church, prophet, seer, and revelator, is thirty-six years of age, six feet high in his pumps, weighing two hundred and twelve pounds. He is a man of the highest talent and great independence of character, firm in his integrity, and devoted to his religion; in one word he is a *perse*, as President Tyler would say; as a public speaker, he is bold, powerful, and convincing, possessing both the *suaviter in modo* and the *fortiter in re*; as a leader, wise and prudent, yet fearless; as a military commander, brave and determined; as a citizen, worthy, affable, and kind; bland in his manners, and of noble bearing. His amiable lady, too, the *Electa Cyria*, is a woman of superior intellect and exemplary piety; in every respect suited to her situation in society, as the wife of one of the most accomplished and powerful chiefs of the age.

"Hyrum Smith, the patriarch of the church and brother of Joseph, is forty-two years of age, five feet eleven and a half inches high, weighing one hundred and ninety-three pounds. He, too, is a prophet, seer, and revelator, and is one of the most pious and devout Christians in the world. He is a man of great wisdom and superior excellence, possessing great energy of character, and originality of thought.

"Sidney Rigdon, one of the counsellors, prophet, seer, and revelator, is forty-two years of age, five feet nine and a half inches high, weighing one hundred and sixty-five pounds; his former weight, until reduced by sickness produced by the Missouri persecution, was two hundred and twelve pounds. He is a mighty man in Israel, of varied learning, and extensive and laborious research. There is no divine in the West more deeply learned in biblical literature, and the history of the world, than he; an eloquent orator, chaste in his language, and conclusive in his reasoning; any city would be proud of such a man. By his proclamation, thousands on thousands have heard the glad tidings and obeyed the word of God; but he is now in the 'sear and yellow leaf,' and his silvery locks fast ripening for the grave.

"William Law, the other counsellor, is thirty-two years of age, five feet eight and a half inches high, weighing one hundred and seventy-five pounds.—He is a great logician and profound reasoner; of correct business habits, and great devotion to the service of God. No man could be better fitted to his station—wise, discreet, just, prudent—a man of great suavity of manners and amiability of character.

"All these men are Boanerges of the church, thundering in the western forests, and hurling arguments and reasons against the sectaries of the age, like the thunderbolts of Jupiter. Their wives and children present, likewise, a pleasing spectacle of intellect, goodness, hospitality, and kindness seldom witnessed."

(To be continued.)

Nobody is ever satisfied in this world. If a legacy is left a man, he regrets that it was not

larger. If he finds a sum of money, he searches for more.—If he is elected to a high office, he wishes for a better one. If he is rich and wants for nothing, he strives for more.—If he is a single man, he is looking out for a wife; if married for children.—Man is never satisfied.

CHANGE OF FORTUNE.

Some years ago a servant girl, who had robbed her mistress, a milliner in London, was transported to Sydney for a term of years. Since the discovery of the Bathurst convict, the female convict has won to her former mistress that colony was a good place; as she now kept her carriage, she was happy to return to the amount which she had stolen with interest; that she earnestly recommended her to come and set up shop; and that in the case she should be happy to reward her patronage to a lady to whom she had so great esteem.—*London Paper.*

DON'T GRUMBLE.

He is a fool that grumbles at every little mischance. Put the best foot forward, is an old and good maxim. Don't run about and tell acquaintances that you have been unfortunate. People do not like to have unfortunate people for acquaintances. Add to a vigorous determination, a cheerful spirit; if reverses come, bear them like a philosopher, and get rid of them as soon as you can. Povey is like a panther—look it bravely in the face and it will turn from you.

AN INCIDENT WITH A MORAL.

For some weeks past (says the *New York Express*) a long Indian tent has been standing on the western slope of Fox Hill, Hoboken, the inmates of which were an old Indian, his squaw, and a son. They are wanderers, we believe from some Canada tribe, and came to that neighborhood about two months ago. On Sunday last, the chief of the wigwam, who had been ailing for some time, was gathered to the land of his fathers.

A few days previously, the squaw had set out for the State of Maine to bring two children she had on the frontier, to the tent, to see the old man before the Great Spirit called him home; but her husband, alas! it turned out, was overtaken too late.—The scene at the tent, as soon as it was known the Indian was dead, was curious and affecting. The son sat mutely and moodily on the ground, with his arms folded, and his eyes sorrowfully fixed upon the corpse of his dead sire.

It seemed strange to him that they should put the body into a coffin, instead of interring it after the manner of his own people.—As soon as the body was carried away by the undertaker, the tent was helplessly rifled of most of its contents, beads, baskets, and other trinkets, the Indians had been making for a livelihood, by some pale faced vagabonds in the vicinity, spite of the remonstrances of some kind hearted women, who, with those tender and humane impulses native to the sex, had all along been at-

tentive to the wants of the dying stranger.

The tent itself was carried away even, leaving the surviving Indian to make his bed on the cold, damp earth, with only the sky above for a covering. And there he was sitting last night waiting, in silent sorrow, the return of his absent relative from her pilgrimage to the East. It was a sad suggestive incident, the death of the long Indian on the hill. His epitaph is the epitaph of a race in this region of the country, once all their own.

"Alas, for them! their day is o'er,
Their fires are out from shore to shore;
No more for them their wild deer bounds—
The plough is on their hunting grounds,
The pale man's axe rings through the woods,
The pale man's sails skim o'er their floods,
Their pleasant springs are dry;
Their children, look, by power oppressed
Beyond the mountains of the West,
Their children go to die.

CONJUGAL HARMONY.

A man in Germany advertised that he had an organ that would play any tune out of an enumerated set at the command of any one of the audience; this made a great noise at the time, and puzzled all the conjurers and philosophers of the place. The organ was placed on a table with its back against the wall, the company were invited to examine it, then ask for a tune, which was immediately played, and if any one desired it to stop, it was instantly silent.

This went on for a long time, and the ingenious inventor was making a rapid fortune, and the secret would have been buried with him, had he not behaved most inharmoniously towards his loving wife one day, just before the performance was about to commence. The room was crowded, as usual, and a tune was called for, but not a note was heard; the owner became uneasy, and said, in a soothing, coaxing tone, "do blay, my coot organs;" still not a sound was heard; he got out of patience, and threatened to smash the instrument to pieces, when a hoarse female voice was heard to growl out—"Ay, do, you tyvel, preak de organs, as you proke my head dis morning." This was too much for the choleric German; he took a chair, and gave the instrument such a whack, that it drove it through a paper partition in the wall, carrying with it another organ, which had been placed close at the back of the sham one, at which sat the obstinate grinder—his wife!

THE MISER SILENCED.

One cold winter when the ground was covered with snow, and the little birds could not get anything to eat, the little daughter of a miserly rich man gathered up all the crumbs she could find and was going to carry them out and scatter them on the snow. Her father saw her, and asked her what she was going to do? She told him; and he said, "What good will that do? The crumbs will not be enough to feed one in a hundred of the birds."

"I know it, dear father," said she, "but I shall be glad to save even one in a hundred of them, if I cannot save them all." The father thought a moment; he knew that many poor persons

were suffering in his village, and he had refused to help any, because he could not help them all. His conscience struck him, and he told his little daughter to break a loaf of bread into crumbs for the birds, while he went to scatter a purse of money amongst the poor villagers.

MAMMOTH BONES.—We yesterday saw in the possession of a man from Kentucky river, portions of the remains of a mammoth. They were taken from the bed of Little Kentucky river. One was apparently a shoulder bone. It was three feet in length, and at the socket or joint was three and a half feet in circumference. It was found imbedded among the roots of a sycamore tree. The other bone was a portion of the upper jaw of the animal, as two teeth, or grinders, on either side were still in the jaw. The two teeth occupied a space of eleven inches across the surface, and the length of the jaw was three feet. The bone was fully eighteen inches in diameter at the ends of the snout. What a mouth the creature must have had.—*Louisville Journal* 21st ult.

TIT FOR TAT.—A conceited coxcomb was introducing to a large company on a large terrace whose face was not very prepossessing. Thinking to be extremely clever, he thus addressed the company who rose at his entrance: "I have the honor to introduce to you Mr. who is not so great a fool as he looks to be." "Therein," retorted the young man introduced, "therein consists the difference between my friend and me."

A friend, in speaking of California, says if you call a physician to relieve you, he generally does it; if not of the disease, of your pocket book. For three "ahems" and a "ha," in June last, he paid, he says, twenty-seven dollars. Nice country for Rimbarr, that.

A little girl who had been visiting in the family of a neighbor, hearing them speak of her father being a widower, on her return home, addressed him thus:—"Pa, are you a widower?" "Yes my child. Don't you know your mother's dead?" "Why, yes, I knew ma was dead, but you always told me you was a New Yorker."

How NATURAL!—"What is he running for?" said a friend to us this morning, on seeing us part with a gentleman with whom we had just been shaking hands.

"For no office whatever," was replied, "why did you ask the question?" "Why, he was so dovish about it, I thought maybe, he was a candidate."

The daughter of Themistocles had two lovers, the one a coxcomb, the other an honest man. The first was rich, the second was poor. He took the honest man for a son-in-law: "for I had rather," said he, "have a man that wants wealth, than wealth that wants a man."

More and Less.—It is a very singular thing," said a tailor's apprentice to his master, as the master was pressing a hot-tail coat, "that the more of some things there is, the less there is."

"How can that be?" said the tailor. "Why, there's that hot-tail coat—the less you make the tail the more hot it is."

Maybe the goose didn't fly about that time.

Men here of Congress pass some bills with remark-able facility. Last week, for instance, they voted an appropriation of \$123,000 worth of books for their own use. It was passed without a word of debate. Is comment necessary?

Keep a stiff upper lip, and with the sun, look on the bright side of everything. If you are kicked out of your neighbor's house, console yourself with the idea, that a man cannot help what is done behind his back.

The *New York Times* says that a blind man of his acquaintance, can travel all over that city with little danger of being lost, being guided by his keen perception of the various odors emitted from the several localities.

A Chaplain at one of our State prisons, was asked by a friend how his parishioners were.

"All under conviction," was the answer.

Dobbs says, the difference between old bachelors and murderers, is more imaginary than real. In his opinion, the guilt of keeping people out of the world is just as great a crime as thrusting them out after they have got in. Sinners will please notice.

Siah says that he once saw a fellow who could lie down and jump over himself, stand up and jump under himself, turn round and jump beside himself, then turn back and jump Jim Crow! We should call that a gymnastic exercise.

The man who returned his neighbors borrowed umbrella, was seen lately walking with the young lady who passed a looking-glass without taking a peep. We believe they are engaged.

NORTHERN ISLANDER.

VOL. II.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, OCT. 21, 1852.

NO. 27.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

THE PATRIOT'S STRATAGEM;

OR, A SPIRITED SLEIGH RIDE.

BY CHARLEY CLEWLINE.

Now I do not claim that every particular incident in the story which I am about to tell you, *did* actually occur; nevertheless, they might have done so under the circumstances, and still have been less strange than a thousand other events of the period and people of which and of whom I am going to write.

The long pent up fires of Canadian discontent had finally burst forth throughout the two provinces, in a flame of revolution, which threatened, ere long, to crush the galling yoke of British rule from off the tax and tithe-bowed necks of enslaved Canadians; and had Papineau possessed the energy, McKenzie the honesty, or five out of every twenty of the patriot leaders the courage of Dr. Wolfred Nelson—than whom no braver man or truer patriot ever drew his sword in any cause—it is almost certain that before six months of the struggle, commenced in 1837, had gone by, the last red-coated minion of England would have been driven from the country, and the free flag of a new Republic would have floated from every flag-staff and fortification from Quebec to Penetengoshene, in the place of the crimson banner of St. George.

The gallant Nelson, with two hundred hastily armed *Habitans*, had met, engaged and defeated more than double that number of Britain's best and bravest veterans, at St. Dennis; and had the patriots generally throughout the Canadas followed the doctor's example and struck home for liberty, the rebellion of St. Dennis would have been the first well fought battle in a successful Canadian revolution.

But all was apathy, indecision and treacherous cowardice among those who had lighted the flame, and very soon the victor of St. Dennis found himself a hunted fugitive, followed by human blood hounds, set on by brute demagogues, clamorous for his blood.

Out lawed, driven from his home, a price set on his head, a wanderer in the very depths of an inclement Canadian winter, and hunted night and day as he was by British myrmidons, it is not in the least strange that Dr. Wolfred Nelson should have met with adventures, some of which, if well told, would amply repay

the reader for the time expended in their perusal. One of these I will tell in the briefest possible manner, merely remarking again, as a preface, that if the incidents are not *all* true, they might have been.

For ten days and nights, almost without intermission, the hue and cry had been kept up, and the hunted patriot driven hither and thither among the wild mountain passes, serried crags and dark ravines between the Ottawa and St. Lawrence, assuming various disguises, and subsisting as best he might upon the humble fare obtained at the hands of the rude, but honest *habitans*, among whom he was extensively acquainted and universally beloved; when one cold, blustering morning, as he was traversing the highway leading towards the river Maurice, he was overtaken by a young Canadian who had served under him at St. Dennis, who came dashing along the road, driving a pair of spirited ponies tandem before a "pung," loaded with two tierces, one containing brandy, and the other good old St. Croix, which he was conveying to a dealer in the article, who owned a store some fifteen leagues ahead.

"Jump on, Doctor!" shouted Antoine—"jump on quick, for twenty of the red hounds are on your track not five miles behind," and in an instant the ex-patriot chief was seated astride one of the casks as one sits on horse back, while, bestriding the other in like manner, Antoine plied his whip until he had his animals going once more at the top of their speed, when he again addressed his companion:—

"Doctor, I shall carry you safe off from your pursuers, and you must pay me well for it."

"Certainly, Antoine; any price that you may name. I have not much money about me now, but —"

"Peste, doctor! Who speaks of money? Not Antoine Lafrenier. No, doctor, you must do me a great favor."

"Most certainly I will, Antoine; but what is it you wish?"

"I'll tell you, doctor. You see, about two leagues further on is the inn of Louis Lablanc, who will marry his daughter the day after to-morrow, to the English trader at Boisblanc, whom Ceceile hates, while she loves me very much. And now, doctor, you must help me to get Ceceile from her father."

"But how am I to do that, Antoine?"

"Ah! that is what I really don't know, doctor; but get her we must, or I shall have no heart to drive my ponies farther on.—You will be taken, Ceceile will be married to a man she hates, and I shall go home and shoot myself with two razors, or cut my throat several times with some small guns—what you shall call pistols."

"I have it, Antoine!" exclaimed the doctor, as an idea flashed

suddenly upon his brain, while the young Canadian was speaking. "I have thought of a plan that will serve our purpose, to drive on to the inn as fast as you can."

Forty minutes later the equipage of Antoine Lafrenier drove into a close shed in the rear of a substantial inn, kept by Louis Lablanc, one of the wealthiest habitants of the district.

The doctor was well known to the proprietor of the inn, who met him with a welcome at the door, and offered to conceal him as long as he chose to remain under his roof. But Nelson informed the host that he dared not tarry with him, as he was closely pursued by a party of royal cavalry, who would soon arrive at the inn, and concluded by begging of Lablanc to furnish him with some disguise by which he might escape the argus eyed scrutiny of his enemies, if overtaken by them on the road.

The landlord retired to procure the disguise, and in a moment the refugee was whispering to Ceceile, who entered the apartment as her father left it, urging her instantly to join Antoine, who had remained in the shed.

Within ten minutes from the moment he entered the inn, the patriot chief emerged from a door next the shed, so completely disguised in the grey capote, long over hose, fur gloves, cap and scarlet sash of a Canadian *habitan*, that it is extremely doubtful if even his own wife would have recognized him arrayed as he was, as her polished, noble looking husband.

Louis Lablanc was very busy with some guests just arrived from Boisblanc, who had come to the wedding of his daughter, which was to take place on the morrow, and so the doctor entered the shed alone, where he found Antoine and Ceceile with the rum cask emptied of its contents and one head out, which Antoine had accomplished in obedience to instructions previously received from the doctor.

"Jump in!—in with you both!" cried Nelson, as he entered the shed, and in less than ten minutes, Antoine and Ceceile were headed up in the rum cask, which was placed on the pung, with the bung out for air, and square down for concealment, in palpable violation of all known laws of stowage; and the doctor mounted astride the empty cask of lovers as a driver. Away dashed the tandem team of Antoine, gaining the inn yard gate at the very moment that twenty British dragoons flung themselves from their reeking steeds, overriden in pursuit of the outlawed patriot.

"Ho, there! you fellow. What do you carry in those two casks?" inquired the commander of the troop, and bringing the doctor to a halt, and bestowing a lusty kick on the head of the cask of lovers, which gave back a hollow

sound like that of a huge muffled drum.

"That one is empty, sir, but this other is filled with brandy for Mac. Grigor, at Au Crux," replied the doctor, speaking half in English and half in the Canadian patois of the districts.

"Ha! brandy, say you? And for the Scotch merchant at Au Crux, too? Then, by St. George, my men, we'll help ourselves to a gallon or so of this same—ah, yes; Seignette brand I see.—Donald, Mac. Grigor is famous for his brandies, and we shall find a better article here than at the bar inside the inn there; so go for a gimlet and bucket one of you directly."

The order was obeyed, and without one word of remonstrance from the driver, some two gallons of the liquor was withdrawn from the cask, after which, the British commander bade the *habitan* be off about his business, which order he was not slow in obeying, and in less than ten seconds the two ponies were covering the ground at a speed which gave the lie direct to the Yankee slander, which says, "a Canadian pony will trot all day in a peck measure."

It was almost dark, full eight miles to the next inn, and the doctor had just come to the very positive conclusion that the dragoons would remain over night at Louis Lablanc's, when he happened to look behind him after he had arrived at the outskirts of a forest, some four miles from the inn, he beheld the whole troop coming thundering on in pursuit not a mile distant.

In an instant the suspicion flashed upon his mind that Louis Lablanc had betrayed him, and giving vent to some few words that sounded very much like a curse upon all traitors, he applied the lash with might and main, and soon had his pung and ponies literally flying over the level ground.

In a few minutes he entered the dusky shadows of the forest, and almost immediately thereafter came to where the road branched out in the form of a Y, and on he dashed along the right hand fork, which seemed to be much the less frequented thoroughfare of the two, and ran along a narrow ridge of land, which descended each way to a springy bay, or swail, which never froze, while the other road, as far as he could see, led through a ravine skirted on either hand with a dense growth of pines of a diminutive species.

A quarter of an hour after entering upon the ridge road, the doctor heard the clashing of cavalry trapping, and hurried tramp of furiously ridden steeds as the troop of British dragoons dashed on along the valley road.

The doctor felt much relieved, as you may well suppose, but still he plied the lash, and on flew the spirited ponies with their spirited load for another mile, when suddenly the pung struck

against some obstruction in the road, and over it went in an instant, sending the cask of brandy down the steep bank to the right, rocketing and turning somersaults until it was almost down to the marsh, when it struck square against a stout tree and smashed all to pieces in a second.

The ponies stood still, while the cask of lovers went pitching end over end, and waltzing down the left hand bank, missing all the trees in its mad antics, until it finally lit in the pond with a swash, bung up, which was remarkably lucky for its contents, which otherwise might have got watered far below proof.

The astonished doctor gave one forlorn glance down at the wreck of the brandy cask, and then away he went down after the headed up lovers, nearly running over himself in his eager headlong course.

"Antoine!" he called out, as he waded into the slough, and applied his lips to the bung hole — "Antoine!"

No response came back from the cask.

"Antoine!" he shouted again, but all was silent as the grave.

"Why bless me! they must have been smothered or killed, rolling down the bank!" and the alarmed doctor began kicking furiously at the head of the cask, which was soon driven in, and in with it went a young flood of water, and out floated Antoine and Ceceile fast locked in each others arms, and both dead drunk from the fumes of the rum.

With much difficulty the doctor disengaged the unconscious lovers from the loving embrace, carried them up the bank, and placing them on the pung, on he went again, towards an inn kept by one of his friends, which he gained an hour later; and where his medical skill was called into requisition to sober the drunken lovers, which he effected before daylight, saw them married before noon; and, although the hero of St. Dennis was afterwards captured, yet he escaped that time by a most spirited flight.

THE TRUE USE OF RICHES.

BY M. M. NOAH.

In an old newspaper file we find one of the off hand, happy efforts of the late M. M. Noah, than whom few writers of our country, have thrown more of the best impulses of his heart, more or kindly and benevolent feeling into their compositions. When we would cast off the politician and interests himself with domestic scenes, the affairs of the fire side, social—the welfare and happiness of his fellow men, his essays had much of the charm about them that in later years has made those of Mr. Dickens so universally popular. The following, though written some years since, is not inapplicable to the present time.—*Editors Union.*

Why am I not a rich man? I said a very intelligent person to me, while looking at a splendid equip-

age which rattled down Broadway.

It was the equipage of a man of wealth—a man of yesterday; a *parvenu* in the most fashionable phrase—who made a fortune suddenly, by buying farms and selling them out in lots, and who was determined by his house, the magnificence of his entertainments, and richness and variety of his liveries, his loud talk and consequential air, to show that he did not belong to the quiet families of some hundred years distinction and wealth who never offended by ostentation, nor exhibit a heraldry to which they are not entitled.

We gazed at several of similar growth the riches which sprung up over night, like Jonah's gourd some by speculation, others by concession; some by fortunate marriages, and some creditably, by a mechanical labor and ingenuity. Why am I not a rich man? said my friend. I must purchase somewhere in the west, or in the moon—no matter where; I must plunge in the current of speculation, and swim on to fortune and eminence—must be rich; every body tries to be rich—why shall I not be rich?

I am liberal in my disposition, hospitable and free. I should like to have such a coach and pair—a house of corresponding magnificence. I should like to throw it open several times a year for the gay and fashionable throng; I should like you to dine with me twice a week, punish a few of old, very old, Madeira. Why am I not a rich man? I deserve to be, said he musing, and at intervals dropping his voice, as he slowly withdrew his eyes from the long cavalcade of coaches and phaetons, and whiskered footmen.

Hundreds no doubt, thought as he did; hundreds expressed the same feelings, and felt the same desires, and all under the same delusion that money is wealth—that sheer palpable gold and silver constitute riches, and that it is under this delusion that thousands of our citizens are racking their brains by night thoughts by day, toiling and sweating, and managing, and twisting, and turning out of the common, settled and regular order of things to get gold and silver, under the impression that with their possessions they will be rich.

Statesmen, politicians, nay the government itself, is inoculated with the same mania, and if all could succeed, we shall be compelled to blacken our own boots and wait upon ourselves at table. The delusion, however, consists in this, in considering a piece of gold the only representative of wealth. We are for the most part rich, without exactly knowing it.

The anvil of the blacksmith is to him, with his handicraft, a valuable, mighty lump of gold; he lives by it, and to his mind, habits and wishes, as well as he lives who pays out his eagles and half eagles in the market—so with the planter—so with the professional man the sculptor, the musician, the man of talents; all who possess the means of acquiring wealth are actually wealthy; for if temper and industrious

all these faculties are convertible into wealth; nay, are more valuable and durable, and available, than the mere man of gold and silver.

Let such a man swim to the shore from his shipwrecked vessel, with the machine and man of mind, and see who can succeed in earning that morsel of bread necessary to sustain life. What does the man of princely income do, which gives to him so many supposed advantages and opens the door to such mooted happiness? He rises late, turns into day night, dandles his time away in trifling employment; drives his horses and coaches; gives grand dinners for ostentation, and large parties for fashion; and is at best a poor, discontented dyspeptic patrician, respected only for his gold and silver, and of no possible use to the community.

Take the man of moderate means, and he employs his life as life ought to be employed: a mixture of employment and recreation, of rational pleasure and discreet hospitality; go down to what is called the poorer classes, which we call the substantially rich—the hardy mechanic, and see how he enjoys life. Rising with the sun his labors do not cease until the sun sinks into the west. He returns to his little family and tenement at night, and finds an ample board spread by a frugal wife: the smoking steak, the good cup of coffee, the white bread and butter, and an appetite sharpened by labor.—His repast is over; he takes his chubby boy upon his knee, pinches his dirty, rosy cheeks, and runs his fingers through his matted hair; talks with his wife upon household affairs; reads the paper, converses with his neighbor on the best means of serving the common-wealth; and when the hour of rest arrives, he stretches himself upon his hard but healthy bed, and soon his senses are steeped into forgetfulness and his sleep is sweet and sound until the shrill clarion of the cock awakens him on the morrow to renew his labor.

But he has no coach—has he not? He has only to go into the street and hold up his finger, and a splendid omnibus and four elegant horses drives up to the side walk, and he jumps in; it is his coach while he occupies it, and he leaves it when and where he pleases. Can the man of gold or silver do more?—it is all an error, a misconception, a delusion. We are all rich when we possess within ourselves the means of acquiring wealth. We have no poor except the idler and the drunkard.

HARVESTING TURNIPS.

Pulling turnips and cutting off the tops by hand and knife, which is almost the universal practice among American farmers, is about as far behind the age of improved husbandry as digging up the land with a hoe, instead of plowing.

In England, turnips are almost invariably planted in drills; at pulling time the laborer passes along the row with a sharp light hoe, with which he dexterously cuts off the tops, throwing them by the same motion into the hollow between two rows.

Another person follows with another hoe, which he strikes below the bulb so as to cut off the root, throwing the turnips of the two rows together, ready for the gatherer to basket and carry to the pile or cart for storage.—Sometimes one hand performs both operations of topping and digging, but two work to the best advantage.—*Scientific American.*

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,

THURSDAY, OCT. 21, 1852.

It is now past the middle of October, and winter is rapidly approaching. The season of navigation, will close in about six weeks at the most, and probably sooner; when we shall be as it were, shut out from the rest of the country for a season—there being no regular mode of conveyance in this region in the winter season.

So far the weather has been very dry, until of late, and heavy winds have prevailed almost constantly for nearly two months past. We are informed by men who have followed sailing on the lakes for nearly all their lives, that they never have, in their recollection, known a fall to commence so rough and windy, and still continue without scarcely an hour's intermission.

People living here are all anxious to secure an ample supply of provisions for the winter. The weather has been so rough of late that it was almost impossible for fishermen to lift their nets.—Our traders are busily engaged in securing their winter assortment of goods, and by laying in a good stock they will ensure an enlarged business in the wooding line, and secure to this place the advantage of a large supply of well seasoned wood for market next summer.

The increase of population the past summer by emigration will give an increased means of making wood for the market, and thus secure more of the trade.—Wood and fish is the principal staple of the Island at the present time.

The time is now so short until the close of navigation, that it is highly important that all the means that can be brought to bear in providing for winter should be put in requisition for that purpose, and secure a sufficient supply of flour, clothing, &c., for consumption during the winter.

We learn by Capt. Napier, of the brig C. B. Blair, that on Sunday night, Oct. 11th, he ran on Middle Island, in lake Huron. The vessel was under such headway that she ran hard on, raising her nearly a foot. Capt. Napier informs us that he threw overboard some sixty tons of railroad iron (his entire deck load) in order to lighten off. No other damage.

On Sunday evening last a second party arrived, per Propeller Michigan, from Council Bluffs. And by elder Hickey we learn that there is a great deal of sickness all along the route which they traveled; and that there

had news reached the Bluffs of a division between the Mormons in the Salt Lake Valley, one party for Brigham Young, and the other for Orson Hyde. This division is said to have been in consequence of the appointment of Hyde to the Governorship of Utah.

THE RESURRECTION.

According to divine revelation, all, both saint and sinner, will have a resurrection; but that of the saints will be a thousand years at least before that of the wicked. The former will take place at the coming of Christ, but the latter at the end of the Millennium.

The idea of a glorious resurrection inspired the prophets with energy; and they esteemed it a greater treasure than all the wealth and aggrandisement that this world can afford; and, indeed, as the apostle says, some were tortured and would not accept of deliverance when proffered, for the sake of that they might obtain a better resurrection. The deliverance proffered, no doubt, was on condition that they would deny the faith. But to proceed.

The first portion of the sacred volume that we will call the attention of the reader to, reads as follows: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.—But every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming." 1 Cor. xv. 21-23.

Paul dilates upon this subject to some extent, in order to show the propriety of the resurrection, and thus do away the erroneous opinions that some had imbibed, that there was no resurrection of the dead. He plainly sets forth the radical change in the transition from mortality to immortality. He describes all as being sown in mortality, but when raised, immortal; but he makes a distinction in the glories that they shall receive.

We infer from his reasoning that it was a doctrine of the church, and an immutable decree of Jehovah that all should be raised from the dead; but in addition to this, the Lord has made a certain sure promise, that all who obey the gospel shall receive a glory when raised, that the unrighteous will not receive, because of disobedience.

This decree that all shall be raised, is for the purpose of redeeming the human race from the consequences of the fall; but the Lord has decreed that there shall be a rest, or a Sabbath of creation, that all may share in on condition that they obey the gospel; therefore, those that do not obey the gospel will not share in this rest. When this rest commences those that have obeyed the gospel, and held out faithful to the end, will be raised out of their tombs in order to enjoy it; but the wicked through disobedience render themselves unworthy of it; therefore, they will not be raised when the righteous are.

The resurrection from the dead is not only a distinctive feature of

the doctrine of Christ, but was considered by the ancient saints a great treasure, which would amply reward them for all their toils and privations that they endured while engaged in the work of God. To secure unto themselves the right of this glorious resurrection was one of the grand objects they had in view: hence, Paul declares that those that are Christ's shall have a resurrection at his coming.

Some dispute that there will be a literal resurrection of the body; but we are satisfied in our own minds that the scriptures are so plain, positive and directly to the point, that there is no room for controversy; however, for the benefit of the bewildered mind, we will give some of our reasons for believing as we do.

First, we believe in the literal resurrection of the body, because that Christ's body came forth out of the tomb, and he is the first fruits of them that slept, and also the example, which we will now prove.

The scripture says: "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.—And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus.—And it came to pass that two men stood by them in shining garments, who said, why seek ye the living among the dead? He is not here, but is risen." Luke xxiv. 1-6. See also Matt. xxviii. 1-6. Mark xvi. 1-6. John xx. 1-8.

Christ said after his resurrection: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet." Luke xxiv. 39, 40. Thus Jesus had flesh and bones after his resurrection.

But, says one, did not Paul say that flesh and blood cannot inherit the kingdom of heaven? We answer in the affirmative; but he did not say that flesh and bones could not inherit the kingdom of heaven. Flesh and blood constitute the mortal life of man; but when the blood is gone and the spirit of God takes its place, then the man is immortal. Blood is natural; therefore, the human system becomes weak through old age; but the spirit is eternal; therefore, it preserves, and is not subject to pain. It will invigorate the human system with power, and cause it to act without weariness to all eternity.

Christ did not say that he had flesh and blood, but that he had flesh and bones. We read also that Jesus appeared unto his disciples upon the shores of the sea of Tiberias, and even condescended to dine with them on broiled fish and honey comb which he had prepared himself.

O ye proud priests of the present day, who roll in luxury, and lean upon your places of ease, and would consider it too low an undertaking to condescend to cook food for yourselves and followers, here is a lesson for you. Christ our Redeemer, who spoke

as never man did, condescended to prepare food, and dine with his disciples after his resurrection!

This proves to a demonstration that his body was raised from the dead; therefore, seeing that he is the example, not only in respect to piety and godly conduct, but in the resurrection from the dead, as he came forth, as far as the literality of the resurrection is concerned, so must we.

John is plain upon this: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him: for we shall see him as he is." 1 John iii. 2. Paul says: "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Phil. iii. 20, 21.

Second, there is no partiality with God; for he respects his saints in one age of the world as much as he does in another; therefore, it would be an unjust thing for him to translate the bodies of Enoch and Elijah to heaven, and change them from mortality to immortality, and not suffer others to possess their bodies in eternity.

It is said that when Christ was crucified, that the earth did quake, and the rocks rent: "And the graves were opened; and many of the bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many." Matt. xxvii. 52, 53. In the above it is said that the bodies (not spirits) of the saints arose; therefore, if God raised many of his saints at that time, why will he not raise all in his own due time?

THE PHILOSOPHY OF BUSINESS.

Few things of any importance are ever accomplished without trial. If we make up our minds that nothing can be done in business, fold our hands and sit down under that belief, without making any exertion, we may rest assured that the result cannot be otherwise than in accordance with our gloomy anticipations.

There is a philosophy in business which should be studied by all who are dependent upon it for support. The mechanic has but half learned his trade, who, if he be a shoemaker, tailor or hatter, knows only how to make a good shoe, coat or hat.

True, he is capable of rendering himself useful as a journeyman to his employer while dependent upon him for a head, but if he understand nothing of the principles of trade, he is incapable of turning to his own account, except through the agency of some second party, and of course but partially, the advantages of his superior mechanical knowledge. Something else besides the mere knowledge of the forms of business is required to constitute the active and prosperous business man.

If a man is a storekeeper, and

discovers that the prices of his goods must come down, he obviates a great loss by submitting in time to a small one, and makes up his profit by other purchases and sales at the cheaper rates.

He never relaxes his efforts to do business, nor does he permit his stock to depreciate on his hands, by holding it above its market value, but maintain an active traffic; regulates his purchases and sales by the market and the time; makes cash the medium, both of his sales and purchases; and although his profits may be light in individual transactions, they will give him in the aggregate a competency, if they do not produce him a fortune.

The whole secret of the superior success of some merchants and traders over others, lies in the accuracy of their knowledge and their activity in making that knowledge available. It is in vain for a man to go to sleep in any employment, and hope to dream himself into a prosperous condition. He must make a business, not wait for it. He must guard against the broker, the sheriff and the insolvent court, by commencing on the cash principle.

He can maintain the most active of enterprise even in the dull season, and attract purchasers by his advertisements, and by offering his goods at moderate profits. If he possesses a knowledge of the wants of the community, and pursues this course, he must be successful. We repeat, then, let every man study the philosophy of business, and let him try to make a business, if he has not already done so, and he may safely calculate upon escaping ruin and poverty, if he should not attain prosperity and wealth.

RUINS IN CENTRAL AMERICA.

We have lately looked over some drawings made by a traveler, recently returned from Central America, representing the ruins of an ancient city, not yet visited by any traveler, which are perhaps more remarkable than even those visited by Stephens and Catherwood. They have the same general character, but their preservation in some respects is more perfect. The principal of these ruins are at a place called Chichen, situated in the midst of a vast plain, almost midway between the two oceans.

On the tops of the pyramids, resembling those which Mr Stephens met with in other places, and which he conjectured to be the bases of public buildings, this traveler actually found massive edifices in a state of tolerable preservation. Among them was one differing from the rest in possessing a circular form and in being rounded at the top in a manner somewhat resembling a dome.

He found walls, vaults and floors, covered with a hard composition bearing a high finish, colored interior walls, sculptured in bold relief, stone rings for the hanging of large doors, and various other evidences of art and skill in the construction of habitations. We understand that

it is the intention of Mr. Norman, the traveler in question, to publish an account of his visit to Yucatan, and a description of those curious remains.—*Ec.*

HOW SCHOLARS ARE MADE.

Costly apparatus and splendid cabinets have no magical power to make scholars. As a man is in all circumstances, under God, the master of his own fortune, so he is the maker of his own mind. The Creator has so constituted the human intellect that it can only grow by its own action, and by its own action it will certainly and necessarily grow.

Every man must, therefore, educate himself. His books and teachers are but helps; the work is his. A man is not educated until he has the ability to summon, in an emergency, all his mental powers in vigorous exercise to effect its proposed object.

It is not the man who has seen the most, or read most, who can do this: such an one is in danger of being borne down, like a beast of burden, by an over loaded mass of other men's thoughts.—Nor is it the man that can boast merely of native vigor and capacity. The greatest of all warriors that went to the siege of Troy, had not the pre-eminence, because nature had given strength and he carried the largest bow, but because self-discipline had taught him how to bend it.

SINGULAR DISEASE.

The following is a translation of an item of news given in the last number of the Turkish newspaper of Constantinople:—Many persons in Koufia and Adisheher, who have eaten lately of eggs and chickens, have been attacked with the Little Snake disorder. On opening the fowls after they had died or have had their throats cut, worms were found in their stomachs resembling snakes; and the newspapers from Persia mention that the same thing has been occurring here."

CAPE OF GOOD HOPE.

The London correspondent of the New York Courier and Enquirer says that "the recent news from the Cape of Good Hope is most painful. The Caffers are as insolent as ever, and, despite the vigorous measures of Gen. Cathcart, they do not seem to give way in the slightest degree. They are now encamped within thirteen miles of Graham's Town, and their fires can be seen from our headquarters. The other day they attacked a party of thirty-four sappers and miners, killed seven and wounded nine others, took fifty three new Minié rifles, and thirty thousand rounds of ammunition. A treaty has been made with the emigrant Boers on the other side of the Vaal river, recognizing the settlement as independent, and declaring that no more treaties are to be entered into with the colored people north of the new State.

"The termination of the war cannot even be hoped for for a long time; it seems to be spreading rather than otherwise, and at the present time, a tract of country from one hundred to one hundred and fifty miles in length, and extending fifty miles on each side of the frontier, is one great battle-ground."

RISE AND FALL OF LAKE SUPERIOR.

There is a periodical rise and fall in the waters of this lake, well known to masters of vessels and others who live at ports on its shores, and to account for which, many theories have been advanced. The water commences rising above or below the Ste. Marie Falls, in June every year, and continues to rise very gradually till the last of August, it then slowly falls till the following May, at which time it is at its lowest ebb. The highest regular flow is not more than three or four feet.

The most plausible explanation that we have seen is the following:—During the winter season there is no rain in the region of the lake, it being situated in a high northern latitude; and hence, while its supplies are nearly all cut off, the rapids of the Ste. Marie are constantly lessening its volume. The rains commenced and snow begins to melt about the 1st of April, and the immense basin of Lake Superior becomes gradually filled, faster than its outlet suffers the water to escape. Thus the great extent of the lake both prevents a sudden rise and serves to prolong it after the immediate cause has been removed.—*L. S. Journal.*

LATE FROM MEXICO.

The New Orleans Picayune has advices from the city of Mexico to the 31st ult. The Indians were still committing depredations on the frontiers and murdering the defenceless inhabitants, while crime of every grade prevails throughout the country. The diligence between the capital and different points is regularly stopped and plundered by brigands.

HINTS TO MECHANICS.

Avoid giving long credits, even to your best customers. A man who can pay easily, will not thank you for delay, and a slack, doubtful paymaster is not too valuable a customer to dun sharply and seasonably.

A fish may as well attempt to live without water, or man without air, as a mechanic without punctuality and promptness in collecting, and paying his debts. It is a mistaken and ruinous policy to attempt to keep or get business by delaying collections. When you lose a slack paymaster from your books, you only lose the chance of losing your money; and there is no man who pays more money to lawyers than he who is least prompt in collecting for himself.

We are but passengers of a day, whether in a stage-coach or in the immense machine of the universe. Then why should we not make the way as pleasant to each other as possible? Short as our journey is, it is long enough to be tedious to him who skulks in his corner, sits uneasy himself, and elbows his neighbor to make him uneasy also.

MARINE LIST.

ARRIVALS.
Oct. 16 Prop. Michigan, from Chicago.
" 17 Prop. Wisconsin, Chicago.
" 17 Prop. Lady of the Lake, Ogdenburg.
" 18 Prop. H. A. Kent, Chicago.
DEPARTURES.
Oct. 16 Prop. Michigan, for Ogdenburg.
" 17 Prop. Wisconsin, Ogdenburg.
" 17 Prop. Lady of the Lake, Chicago.
" 19 Prop. H. A. Kent, Buffalo.

STATE OF MICHIGAN, County of Michigan.
In Attachment before Bela Chapman, Circuit Court Commissioner in and for said County. Notice is hereby given that, on the nineteenth day of July, A. D. 1852, a writ of attachment was issued by me, the undersigned, against the Sloop Mary, of Cheboygan, a George Kichen command, her tackle, apparel and furniture on the application of William M. Beloit, of Inverness, in said County. All persons claiming any demands against said Sloop, her tackle, apparel or furniture, under the provisions of chap. 122, title 24, of the Revised Statute of 1846 are required to deliver an account of their respective claims or demands to me within three months from the first publication of this notice, on their remedy against said Sloop will be forfeited. Said Sloop, her tackle, apparel and furniture will be sold for the payment of the claims against her, unless the owner, consignee or commander thereof or some other person interested therein appear and discharge said warrant, according to law, within three months from the first publication of said notice.
BELA CHAPMAN,
Circuit Court Commissioner,
Inverness, July 28th, 1852. 17—19w.

MOSES CHASE,
MANUFACTURER OF COMMON AND IMPROVED
SINGLE, DOUBLE AND TRIPLE COIL
PLEX, RE-ACTING,
GALVANO-ELECTRO,
MAGNETIC TORPEDO MACHINES,
For the Medical Faculty and the Scientific
Saint James, Beaver Island, Lake Mich.
March 6th, 1851. 41f.

BOARDING HOUSE
BY
L. F. WAIT,
(Near the Steamboat Landing.)
MACKINAC,
MICHIGAN.
BOARD. \$0.75 per day. 14w.
1852. FOREST HOUSE, 1852.
BY
F. HOYT.
Mackinac, Michigan, at the right of the Dock,
on Water Street.
Board, five shillings per day.
Mackinac, Mich., Oct. 12, 1852. 26f.

NEW STORE.
ROSWELL PACKARD has just opened
a general assortment of Dry Goods,
Hardware, Groceries, &c., one door south
of the Printing Office, and will sell goods as
reasonable as they can be afforded here, for
ready pay only; but will receive in exchange
wood, fish, grain, and almost all kinds of
produce raised on the Island, and cash not refused.
R. PACKARD.
St. James, Sept. 8, 1852. 21—4w.

TAILORING.
GENTLEMEN'S Garments of all descriptions
made to order expressly, and warranted
to fit. Cutting done on the shortest notice,
and warranted to fit, if properly made up.
E. H. DEBBY.
Saint James, Sept. 8, 1852. 21f.

F. JOHNSON & Co.,
At the West Pier, offer for sale at auction
a quantity of Dry Goods & Groceries, at moderate
rates. Builders Materials, ass'd Nails, &c.
Furniture, Salt, &c. Salt and Barrels
furnished to fill. Disposed to accommodate all
on best terms.
St. James, Sept. 15, 1852. 29f.

THANKFUL to our numerous customers
for their patronage, we would
specifically say we have removed three doors
north to the Printing Office, where we shall be
happy to accommodate you all, and endeavor
to wait upon you with all the politeness we have
been accustomed to.
MILLS & CO.
Beaver Island, Sept. 22, 1850. 29f.

WOOL.
FOR sale a quantity of wool, of an excellent
quality, for hosiery, one door south
of the Tabernacle.
Beaver Island, July 28, 1852. 15f.

NAILS.
A Supply of Nails constantly on hand and
very cheap for cash, next door south of
the Tabernacle.
St. James, June 23d, 1852. 10f.

MRS. PHILMOT,
Next Door East of the Mission School
House, will give lessons daily in the use
of the PIANO and MELODEON.
She will also (if sufficient encouragement
is given) take a class in the German Language.
St. James, June 23d, 1852. 10f.

WHOEVER has borrowed of me "Robinson's
East and West India" will do
a great kindness by returning it.
JAN. J. STRANG.
Beaver Island, July 14, 1852. 13f.

HYMN BOOKS.
J. H. R. and Co. at this Office.
St. James, Sept. 16, 1852. 29f.

MIND.

When first the mighty power of God,
Spread the wide arch of heaven abroad,
And bade the earth appear;
Chaos and all pervading night
Discerned creation's morning light,
And fled with fear.

The noblest work by God designed
Was placed in man, IMMORTAL MIND,—
The soul will upward soar
When Time's great cycle shall be filled,
Creation's breathing heart be still'd
To throb no more.

Ages have pass'd, how dimly now
The stars gleam o'er the night's dark brow;
Some gems are missing there:
Where are the Pleiades, whose beams
Cheer'd the Chaldeans' midnight dreams
In the desert air?

Mind endures, her strength abides,
From roaring thunder clouds it glides
The messengers of fire,—
O'er the wide earth and wat'ry deep,
Subdued by mind, the lightning's leap,
Fulfilling its desire.

That wondrous power, whose mighty force
Keeps the mighty planets in their course,
Within mind's orbit lies,—
The blazing star, whose track appears
Lost in the maze of distant years,
It traces in the skies.

HOUSE OF GOD.

BY R. P.

The sound of the Church-going Bell
Calls loudly on all to attend,
And wake from the slumbers of hell,
And fly to their Savior and friend.

To the house of our God we'll repair,
And listen with longing desire;
Perchance we may catch a glimpse there
Of the sacred celestial fire.

'Tis there the soul is refresh'd,
And fed from the ocean of love—
'Tis there that the weary find rest,
And assume the mild form of the dove.

Come Jacob and Ephraim, now come,
And offer your gift to the Lord;
Why tarry ye longer from home,
When God is revealing his word?

A telegraph straight from the skies,
Glad tidings to you will now bring;
And fill you with joyful surprise,
Whilst loud hallelujahs you sing.

WHAT OUR ENEMIES SAY OF US.

FROM A NEW HISTORY OF MORMONISM, BY AN
ENGLISH AUTHOR. AUBURN: DERBY AND
MILLER, 1852.

(Continued.)

An account of Joseph was published about this time by a Methodist preacher of the name of Prior:—

"I will not attempt," said this writer, "to describe the various feelings of my bosom as I took my seat in a conspicuous place in the congregation, who were waiting in breathless silence for his appearance. While he tarried, I had plenty of time to revolve in my mind the character and common report of that truly singular personage. I fancied that I should behold a countenance sad and sorrowful, yet containing the fiery marks of rage and exasperation.

"I supposed that I should be enabled to discover in him some of those thoughtful and reserved features, those mystic and sarcastic glances, which I had fancied the ancient sages to possess.—I expected to see that fearful, faltering look of conscious shame which, from what I had heard of him, he might be expected to evince. He appeared at last; but how was I disappointed when instead of the heads and horns of the beast and false prophet, I beheld only the appearance of a common man, of tolerably large proportions.

"I was sadly disappointed, and thought that, although his appearance could not be wrested to indicate anything against him, yet he would manifest all I had heard of him when he began to preach. I sat uneasily, and watched him closely. He commenced preaching, not from the

Book of Mormon, however, but from the Bible; the first chapter of the first of Peter was his text.

"He commenced calmly, and continued dispassionately to pursue his subject, while I sat in breathless silence, waiting to hear that foul aspersion of the other sects, that diabolical disposition of revenge, and to hear that rancorous denunciation of every individual but a Mormon.

"I waited in vain; I listened with surprise; I sat uneasy in my seat, and could hardly persuade myself but that he had been apprized of my presence, and so ordered his discourse on my account, that I might not be able to find fault with it; for instead of a jumbled jargon of half-connected sentences, and a volley of imprecations, and diabolical and malignant denunciations, heaped upon the heads of all who differed from him, and the dreadful twisting and wresting of the Scriptures to suit his own peculiar views, and attempts to weave a web of dark and mystic sophistry around the Gospel truths, which I had anticipated, he glided along through a very interesting and elaborate discourse with all the ease and happy facility of one who was well aware of his important station, and his duty to God and man."

The same writer thus describes Nauvoo:—

"At length the city burst upon my sight. Instead of seeing a few miserable log cabins and mud hovels, which I had expected to find, I was surprised to see one of the most romantic places that I had visited in the west. The buildings, though many of them were small, and of wood, yet bore the marks of neatness which I have not seen equalled in this country.

"The far-spread plain at the bottom of the hill was dotted over with the habitations of men, with such majestic profusion, that I was almost willing to believe myself mistaken, and instead of being in Nauvoo of Illinois, among Mormons, that I was in Italy at the city of Leghorn, which the location of Nauvoo resembles very much. I gazed for some time with fond admiration upon the plain below. Here and there arose a tall majestic brick house, speaking loudly of the genius and untiring labor of the inhabitants, who have snatched the place from the clutches of obscurity, and wrested it from the bonds of disease; and in two or three short years, rescued it from a dreary waste to transform it into one of the first cities in the west.

"The hill upon which I stood was covered over with the dwellings of men, and amid them was seen to rise the hewn stone and already accomplished work of the Temple, which was now raised fifteen or twenty feet above the ground. The few trees that were permitted to stand were now in full foliage, and were scattered with a sort of fantastic irregularity over the slope of the hill.

"I passed on into the more active parts of the city, looking into every street and lane to observe all that was passing. I found all the people engaged in

some useful and healthy employment. The place was alive with business—much more so than any place I have visited since the hard times commenced.

"I sought in vain for anything that bore the marks of immorality, but was both astonished and highly pleased at my ill success. I could see no loungers about the streets nor any drunkards about the taverns. I did not meet with those distorted features of ruffians, or with the ill-bred and impudent. I heard not an oath in the place, I saw not a gloomy countenance; all were cheerful, polite, and industrious."

(To be Continued.)

WHAT ARE TREES MADE OF?

From the "Life of a Tree" we got this answer to the question, where does wood come from, or what are trees made of?

If we were to take up a handful of soil and examine it under the microscope, we should probably find it to contain a number of fragments of wood, small broken pieces of the branches, or leaves, or other parts of the tree. If we could examine it chemically, we should find yet more strikingly that it is nearly the same as wood in its composition.

Perhaps, then, it may be said, the young plant obtains its wood from the earth in which it grows? The following experiments will show whether this conjecture is likely to be correct or not. Two hundred pounds of earth were dried in an oven, and afterward put in a large earthen vessel; the earth was then moistened with water, and a willow tree, weighing five pounds, was planted therein.

During the five years the earth was carefully watered with rain water or pure water. The willow grew and flourished, and to prevent the earth being mixed with fresh earth, blown upon it by the winds, it was covered with a metal plate full of very minute holes, which would exclude every thing but air from the earth below it. After growing in the earth for five years, the tree was removed, and on being weighed, was found to have gained one hundred and sixty-four pounds.

And his estimate did not include the weight of the leaves of dead branches which in five years fell from the tree. Now came the application of the test. Was all this obtained from the earth? It had not sensibly diminished; but in order to make the experiment conclusive, it was again dried in an oven and put in the balance. Astonishing was the result—the earth weighed only two ounces less than it did when the willow was first planted in it! yet the tree had gained a hundred and sixty-four pounds.

Manifestly, then, the wood thus gained in this space of time was not obtained from the earth; we are, therefore, compelled to repeat our question, "Where does the wood come from?" We are left with only two alternatives; the water with which it was refreshed, or the air in which it lived. It can be clearly shown that it was not due to the water; we are, consequently, unable to resist the perplexing and wonder-

ful conclusion, it was derived from air.

Can it be? Were those great ocean spaces of wood, which were as old as man's introduction into Eden, and waved in their vast and solitary luxuriance over the fertile hills and plains of South America—were these all obtained from the thin air?—Were the particles which unite to form our battle-ships, Old England's walls of wood, ever borne the world about, not only on wings of air, but actually as air themselves? Was the firm table on which I write, the chair on which I rest, the solid floor on which I dwell, once in a form which I could not so much as lay my finger on, or grasp in my hand! Wonderful truth! all this is air.

FARMING.

Some people think that farming is an employment of which all men possess a knowledge—that it is natural for a man to become a skillful agriculturist without having any previous knowledge of farming, as it is natural for a river to flow down stream. But in this they are greatly mistaken.

Agriculture is a science, and a thorough knowledge of all its branches is indispensable to him who would follow it successfully. The farmer must not only know how to treat the soil and its productions, but he must also have some knowledge of the manner of raising stock. To this end, he must be acquainted with the diseases to which they are subject, and which often defy the skill of the most experienced men.

The farmer must be a man of enterprise, industry and economy, too, if he expects to make anything more than a bare living.—He must be up in the morning with the lark, ever keeping an eye upon his business, and not depend upon Tom, Dick and Harry to do his work for him. The farmer need never lie still for want of business, as is the case in many other professions. Thus we see that the farmers, after all, combine more of science and economy than we are generally willing to admit.—*Union Cultivator.*

HOW TO ACQUIRE HIGH HEALTH.

Walker, in his "Original," lays down the following rules for obtaining high health. They are worth remembering, particularly his advice to wives and husbands:—

First study to acquire a composure of mind and body. Avoid agitations of one or the other, especially just before and after meals, and whilst the process of digestion is going on. To this end, govern your temper, endeavor to look at the bright side of things, keep your mind as much as possible the unruly passions, discard envy, hatred and malice, and lay your head upon your pillow in charity with all mankind.

Let not your wants outrun your means. Whatever difficulties you have to encounter, be not perplexed, but only think what is right to do in sight of Him who seeth all things, and bear without pining the result. When your meals are solitary, let your

thoughts be cheerful; when they are social, which is better, avoid dispute or serious argument, or unpleasant topics.

"Unquiet meals," says Shakespeare, "make ill digestions;" and the contrary is produced by easy conversation, a pleasant project, welcome news, or a lively companion. I advise wives not to entertain their husbands with domestic grievances about children or servants, nor to ask for money, nor propound unreasonable or provoking questions, and advise husbands to keep the cares and vexations of the world to themselves, but to be communicative of whatever is comfortable, cheerful and amusing.

Nor Slow.—An exchange tells a good story of a wag, who, to raise the wind, advertised that on a certain day he would crawl into a bottle. A large audience collected to witness the wonderful feat, when, after getting all the cash in his pocket, and seeing a clear chance to make good his retreat, the performer came forward and apologised to the audience for disappointing them but said it was impossible to perform the feat, as he could not find a bottle large enough. Immediately after this apology he left.

"FATHER, look ye here. 'Tis the reason you and mother's alters a quarrelling?"

"Silence, boy. Do you know what you're talking about?"

"Yes sire, I do. I was just a wonderin' wot you'd do if you had as many wives as old Solomon."

"Bah! go to bed."

"Yes, it's very well to say go to bed. Solomon had mo'n a hundred wives, all on 'em a living in the same house, a eaten' together and ne'er a fight."

"Go to bed."

"Now wot a time you'd have if you'd half as many. Why, you'd kick up sich a rumpus as 'ud fetch up the police—and knock things to thunder."

A broomstick interrupted the loquacious youth, and very suddenly suggested to him the idea of traveling, which he did.

An author of a love story, in describing his heroine, says:—

"Innocence dwells in the rich clusters of her dark hair."

A waggish editor suggests that a fine tooth comb would bring it out.

JUDICIAL PUN.—During the trial of the licence cases last week, one of the defendants who argued his own case, on rising to address the jury, apologised by saying that he was not educated a lawyer, but had spent seven years in learning the tailor's trade. To which the judge responded, "You certainly ought then to be able to manage a suit."—*Ex.*

"The longer I live in the world," says Goethe, "the more certain I am that the great difference between the great and insignificant, is energy, invincible determination, and honest purpose, once fixed, and then victory." That quality will do anything that can be done in the world, and no talents, no circumstances, no opportunity, will make without it.

An old gentleman who had dabbled all his life in statistics, says he never heard of more than one woman who insured her life. He accounts for this by the singular fact that one of the questions on every insurance paper is—"what is your age?"

THE SOFTER SEX.—Women are called the "softer sex" because they are so easily humbugged. Out of one hundred girls, ninety-five would prefer ostentation to happiness—a dandy husband to a mechanic.

A young lady who talks eloquently about love, is probably, incapable of feeling much of it. Deep feeling does not overflow in words. Many a young woman sincerely believes that she is capable of never-ending attachment, when she likes only the excitement of having a lover and hearing her virtue extolled by others.

THE SMART TO LIVE LONG.—A teacher of one of the Sunday Schools, was lecturing a class of little girls on the influence of pious example and pious instruction in the formation of youthful character.

"Ah, Miss Caroline," said he to one of the class, "what would you have been without your good father and mother?"

"I suppose, sir," answered Miss Caroline, "I would have been an orphan."

Penny-wise is the man who pays a shilling for four cigars, and borrows his neighbor's paper.

If you wish oaks, plant acorns; if you wish a fortune, plant dollars; if you prefer happiness, sow the seeds of virtue, and cultivate them with charity.

The best snuff in the world is a snuff of the morning air.

NORTHERN ISLANDER.

VOL. II.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, NOV. 11, 1852.

NO. 39.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

CORRESPONDENCE.

FROM J. S. COMSTOCK TO MR. CURTIS.
Cayuga, Sept. 21st, 1852.

DEAR SIR:—The remark which you made at the close of our conversation yesterday is the occasion of my dropping these few lines to you this morning. You said you knew that you were building upon the right foundation. Now, if it be true that you know it, can you admit it possible for any man to know that assertion to be false?

If you can, it will be of no avail for one to reason with you who might be of a different mind, or possessed of knowledge differing from yours. But I trust you are not so unreasonable as to allow of such a contradiction in truth. Therefore I do not yet pray to be entirely delivered from you as an unreasonable man. Yet to accede to your remark as being truth, would require stronger faith, if it might be called faith, than I can call into exercise.

I will not now be so impolite as to assert positively that I know it to be false, lest I should offend. But still I trust you will be so liberal as to allow me to know something, if I am able to prove it, even though I should chance to differ from you. I know you will be compelled to allow it, but I want you to admit of it, if you can, without making me your enemy. If you cannot, I can only say, without expecting any reply, "am I, therefore, your enemy because I tell you the truth?"

And now, sir, let me reason with you a word or two upon what I deem the absurdity of your affirmations. If you know you are building upon the right foundation, which God has laid for the erection of his church, while you remain a minister of the Wesleyan Methodist order, then why may I and the rest of God's people not know it also?—I for one certainly do not know it, and cannot so much as believe it, but am confident that the great weight of argument is against it. Both reason and revelation unite to overthrow it, and I verily am persuaded that there is no foundation in truth for such knowledge to rest upon.

And, sir, I defy you or any other man to show it by the light of God's word. You even flee from your own and every other visible organization upon earth, whenever you are called upon to do it. That is, to show to us the church of Jesus Christ. You

say it is a city, so called in sacred writ, which cannot be hid. Then if it cannot be hid, why are you so blind to describe it? You don't even pretend to say publicly, neither privately to me, that it is exclusively the Wesleyan Methodist church that we should look to.

But that, you say, is anti-slavery to eternal. No, you dare not say that that is the church of Christ, and no other, for fear of contending parties. And I presume you do not believe it. But you continue to affirm to me it is a city well watered, as by hydraulic power, and is found in various organized bodies of different names, too numerous for you to particularize; at least you did not, so as I could know where you would separate acceptable Protestantism from rejected Romanism.

Yet you would not be thought so outrageous as to deny but the body of Christ is one body undivided. So, to turn the attention of astonished beholders from so dreaded an absurdity as appears, you take the liberty to disorganize your own body and all others, and point the inquiring mind to an invisible organization which you say God has organized. But the principle or the law of that invisible organization you keep from us the inquiring people. I must say you present a dark picture to me, for a light to the world.

Now we both claim to be ministers of the gospel of Christ, yet we differ so essentially that what you hold forth to be the body of Christ I proclaim as Anti-Christ, and am able to prove it even so, with this difference, that you reject the old mother of harlots as a part of your body, while I affirm verily she is the progenitor of all Protestantism. She is the very root of Anti-Christ, and Protestantism the branches. Thus we have it full of names. Is not Anti Christ also spoken of as a city? Is she not watered also as by hydraulic means? Excepting that water with you don't mean water when men are required to be born of the water. But I never yet could learn what they would have it mean—some mystery I suppose.

Anti-Christ is sometimes spoken of as a man. But the multifarious body over whom he presides is called woman. Christ is also called man, but the one true church is the bride, the Lamb's wife, having in it no divisions, and not full of names. The priesthood of this woman full of names is derived from Anti-Christ, and is no priesthood of any validity, because it derives its own origin and contends against the power that bestowed it. And inasmuch as Paul said, I suffer not a woman to teach, so she should acknowledge her rightful head.

But Protestantism, in consequence of denying its own origin, is driven to the necessity of assuming in each separate branch to be of itself the original head.

But, like the fabled Kilkenny cats, they dare not maintain it by argument, lest each should swallow up the other in the contest. So, like the false prophets of old, they can only live by crying peace, peace.

Why, sir, dare you reason, as a man of God, upon the question now before us? Dare you show to this generation the whole organized body of Anti-Christ? Can you? Do you not fear the exposure? I say, dare you come before the public in a discussion contrasting the two organized bodies of the present day, Christ and Anti-Christ? If you dare venture, I will engage with you before the public, either written or oral.

If you dare not, you are not worthy of Christ. If you cannot, you are not an able minister of the New Testament by any means. Will you confine Anti-Christ to p'pery proper, excluding all Protestantism? What then will you make of the blasphemous names, of which the woman is full?

You spoke of the city of Detroit in your last sermon, of its being watered by hydraulic power, &c. Not many years ago the dead body of a man lay putrid and wasting his rotten body to be drained through the suction of those pipes, and carried about that city for the inhabitants to drink, until the stench became so strong as to lead to an examination of the cause.

This is like your bringing from the river of the gospel, as you called it, the water of life, through those aqueducts called by me sectarian bodies of Anti-Christ. I could not suck it for the stench of corruption. There may be some truth, as you said, "Did you hear me say anything but truth yesterday?" Suppose I did not, I could smell Anti-Christ at your suction pipes, and I was keen sighted enough to discover that if you did get it from the river of truth, the water was colored through the filthy channels of communication, which rendered it not only nauseous, but sickening to all but such as were so used to it.

If you are properly compared to those servants who should be paid for serving such water, ought you not to examine carefully the pipes or suction, through which you convey this water, especially after being notified?—Perhaps, however, you will say, a stranger has no legal right to notify, or his notice is of no avail. But, sir, you must know many of her citizens have left already in consequence of this complaint, which is not heeded by those dreamers who sing, all is well, amid her groanings and sighings.

And, furthermore, it has become what ought to be considered a public nuisance, against which any member of community may justly complain; and, indeed, yourself have more than once complained of the corruptions of that body, which you

still hold forth publicly as a component part of the city of Zion, as you call it, where you say runs the "river, the streams whereof shall make glad the city of God."

You have already as much as once or twice fled from one to another part of that city, to escape its corruptions. Why did you flee? O, you could not fellowship a slaveholding church. That produced too great a stench for your endurance. But is that all the difficulty? It might be all that you discovered, and that was sufficient to frighten or drive you from that body or its dominion, yet is not that body still a part of your holy city, where your river runs, making glad your city? Does not all Methodism, as well as other slaveholding churches, help to make it glad?

But, sir, were you wholly acquainted with the corruptions of that city, you call the Zion of God, in this age, you no doubt would say of each and every part of it, as you once said of the Methodist Episcopal church, even that you would not dare to tarry in it over night. Now you felt justified in finding fault with a slaveholding church. But are you certain that this is the greatest sin of that body of whom you complain, and

And, furthermore, should another be able to show a still greater evil existing nearer the root of all, would you call him uncharitable for doing so? Certainly you ought not. Well, sir, although African slavery may be as great an evil as you deem it, yet I am not mistaken if the guilt thereof be as great in any one of those bodies, called churches, as one other that might be named.

And when you inquire what is that, you should recollect that few in the Methodist church viewed slavery as you now do, even at the time you received orders there to officiate as a priest among them. And, of course, you did not then consider that body as rejected of God, because they were ignorant of the heinous nature of that crime. Yet the crime in the sight of God was as great before you saw it as afterwards; and the amount of suffering none the less in consequence of your and others profound sleep.

But when you awoke to examine the matter your compassion for the suffering slaves led you to excise all slaveholders from the church of God or from your fellowship, and from the very few indeed who remained with you. You then, after your act of excommunication, counted them withered branches.

When, I ask, were they cut off from the true vine? Was it not until you withered them with your exposures? or were they dead before? If dead before, how could living intelligent bodies grow out of dead carcasses, as

you would seem to show? But if not dead until your act of seceding from them, or of excising them from you, then verily you have occasioned the death of a part of the living body of Christ.

And is not this worse than the evil you sought to cure? worse even than modern physicians, who sometimes cut off the limbs to cure the body? But you, with your high handed acts, have cut off the body to save a limb. Surely if that may be done, then how is the age of miracles past? Yet so they will have it, notwithstanding.

But I leave this part of the work, and call your attention to what I deem a greater evil than slavery in the sectarian world, and I except no part of it, no, not Wesleyan Methodists. It is the sin of blasphemy—of which you all are guilty before God and his people. And is not blasphemy worse than slavery? If slavery be a creature of law in all slaveholding States, then the churches are guilty only of refusing obedience to the divine order in reference to that matter, which no where suggests the measures you have adopted. But your greater sin is blasphemy. To claim authority from God, whereas you only hold it from a body whose power to grant, you self have denied as being not of God.

For it is evident from the inspired writings that each separate branch of Romanism, or the old mother of harlots, inasmuch as they assume to be churches of Christ and are not, are guilty of blasphemy. Read Rev. 2nd 9th, "I know the blasphemy of those who say they are Jews and are not, but are of the synagogue of Satan."

Now if any one should call for proof of this doctrine which I proclaim respecting Anti-Christ and the Tares, as being nothing less than Romanism and Protestantism in one vine, called vine of the earth, we have it in abundance. And we pledge ourselves to bring ten good reasons in confirmation of its truth, where one cannot be found to weigh against it.

But as the negative is not required to go in advance of the affirmative, I would call upon you to prove by the light of God's word that you are building upon the true foundation, which God has laid for his church to rest upon. We want you to show it to the world. For is not Christ's church "the pillar and ground of the truth?" If you cannot publish it, write it out, and I will get it published, provided the body which your fellowship as the church will subscribe to your views of the matter.

And then we will either submit, and become one body with you, without seism, or else we will show you the utter falsity of your pretensions. Not by contradictions merely, but by strong proofs. If you refuse to comply with

request, we can only believe that you are either afraid of the light of God's truth, or else deceived by the fashionable outcry that nothing can be gained by religious discussions. Why then do you preach at all? Are you accountable to none but your own company?

It may be that they love darkness, and with you hate the investigation of truth. It may be that yours and their holiness consists too much in an unholy peace, while "the wisdom that comes from above is first pure, after that peaceable." Look at the ancient servants of God.—See them contending earnestly for purity of faith and doctrine. Hear a Paul to the church of Corinth upon the evils of divisions. Hear Elijah! witness his zeal for the true order, when Israel were making long and loud prayers, and offering sacrifices as they supposed to the true God.

Just notice his more than willingness to prove his faith and order to the world. Are you of his spirit and of his faith? And dare you, like those false worshipers, come to the test of being proved? If you dare not, you are even behind those servants of Baal, and by no means like God's servants in any age of the past or present.

For all God's servants ever have and ever will contend for one and only one foundation—for one and only one faith—one and only one baptism—for one and only one body of Christ—for one and only one set of ad-

And, again, look at Jesus Christ from the age of twelve years, disputing with lawyers and doctors, and on the public stage disputing with all classes of religionists with patience and perseverance, even where they sought to stone him. And then look at yourself, and crawl off if you will under the sanctimonious pretence that religious discussions are unholy engagements, and notice how you appear by the side of one who disputed two years in the school of one Tyrannus, and daily with others.

Are you now like Christ or like his servants in this particular? If not, how and when will you become like them? Surely not until you get another spirit, and are totally dis severed from each and every anti-christian body in faith and practice, and come freely out into the open field of argument before all people; and unless you can conquer all opposition with your superior light, you are not of the true order of God, nor upon his foundation built. Truly and sincerely, J. S. C.

Oxygen.—This substance is indispensable to all vital activity, and yet most mysterious in its actions and effects. In a quiescent state it forms part of the solid muscle, which, if unattached by outside chemical agents, would endure as long as the granite rocks; and yet, strange to say, it is another portion of the same element, in an active state, which constitutes the outside chemical agent by whose action the muscle is decomposed, and made one of the most short-lived of organic compounds. Again, oxygen is indispensable to all manifestation of animal or vegetable life, and yet the process by which it brings out such manifestations, is purely one of decay and dissolution!

Oxygen gas constitutes 21 parts in 100 of the air we breathe. It was, when first discovered, called vital air. It also constitutes eightieths, by weight, of water. In every nine

pounds of water there are eight pounds of this gas, very much condensed of course, because it has taken on the fluid state.

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, NOV. 11, 1852.

ELECTION.

The election came off here for the township of Peaine Tuesday, the 2d inst. The whole number of votes cast was one hundred and sixty five, which is about seventy-five short of the full number of voters. The canvass is as follows:

Electors of President and Vice President,	154
John S. Barry,	154
Daniel J. Campau,	154
Abraham Edwards,	154
William McCauley,	155
Salmon Sharp,	155
John Stockton,	155
Member of Congress,	157
Hector L. Stevens,	157
William H. Bradley,	1
Governor,	156
Robert McClelland,	156
Zachariah Chandler,	1
Lieutenant Governor,	157
Andrew Parsons,	157
Secretary of State,	157
William Graves,	157
Auditor General,	156
John Swegles,	156
State Treasurer,	156
Bernard C. Whittemore,	156
Attorney General,	158
William Hale,	158
Superintendent of Public Instruction,	158
Francis W. Shearman,	158
Commissioner of the State Land Office,	156
Porter Kibbee,	156
Members of the State Board of Education,	156
Isaac E. Cray, for six years,	156
G. O. Whittemore, for four years,	156
Chauncey Joslin, for two years,	158
Senator for the 29th Senate district, consisting of the counties of LaPeer, Saginaw, Tuscola, Midland, Gladwin, Aronac, Rosecommon, Ogemaw, Isosco, Algoma, Oscoda, Crawford, Otsego, Montmorency, Alpena, Presque Isle, Wyandott, Charlevoix, Emmet and Cheboygan,	165
Moses Chase,	165
Representative of the district composed of the counties of Newaygo, Ocean, Lake, Mason, Manistee, Grand Traverse, Wexford, Missaukee, Rosecommon, Ogemaw, Isosco, Algoma, Oscoda, Crawford, Kalkasha, Omeona, Leelanaw, Antrim, Otsego, Montmorency, Alpena, Presque Isle, Wyandott, Charlevoix, Emmet and Cheboygan,	165

This presents a unanimity probably no where else seen.—But it should not be inferred, therefore, that there is much liking for the Democratic party here. It is estimated much the same as the Whig party. Politically we think Whigs have quite as many adherents as the Democrats.—But the knowledge that the Whigs had persecuted us as a party measure, and the absence of any assurance that they will not do it again, lost them eighty or 100 votes. Truly, but for the fear of persecution by the Whigs, because we do not all vote their ticket, as they did heretofore, we believe the Whigs would have obtained a majority of votes.

The Apportionment law by means of which the unorganized counties of Emmet and Cheboygan are made part of the same Representative district as Newaygo is ridiculous, unless it was made for the purpose of disfranchising those two counties.—The district canvass is by law held at the distance of seven hundred miles, by any traveled route, and in the time allowed for the purpose, it is but barley possible to get the returns there in season to be canvassed. The arrangement that the votes of the electors of these two counties for Senator shall be sent to LaPeer in three weeks, and for Representative to Newaygo in one week, without giving any person any interest in forwarding them, if it was not a blunder must have been designed to disfranchise them.

As it is, the result may accomplish a very different end. Mr. Strang is probably elected.

A messenger has been sent forward from here to attend the Canvass, with the proper documents in his pocket. Some man in Newaygo who don't know that there is a human soul in Emmet County may be a little disappointed when the returns come in, and will doubtless lay it more to heart than Mr. Strang would should he be defeated.

The only thing that could possibly induce Mr. Strang to leave home at that season of the year is the pre-eminent necessity of a Representative who is acquainted with the intrests of this section of country, and who will faithfully attend to them.

If one hundred and sixty-five votes are sufficient to elect a Representative from this district, and we fully believe they are, then an attempt to disfranchise us has resulted in the election, by the voters on this Island alone, of a Representative for full one fourth the territory of the State.—We are quite sure, however, that if elected, Mr. Strang is able and disposed to faithfully represent the interests of every part of the district; better posted up in their affairs than any other man.

KNOW BEFORE YOU TEACH.

"Katinka ask'd her also whence she came—
From Spain."—But where is Spain?—
Don't ask such stuff,
Nor show your Georgian ignorance—for shame!"

Said Lolah, with an accent rather rough,
To poor Katinka: "Spain's an island near Morocco, betwixt Egypt and Tangier."

The New York Courier and Enquirer is out with a criticism on "Uncle Tom's Cabin," in which he complains that the author misrepresents the laws and institutions of the slave States, especially in what she says of Legree. And to justify the criticism, quotes from the statutes of Louisiana, to show that a master is forbidden to inflict cruel punishment.

Mrs. Stow, in that remarkable work, has certainly shown herself possessed of an uncommon stock of information, both of the slave code and of the use of it.—Some few of the States have made laws forbidding cruelty.—But in every one of them, persons of color are excluded the witness stand when whites are on trial. And it is this feature of the system on which she asserts the impunity of Legree's cruelties. The following words, which she puts into the mouth of Cassy, Legree's compelled par amour, places the whole matter on the legal exclusion of the only possible witnesses, the persons of color on whom these cruelties are inflicted:—

"I've been on this place five years, body and soul, under this man's foot; and I hate him as I do the devil! Here you are, on a lone plantation, ten miles from any other, in the swamp; not a white person here, who could testify, if you were burned alive,—if you were scalded, cut into inch-pieces, set up for the dogs to tear, or hung up and whipped to death. There's no law here, of God or man, that can do you, or any one of us, the least good; and, this man! there's no earthly thing that he's too good to do. I could make any one's hair rise, and their teeth chatter, if I should only tell what I've seen and been knowing to, here,—and it's no use resisting! Did

I want to live with him? Wasn't I a woman delicately bred; and he—God in heaven! what was he, and is he? And yet, I've lived with him, these five years, and cursed every moment of my life,—night and day! And now, he's got a new one,—a young thing, only fifteen, and she brought up, she says, piously.—Her good mistress taught her to read the Bible; and she's brought her Bible here—to hell with her."

Any man can see that with the slaves, wholly subject to the master's will, nothing is easier than to always have them where there is no white witness, when any act of cruelty is to be inflicted.

Moreover, it was decided by the courts of Virginia, nearly a half century since, "that a master was not liable to indictment for cruelly and without provocation beating his slave so that his life was for a long time despaired of." And this rule of law is still retained in the slave code of nearly all the States. We think Louisiana and Texas are the only exceptions, and practically slavery is more rigorous in those States than elsewhere.

The Weekly Free Press, of Oct. 11th, contains a long and learned communication, dated Mackinac, Oct. 2d, from which we extract the following interesting paragraphs:—

My last experience in this business trip has been in Green Bay and a few days in these Straits. When we entered the Bay, the green of Summer had not passed, and the sublimely beautiful scenery stood decked out in all its livery of luxuriant verdure. What strikes one particularly is the limestone cliffs that overhang the Northern sides of the islands and form minor promontories, jutting out to the North-West, along the tongue of land that separates the Lake from the Bay, 90 miles in length. These are the terminating points of ridges that begin to rise by a gentle slope on the Lake shore, and are from one to two hundred feet in elevation when they reach the Bay, where they abruptly terminate with a prodigious depth of water at their base. As they run up into the Eastern side of that beautiful sheet of water, and extend one after the other, they look like huge leviathan heads emerging from the waves, sporting in the clear sparkling fluid, and running a race into hyperborean regions. Under their sides, and shut in by the island, are the safest and neatest harbors imaginable.

In those harbors are the fisherman's shanties, and, in not a few places, more substantial dwellings, and now and then a rural cottage. Are you aware of the extent of these fisheries? They bid fair soon to rival the Atlantic piscatory grounds, in the home market, and are fast developing under new auspices. A small fact will show how easy a little capital can give comfort and remuneration, in many places, judiciously applied. These fishermen generally have had to go a great distance to market with their labor proceeds, and then depend more upon "dicker," &c., than cash, and return in their small boats, loaded with salt and groceries, losing much valuable time.

Michigan has an interest in those islands, and why has not Congress finished those surveys of the Boundary Line, to discover the "best ship channel," between the States of Wisconsin and Michigan, a part of which has been done and the chart of the Southern part of the Bay, very accurate and a great help to us this year, was long since published and now out of print?

I had intended to speak definitely of the Bay de Noquet county, on the North of this line, which offers so great attractions to the lumbermen and miners. A word must suffice. From that bay a Railroad is contemplated across to Lake Superior, to direct trade to the South, by the way of the Fox and Wisconsin rivers, now improving to St. Louis, and also to Chicago and Mobile. Some are sanguine of building a great city at Bay de Noquet. One of the finest iron mines, in a heavily wooded region, is found here. The Railroad will complete with the Sault canal. Local business already demands a steamer, to collect the fish and supply other business wants, to connect with the Buffalo and Chicago boats.

The habits of the white fish are being studied. During the warm season they go to the deep water, and we found their haunts pursuing into two or three hundred feet depth of soundings, and six to eight miles from shore, with gill nets. The fish feed on larvae of the "May fly," and other insects, which are hatched in the water and live there a long time as "worms" that finally "turn into" flies, mosquitoes, &c. These larvae live on the fungi or

"fresh water weeds" that grow on the bottom, probably over the whole under water area.—In the spring they feed near the shore, in shoal water, and gradually retire to the deep and return in autumn. They are now in the market here again. The voracious Trout pursues the suction White fish, and the nets bring game of all sorts. The rocky, broken shores afford but few places for the use of the seine, and the gill net is universally employed, being sunk and visited every morning, when the weather is good. But the daring and skill seen in the use of those skiffs, as they bound on the maddened waters in the sudden squalls, is truly admirable, and seem almost incredible even to an eye witness.

A day or two since I visited the United States surveying parties, now assiduously engaged on the lake surveys, on the main land opposite. One party is busy as a host of beavers on that most delicate and scientific operation, which Brande calls the highest in Geodetic work, the measuring a base line. This line is the base to develop a grand triangulation or instrumental measurement along the coast and to include the islands, reefs and bars, from the limits of sight in Lake Huron to Superior and across Lake Michigan and Green Bay.

An apparatus of the most delicate and complicated construction is used. It is made by a combination of metallic bars of different metals, so arranged as to counteract or compensate for change of temperature. By this means, two points in each of two tubes are placed fifteen feet apart and kept invariably there. The bars are enveloped in a double tube of tin, a stratum of air between them to keep the temperature uniform as possible and prevent sudden changes.

To use this apparatus requires ten persons. The ground is smoothed, and iron foot plates placed to receive iron trestles carrying the tubes, which latter are moved vertically, sideways, and longitudinally by the nicest motions of machinery—a transit instrument keeps them invariably in a straight line. One tube is set down and adjusted and then the next is placed nearly before it. The points are brought into contact by the screws. The contact is the difficult part. A small rod is attached to the main bar which shuts to an arm projecting from the middle of a spirit-level, which level turns on an axis of the arm and has one end weighed down very slightly. When the forward rod with an agate point touches the rear one, it pushes against the arm & brings the level horizontal. Then the two points of that bar are fifteen feet apart and that tube in position. The other is then carried to the front, put on the foot plates, already placed by the transit, and then brought into adjustment of level, lined out and the contact as before. So delicate is the level, called Bessel's method, that it shows the ten hundredth thousand of an inch, and the least jar is perceptible. When the party stops, a smooth stone block is sunk flush with the ground, a theodolite opposite and a mark made on the stone by sighting upon the agate point, and carrying the line vertically down. This is revised at starting, and done at meal times and closing of the day's work.—This tedious but beautiful process has been carried over four miles. But the labor consisted still from the nature of the ground. They have trenched about two miles in tamarack swamps, cutting peaty muck, filled with a net work of green roots in some places a foot and a half deep, and crossed a shaky marsh of some hundred feet where a bridge of strings clamped together was laid the entire way, to insure steadiness. The expedients made to evade the accidents of ground, are as ingenious as the instruments used. The country is most forbidding one for base lines, and unlike the sand beaches of the Atlantic survey.

The science of the age forbids a less accurate, or rather demands this entire accuracy of work. The astronomical part is equally elaborate on this and the Atlantic coast survey. This provokes the thought, why is it that the ocean work can get more money to repair a steamer than the lake survey obtains for a whole year's operation with a steamer to support? Or why should a half million annually be given to one, and twenty thousand only to this, which is on ground, any equal portion of which on the Atlantic does not float more of value or number of lives? I have only time to say that the officers so diligently at work, are Topographical Engineers, Captains Lee, Macomb, and Lieut. Gunnison.

But in the midst of this interesting matter occurs the following:—

In our trip we touched at King Strang's empire, on Beaver Island. Your readers may all be aware that these Mormons are fellowshipped and anathematized by the good body that go by that name. But it is so, and they are accursed by the simon pures, and a prophecy hurled forth that they must soon cease to naught, like Rigdon and others with some other seceders. And the vaticination is fast proving true, unlike many others of that singular sect. The great king came down to his usual barefooted, and on all sides we see proofs of unmistakable poverty. They do not raise provisions enough for support, and scarcely buy necessary groceries, or clothing. The neighbors complain of their robberies, and the Mormons say the gentiles steal from one another and lay all the blame of their own wretchedness on the Lord's saints. A propeller was wrecked last year and kept them from starvation last winter. Strang regarded this as

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act of Providence for their benefit, and tells his deluded followers that they may be sure of such kindnesses again in their behalf.

The Nauvoo Mormons, now in Utah, have published that the great seceder Cowdery, once Joe Smith's right-hand man died a drunkard. Of this I learn the truth is, that Cowdery became a good citizen, and his last employer in Wisconsin, now at Green Bay, gave me assurance that he was temperate and exemplary in all things. There are suspicions that he was foully dealt with on his visit to Council Bluffs, to some old companions in the sect, for he died suddenly at a tavern, a day or two after his departure to return home a year or two since.

Now, it is known at this region, that "King Strang" left Beaver for Wisconsin and Illinois early in Sept., and did not return till past the middle of Oct. And it may be a curious question to those who were spending those cheerful days with Mr. Strang in Racine and Chicago, on his farm in Walworth county, and riding over the Illinois prairies, how the vision of this long sighted correspondent could discern whether the King was barefooted or shod.

Lend me an ear, dear reader, and I will tell thee. Thou art aware that many a good man and learned is nevertheless ignorant of human nature. Such an one landed here not many days since, and very learned he was, too, who came ashore and wanted some one to point out a Mormon to him, that he might see how they looked. Fortunate he was that he did not fall into the hands of some wag, such as the learned correspondent of the Free Press did.

Well this class of men all think the Mormons a very simple, ignorant, outlandish race.— A few weeks since one of them made a thorough examination of the Indian burial ground at this place, and published his description of it as a Mormon cemetery, with a learned disquisition on the assimilation of habits. By being civilized enough to enclose the Indian graves instead of desecrating them with a plough share, we have set the learned, wise men to calculating how soon we shall become savages!

Well, dear reader, a very fine gentleman did come here, a passenger on the Steamer Globe, and mouse around after the affairs, domestic economy, and public policy of the Mormons. Very anxious was he to see the Mormon King. But no King was here. What should the Mormons do? Gratify him they must in some way.

There is here a curious eccentric young man commonly known by the cognomen of Horace Greeley. The real Greeley prides himself, or did before he attended the world's fair, in wearing his clothes as shabbily as he pleases. Our Greeley, like all imitations, is like the original, only more so. He is just as much of a Whig—just the same sort of social philosopher—just as good natured and benevolent, and when he undertakes it a good deal more shabby. We have seen him put on an old plug hat, with the crown carefully out, so as to leave only a hinge to swing by, and a gash of a broad axe through the side—the half of an over coat, big enough to rap up two such as himself in—a pair of pants with one leg carefully torn off at the knee, and the other ripped up quite as far—a new fine boot on one foot, and the other bare;

with a large slice of a horse blanket about his neck for a cravat, and parade himself in the most conspicuous place when there were a multitude of strangers by, as apparently indifferent to all present things as the first of all cynics.

Well, on this occasion, Greeley could not forego the pleasure of fooling those that were so ready to be fooled. Doubtless he expected to pass for a rare specimen of a Mormon, as he actually is. But he got more than he spoke for. Some wag pointed him out for the Mormon King.—And his buffoons rig is coolly and carefully described and published at length, and read with avidity as an accurate description of Mormon regalia! Long live humbug!

And the Mormons would have starved out last winter, but for the shipwreck of a propeller.—A little mistaken in your geography. The propeller Illinois shipwrecked on Fox Island, and her cargo was taken care of by the Mormons at that place, not here. The Mormons here had such a supply of provisions, that they furnished flour to the bands of Indians in this vicinity at only four dollars per barrel. And more than three hundred barrels remained here for sale at the opening of navigation in May.

And then the Nauvoo Mormons accused Oliver Cowdery of dying a drunkard! Neither the Nauvoo Mormons nor any body else but this wise man's informant, the Swiss editor of the Green Bay Spectator, ever thought of such a tale. Oliver did not "become a good citizen." He always was a good citizen.—At Tiffin, Ohio, he maintained an untarnished character as a citizen, and a good reputation as a lawyer for many years. At Elkhorn, Wisconsin, no man stood fairer in society. As a lawyer, he was eminent for his soundness of practice and attention to business. He held several respectable offices, and received the undivided support of the Democratic party for the office of Representative. He there also published an able Democratic paper, and employed Mr. Cooley, the Swiss editor of the Spectator, as a printer.

Mr. Cowdery did not die in a tavern, nor at Council Bluffs. He died at the house of his brother-in-law, and early friend, Mr. Whitmer, at Crab Orchard, Missouri, surrounded by his family and friends. And he is respected as one called of God to the ministry of the gospel, and mourned as one of the fathers in the faith by all Mormons.

For the signs of poverty here, and the vaticination under which we are so fast sinking, we are quite content with their working. If none of these learned, wise men will complain of this growth of poverty and want we will not. All we have to say is, move along a trifle, and just give us a little more room. Four companies of emigrants in one day, and one hundred per cent. increase of population in a single year, a quadrupling of the material wealth, and instead of public officers lending their official power and their ignorance to all

kinds of lawless injuries, the political and municipal control of Mackinac county and the Representative district will satisfy us. It is the kind of evidence of decay that we hope ever to exhibit. May all evil prophecies ever fall on us as they do now.

STORM OF THE SIXTH.

The water was higher during the east wind of the 6th than it was ever known before. At the present time the lake is not so high as it was in June last by five inches, but the heavy and continued east wind produced higher water in the harbor than at any previous time. At Whiskey Point the old woodyard and dock were under water, as was the floor of the old store. The water was also in the front door of McKinley's old dwelling house. A few plank were knocked off Aldrich's wharf, and one set of stringers in the bridge to F. Johnson & Co.'s fell down. The old fish houses of Densmore & Ward and Dodge & Bower, formerly on the beach, but now in three feet water, were considerably broken up. These buildings were unoccupied. The damage is inconsiderable.

POLICE.

Constable Preston recently took warrants for divers persons charged with stealing nets on the fishing grounds and from the water, and set off to make arrests. The second day he returned with Van Allen, Lobsdell and Smith. Another Smith was arrested, but while on the way down escaped. Another brother of the Smiths avoided the constable, and was not arrested.

The three prisoners brought in put off their examination ten days, and gave bail. On their return home they applied on board different boats to take them off with all their property and leave the bail to pay the bonds, but were refused a passage on different boats, among which we mention with pleasure the steamer Michigan and the propeller Troy. After this exhibition of honesty, divers persons having demands against Van Allen attached his property.

The two Smiths who escaped took Van Allen's boat, and went to High Island. Suspecting their lurking place, a constable went there for them, but they escaped again in season to avoid him.

Gen Miller (sheriff elect) has since made a trip to Grand Traverse and Pine River, with warrants for the same and other persons charged with stealing nets from the Hows at the head of Beaver. No arrests were made. Almost the entire population at Pine River escaped to the woods on his coming up, and on his return from Traverse they took to their boats and put out in the severe storm of the 6th. The two Smiths were there, and left in H. Van Allen's boat, and laid their course for Mackinac. The Pine River settlement is little else than a band of vagabonds and thieves, and the sight of an officer of the law sets them all in a twitter.

At this writing there is a young man in our office, Byron Strobe, who was recently robbed by the same gang of above \$100

in cash, and some trifling amount of property besides. He accompanied Gen. Miller to Pine River to ferret out the matter, but so complete is the dominion of lawlessness and crime there, that, having no legal process, he accomplished nothing. Fortunately for the lovers of peace and good order, the settlement at Pine River is entirely destitute of provisions and winter supplies. They are under the mere necessity of scattering off and seeking various means of subsistence. It is not at all probable that they will ever congregate again. The settlements in Traverse Bay are likely to assume a respectable character as men of business habits and substantial capital come in. They will give very little countenance to this Pine River gang.

The sloop Mary, of Inverness, loaded with mountain ash for Chicago market, lay in this harbor through the storm.

The schooners Dahlia and took refuge here.

Several boats and hookers belonging here were out. All are reported safe. The Emmlin rode out the storm beautifully, between here and Grand Traverse, loaded with lumber for this place.

We learn by the Emmlin that Mr. Wadsworth, of Grand Traverse Bay, was a candidate for Representative in this district, and received the vote of that region with considerable unanimity. He is a worthy man, and would make a respectable Representative, but is not elected.

Few Uses of Iron.—What is this so light and fanciful? The clothes-horse, surely, all iron, and so nicely wrought that you might lift it in your hand and balance it. And what is this, with its delicate wreaths of roses and beautiful figures bending in postures of grace. The fire screen! Why! is that all iron? Every bit of it; and these fairy like chairs, with their lithe forms, and sprightly patterns, these sofas with their scroll-work and vine leaves, these tablets that seem airy enough for a sprite's parlor, are all of iron. We take up a beautiful ornamental basket from the mantel, the sprays, the curling tendrils, the buds, leaves, and roses are of iron; we lift a vase that has upon its surface the soft blending of a hundred tints, that is iron, too. Yonder is a magnificent picture—the frame, so profusely gilded, so elaborate in detail, in iron; we inspect the tall mirrors, they are surrounded by a casting of iron; further up, in "my lady's chamber," stands iron couches, an iron bedstead with ornaments disposed very elegantly about it; the toilet table is also iron. Varied indeed are "the uses of iron."—Boston Olive Branch.

CARBONIC ACID.—When coal, wood, or other substance containing carbon, is brought to a very high heat in the presence of oxygen, combustion, that is chemical union ensues. The two materials combine; heat, light, motion, and electricity are evolved in the process; and the product is another colorless gas, which is carbonic acid. This gas is proved to be an acid by its pungent taste, its effect in changing a vegetable blue color to red, and by its combining with alkalies and other oxides forming some of the class of compounds called salts. The diamond being nearly pure carbon, burns up, producing this acid gas.

In chemical union, bodies combine only in certain fixed proportions, or given weights.—Thus 1 lb. of hydrogen always combines with 8 lbs. of oxygen, or twice that weight. So, too, with 14 lbs of nitrogen, 8, or 16, or 32, or 40 lbs of oxygen combine, but no qualities between these. The lowest weights in which these bodies united are termed their combining numbers, or equivalents.

The equivalent of oxygen is 8, that of a carbon, 6.

Now in the formation of carbonic acid, we find one equivalent of carbon united with two of oxygen. This is the gas which is emitted by the respiration of animals, volcanization, and it exists solid in many of the metal ores.—Scientific American.

It is a weakness to confess our faults, without cause, to our fellow creatures; it is a mark of strength to acknowledge them at proper times and places. It is sinful pride not to confess the wrong to those whom we have wronged.

MANINE LIST

Oct. 28 Prop. Allegheny, from Chicago.
" 29 Prop. Ogdensburg, Ogdensburg.
" 31 Prop. Saginaw, Chicago.
" 31 Prop. Troy, Chicago.
" 31 Stas. Michigan, Grand Bay.
" 31 Prop. Lady of the Lake, Chicago.
Nov. 2 Prop. Sciota, Chicago.
" 5 Prop. Ohio, Chicago.
" 7 Prop. Gen. Taylor, Buffalo.
" 8 Prop. Ogdensburg, Chicago.

DEPARTURES

Oct. 28 Prop. Allegheny, for Buffalo.
" 30 Prop. Ogdensburg, Chicago.
" 31 Prop. Saginaw, Buffalo.
" 31 Prop. Troy, Buffalo.
" 31 Stas. Michigan, Buffalo.
" 31 Prop. Lady of the Lake, Ogdensburg.
Nov. 2 Prop. Sciota, Buffalo.
" 5 Prop. Ohio, Buffalo.
" 7 Prop. Gen. Taylor, Chicago.
" 9 Prop. Ogdensburg, Ogdensburg.

MOSES CHASE
MANUFACTURER OF COMMON AND IMPROVED
SINGLE, DOUBLE AND TRIPLE COM-
PLEX, RE-ACTING.
GALVANO, ELECTRO,
MAGNETIC TORPEDO MACHINES,
For the Medical Faculty and the Scientific
Saint James, Beaver Island, Lake Mich.
March 6th, 1851.

BOARDING HOUSE
BY
L. F. WAIT,
(Near the Steamboat Landings)
MACKINAC,
MICHIGAN.
BOARD, \$0.75 per day. 146.

1852. **FOREST HOUSE,** 1852.
BY
F. HOYT.
Mackinac, Michigan, at the right of the Dock,
on Water Street.
Board, five shillings per day.
Mackinac, Mich., Oct. 19, 1852. 156.

NEW STORE
ROSWELL PACKARD has just opened
a general assortment of Dry Goods,
Hardware, Groceries, &c., one door south
of the Printing Office, and will sell goods as
reasonable as they can be afforded here, for
ready pay only; but will receive in exchange
wood, fish, grain, and almost all kinds of
produce raised on the Island, and cash not refused.
St. James, Sept. 8, 1852. 91—4w.

TAILORING.
GENTLEMEN'S Garments of all descrip-
tions made to order expressly, and war-
ranted to fit. Cutting done on the shortest no-
tice, and warranted to fit, if properly made up.
E. H. DERRY.
Saint James, Sept. 8, 1852. 91w.

F. JOHNSON & Co.,
AT the West Pier, offer for sale an assort-
ment of Dry Goods & Groceries, at mod-
erate rates. Builders Materials, ass't Nail, &c.
Fishermen's stores, Salt, &c. Salt and Barrels
furnished to fill. Disposed to accommodate all
on best terms.
St. James, Sept. 15, 1852. 92w.

HURRAH FOR ELECTION.
THE utmost excitement is prevailing in all
parties, but the great thing for the people
is, where can I get my Dry Goods and Gro-
ceries cheap? Well, echo says that J. M.
WAIT has just returned with a large assort-
ment in that line, which he is selling cheaper
than the cheapest, for cash or ready pay.
Beaver Island, Oct. 27, 1852. 93—4w.

THANKFUL to our numerous customers
for their past patronage, we would re-
spectfully say we have removed three doors
north of this Printing Office, where we shall be
happy to accommodate you all, and endeavor
to wait upon you with all the politeness we have
been accustomed to.
MILLS & CO.
Beaver Island, Sept. 23, 1850.

WOOL.
FOR sale a quantity of wool, of an excel-
lent quality, for hosiery, one door south
of the Tabernacle.
Beaver Island, July 28, 1852. 131w.

NAILS.
A Supply of Nails constantly on hand and
very cheap for cash, next door south of
the Tabernacle.
St. James, June 23d, 1852. 131w.

MRS. PHILMOT.
Next Door East of the Mission School
House, will give lessons daily in the use
of the PIANO and MELODEON.
She will also (if sufficient accommodations
is given) take a class in the German Language.
St. James, June 23d, 1852. 131w.

WHOEVER has borrowed of me Robert-
son's East and West Indies, will do
a great kindness by returning it.
JAS. J. STRANG.
Beaver Island, July 14, 1852. 131w.

HYMN BOOKS.
JUST Received and for sale at this place.
St. James, Sept. 15, 1852. 131w.

FOR THINKERS.

Take the spade of perseverance,
Dig the field of progress wide!
Every rotten root of faction
Hurry out and cast aside;
Every sabborn weed of error,
Every seed that hurls the soil,
Those whose very growth is terror—
Dig them out what'er the toil!

Give the stream of Education
Broader channel, bolder force;
Hurl the stones of persecution
Out where'er they block its course;
Seek for strength in self-exertion,
Work, and still have faith to wait;
Close the crooked gate of fortune;
Make the road to honor straight!

Men are agents for the future!
As they work so ages win
Either harvest or advancement,
Or the produce of their sin!
Follow out true cultivation,
Widen Education's plan;
From the majesty of nature,
Teach the majesty of Man!

Take the spade of Perseverance;
Dig the field of Progress wide;
Every bar to true instruction,
Carry out and cast aside;
Feed the plant whose fruit is wisdom,
Offense from crime the common sod;
So that from the throne of Heaven,
It may bear the glance of God.

WHAT OUR ENEMIES SAY OF US.

FROM A NEW HISTORY OF MORMONISM, BY AN
ENGLISH AUTHOR. LONDON: DERRY AND
MILLER. 1852.

(Continued.)

Illinois, like Missouri, divided itself into two great camps, the Mormons and the anti-Mormons, and the circumstances were so menacing that Mr. Ford, the Governor, took the field in person. In a proclamation to the people of Illinois, he stated that he had discovered that nothing but the utter destruction of the city of Nauvoo would satisfy the militia and troops under his command, and that if he marched into the city pretexts would not be wanting on their part for the commencement of slaughter. Anxious to spare the effusion of blood, he called upon the two Smiths to surrender peaceably, pledging his word and the honor of the State, that they should be protected. He also called upon the Mormons to surrender their public arms, and upon the Nauvoo legion to submit to the command of a State officer. The Mormons agreed to the terms, and Joseph and his brother surrendered to take their trial for the riot, and for the destruction of the office of the *Expositor*. The "Prophet" had a presentiment of evil, and said, as he surrendered, "I am going like a lamb to the slaughter, but I am calm as a summer's morning; I have a conscience void of offence, and shall die innocent." While in prison at Carthage, another writ was served upon him and Hyrum for high treason against the State of Illinois, on an information in which the principal witness was the Higbee already mentioned, and whose hostility to Joseph had not ended at the trial before the Court of Nauvoo. As the mob breathed vengeance against both prisoners, and as the militia very indecently sided with the people, and were not to be depended on in case of any violence being offered to the two Smiths, the Governor was requested by the citizens of Nauvoo and other Mormons to set a guard over the gaol.

On the morning of the 26th of June, 1844, the Governor visited the prisoners, and pledged his word to protect them against the threatened violence. It now began to be rumored among the

mob that there would be no case against the Smiths on either of the charges brought against them, and that the Governor was anxious they should escape. A band of ruffians accordingly resolved that as "law could not reach them, powder and shot should."

About six o'clock in the evening on the 27th, the small guard stationed at the gaol was overpowered by a band of nearly two hundred men, with blackened faces, who rushed into the prison where the unfortunate men were confined. They were at the time in consultation with two of their friends. The mob fired upon the whole four. Hyrum was shot first, and fell immediately, exclaiming, "I am a dead man."—Joseph endeavored to leap from the window, and was shot in the attempt, exclaiming, "O Lord, my God." They were both shot after they were dead, each receiving four balls. John Taylor, one of the two Mormons in the room, was seriously wounded, but afterwards recovered.

The following account of this cruel murder was given by Mr. Willard Richards, the second of the two Mormons who were present with Joseph and Hyrum in the prison, when the mob broke in upon them. It appeared in the *Times and Seasons* of the following month, under the title of "Two minutes in Gaol."

"Possibly the following events occupied near three minutes, but I think only about two, and have penned them for the gratification of many friends:—

Carthage, June 27th, 1844.

"A shower of musket-balls were thrown up the stairway against the door of the prison in the second story, followed by many rapid footsteps. While General Joseph and Hyrum Smith, Mr. Taylor, and myself, who were in the front chamber, closed the door of our room against the entry at the head of the stairs, and placed ourselves against it, there being no lock on the door, and no ketch that was useable; the door is a common panel—and as soon as we heard the feet at the stairs' head, a ball was sent through the door, which passed between us, and showed that our enemies were desperadoes, and we must change our position.

General Joseph Smith, Mr. Taylor, and myself, sprang back to the front part of the room, and General Hyrum Smith retreated two thirds across the chamber, and directly in front of and facing the door. A ball was sent through the door, which hit Hyrum on the side of the nose, when he fell backwards, extended at length, without moving his feet. From the holes in his vest (the day was warm, and no one had a coat on but myself,) pantaloons, drawers, and shirt, it appears evident that a ball must have been thrown from without, through the window, which entered his back on the right side, and passing through, lodged against his watch, which was in his right vest pocket, completely pulverizing the crystal and face, tearing off the hands, and mashing the whole body of the watch, at the same instant the ball from the door entered his nose.

"As he struck the floor he ex-

claimed emphatically, 'I am a dead man.' Joseph looked towards him, and responded, 'O dear Brother Hyrum!' and opening the door two or three inches with his left hand, discharged one barrel of a six shooter (pistol) at random in the entry from whence a ball grazed Hyrum's breast, and entering his throat, passed into his head, while other muskets were aimed at him, and some balls hit him.

"Joseph continued snapping his revolver, round the casing of the door into the space as before, three barrels of which missed fire, while Mr. Taylor, with a walkingstick, stood by his side and knocked down the bayonets and muskets which were constantly discharging through the doorway, while I stood by him, ready to lend any assistance, with another stick, but could not come within striking distance without going directly before the muzzles of the guns.

"When the revolver failed we had no more fire-arms, and expecting an immediate rush of the mob, and the doorway full of muskets—half-way in the room, and no hope but instant death from within, Mr. Taylor rushed into the window, which is some fifteen or twenty feet from the ground. When his body was nearly on a balance, a ball from the door within entered his leg, and a ball from without struck his watch, a patent leger, in his vest pocket, near the left breast, and smashed it in 'pie,' leaving the hands standing at 5 o'clock, 16 minutes, and 26 seconds—the force of which ball threw him back on the floor, and he rolled under the bed which stood by his side, where he lay motionless, the mob from the door continuing to fire upon him, cutting away a piece of flesh from his left hip as large as a man's hand, and were hindered only by my knocking down their muzzles with a stick; while they continued to reach their guns into the room, probably left-handed, and aimed their discharge so far around as almost to reach us in the corner of the room to where we retreated and dodged, and then I re-commenced the attack with my stick again. Joseph attempted, as the last resort, to leap the same window from whence Mr. Taylor fell, when two balls pierced him from the door, and one entered his right breast from without, and he fell outward exclaiming, 'O Lord my God!' As his feet went out of the window my head went in, the balls whistling all around. He fell on his left side a dead man. At this instant the cry was raised 'He's leaped the window,' and the mob on the stairs and in the entry ran out. I withdrew from the window, thinking it of no use to leap out on a hundred bayonets, then around General Smith's body.—Not satisfied with this, I again reached my head out of the window, and watched some seconds, to see if there were any signs of life, regardless of my own, determined to see the end of him I loved.

"Being fully satisfied that he was dead, with a hundred men near the body, and more coming round the corner of the gaol, and

expecting a return to our room, I rushed towards the prison-door, at the head of the stairs, and through the entry from whence the firing had proceeded, to learn if the doors into the prison were open.

"When near the entry, Mr. Taylor called out, 'Take me.' I pressed my way until I found all doors unbarred; returning instantly, caught Mr. Taylor under my arm, and rushed by the stairs into the dungeon, or inner prison, stretched him on the floor, and covered him with a bed, in such a manner as not likely to be perceived, expecting an immediate return of the mob.

"I said to Mr. Taylor, 'This is a hard case to lay you on the floor; but if your wounds are not fatal I want you to live to tell the story.' I expected to be shot the next moment, and stood before the door awaiting the onset.

WILLARD RICHARDS."

BLUFFING A PEDDLER.

If there is really a difficult point to be managed, and acuteness is required to effect it, commend me to a woman's wit for the purpose.

Now there was a certain tin-ware peddler traveling to the city to dispose of notions to such as were willing to bargain. He was a persevering trader and never suffered to be bluffed off with a short answer. One house, in particular, he received continued rebuffs and assurances that nothing was wanted—they never bought anything in that way. Nevertheless, he made his call steadily at each regular round, until he became a regular pest and in reply to the information that it was useless to call, mad-known his intention to do so just as often as he pleased.

One bitter cold day the bell rang and the good lady hastened to get her hands from the dough in which they were busy, to answer the call—when she reached the door, there stood the everlasting peddler.

"Any tin-ware to-day, ma'am?"

"Have you any tin kitchens?"

"Yes ma'am," and away he goes to bring the samples, chuckling at the idea that his zeal was to be successful at last—"There's nothing," muttered he, "like hanging on anyhow."

The tins were brought, and tin pans were next called for.—The pans were brought, and other articles enumerated to seven different kinds, until a goodly portion of the peddler's load had been transferred to the house.

"Is there anything else you want ma'am?"

"Oh no—I don't want any of these; I only asked you if you had them."

The peddler was fairly sold, and for a moment felt like getting angry—but the idea rather left him, and he commenced returning his wares into the cart without uttering a word.

MARTYRS.

According to the calculations of some, about 200,000 christian Protestants suffered death, in seven years, under pope Julian; no less than 100,000 were massacred by the French in the space of three months; Waldenses

who perished amounted to 1,000,000; within thirty years the Jesuits destroyed 900,000; under the duke of Alva, 36,000 were executed by the hangman; 159,000 by the Irish massacre, besides the vast multitude of whom the world could never be particularly informed, who were proscribed, starved, burnt, assassinated—chained to the galleys for life, immured within the walls of the Bastille, or others of their church and state prisons. According to some, the whole number of persons massacred since the rise of papacy, including the space of 1,400 years, amounts to 50,000,000

CAPITAL ILLUSTRATION.—Senator Rusk, referring to the fact, that any proposition brought before Congress now, is sure to produce a vast number of political capital, said, that the fact called to his mind an incident.—He was present on one occasion at an Indian "talk," when a man drove up with a barrel of whiskey; an old Indian who was sitting by, fixed his eye on the barrel, and after looking earnestly for some time, asked Mr. R. if he knew what was in that barrel. He said it was whiskey, he presumed. "No," said the Indian, "there are about a thousand songs and fifty fights in that barrel!"

PRETTY GOOD HIT.—An elderly bookseller of Paris, one of the old-fashioned routine school, on being asked for the "New French Constitution," replied that he "did not sell periodicals."

"New York must be redeemed!" said Mrs. Partington, as she read a newspaper prospectus, posted on the street bearing the above evangelical motto. "I hope from my heart that it may be redeemed," she continued. "but if the politicians are meant by it, I should be most afraid it was a hopeless case with 'em. And yet, massa knows, there's none that stands in need of redemption more'n them. But there's a ne so bad as to be beyond hope." The splash of a water-cart extinguished the old lady's benevolent remarks, and she lost her solicitude for the politicians in the endeavor to save her own self from the wet.

THE STINGY MAN.—"Hallow, driver," said a strong partisan, near the close of the polls in a hotly contested election, "hurry down with your back and bring up old W. to vote; make haste."

DRIVER.—Old W., indeed, he won't vote, he's too stingy to vote.

PARTISAN.—O, you are mistaken, he ideas, he will vote for his brother of the same church; he is very religious; I have often heard him pray and sing psalms.

DRIVER.—No matter if you have, He'll never go to heaven if there's any toll to pay on the road; provided there's a free passage to the other country.

Jimmy Tite and his wife had lived together in peace for fifty years. Probably in the whole county of Suffolk there was not a more attached and concordant couple. One day, as the old lady was standing along at the head of the stairs, she made a mis-step and fell some fifteen feet to the bottom. Her loving husband dropped the seine-needle from his hand, and rushed breathless to her aid, exclaiming, "Oh, dear! oh, dear! I'm afraid you've broke the spectacles. Ain't you hurt yourself? Oh, dear! I wouldn't had it happened for a dollar."

"John," said a clergyman to his man, "you should become a teetotaler—you have been drinking again to-day."

"Do you ever take a drop yourself, minister?"

"Ah, but John, you must look at your circumstances and mine."

"Very true, sir," says John; "but can you tell me how the streets of Jerusalem were kept so clean?"

"No, John, I cannot tell you that."

"Well, sir, it was just because every one kept his ain door clean."

An old gentleman who had dabbled all his life in statistics, says he never heard of more than one woman who insured her life.—He accounts for this by the singular fact of one of the questions on every insurance paper being—"What is your age?"

A Southern paper says that a young man who had gone to Vicksburg with his brother, to sell some corn, wrote the following to his father: "Dear dad, times is hard, and corn are low, money are scarce, and Bill am dead."

Two colored men, of Philadelphia, met on Thursday evening to fight a duel, but their courage failing, they shook hands and went home.

A BROAD HINT.—At a party, the other evening, the conversation turned, as it naturally does with young folks, on marriage—the other convenient subject besides the weather, when every other fails. One of the belles, addressed a beau, quite unconsciously (as she explained) said: "If I were you, and you me, I would have been married long ago!"

NORTHERN ISLANDER.

VOL. III.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, APRIL 28, 1853.

NO. 1.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

Terms:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to Cooper & Chidester, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

AN ACT

TO ORGANIZE THE COUNTY OF EMMET.

§ 1. The People of the State of Michigan Enact, That the county of Emmet shall be organized and the inhabitants thereof entitled to all the rights, privileges and immunities to which by law the inhabitants of other organized counties of this state are entitled.

§ 2. There shall be elected in the said county of Emmet on the first Tuesday of May next, all the several county officers to which by law the said county is entitled; and said election and canvass shall in all respects be conducted in the manner prescribed by law for holding elections and canvass for county and State officers: Provided, That the canvass shall be held at the village of St. James in said county on the Monday next following said election, and said county officers shall immediately be qualified and enter upon the duties of their respective offices, and their several terms of office shall expire at the same time that they would have expired had they been elected at the last general election; and Provided further, That until such county officers are elected and qualified, the proper county officers of the county of Mackinac shall perform all the duties appertaining to the said county of Emmet in the same manner as though this act had not passed.

§ 3. The board of canvassers of said county under this act shall consist of the presiding inspectors of election from each township therein, who shall organize by appointing one of their number chairman and another secretary of said board, and shall thereupon proceed to discharge all the duties of a board of county canvassers as in ordinary cases of elections for county and State officers.

§ 4. The county of Emmet shall have concurrent jurisdiction upon Lake Michigan and Green Bay with the other counties contiguous thereto.

§ 5 The boundaries of the township of Paine in the county of Emmet shall be extended so as to include the rocks, bars and land under water, contiguous to the Beaver Islands and nearer to them than to any other land in said county.

§ 6 All that part of the township of Paine [as in the last preceding section described] which lies in the towns thirty seven north of ranges ten and eleven west and the south half of towns thirty eight north of ranges ten

and eleven west shall be organized into a separate township by the name of Galilee, and the first township meeting shall be held at the store occupied by Ludlow Hill.

§ 7 All that part of the State of Michigan known as the county of Charlevoix shall be erected into a separate township by the name of Charlevoix, and the first township meeting therein shall be held at the house of Galen B. Cole, and the said township is hereby annexed to the said county of Emmet, and shall for all purposes be deemed and taken to be within and a part of said county.

§ 8. All the Islands, bars, rocks and lands under water, contiguous to the said counties of Emmet and Charlevoix, and within the State of Michigan not heretofore by any Legislative enactment included within the body of any county in said State, together with so much of range four west as was heretofore included in Cheboygan county are hereby annexed to the said county of Emmet, and shall for all purposes be deemed and taken to be within, and a part of said county.

§ 9 The county seat of said county shall be established by the board of Supervisors.

§ 10 The register of deeds of the county of Emmet shall, on the request and at the expense of the persons interested, copy from the records in the office of the register of deeds of Mackinac, all records of deeds and instruments in writing, conveying or in any wise limiting or affecting the title to any real estate in the county of Emmet as hereby organized, and the copies so made shall be deemed and taken to be original records for all purposes whatsoever.

§ 11. This act shall take effect immediately.

AN ACT

TO ORGANIZE THE COUNTY OF CHEBOYGAN.

§ 1 The People of the State of Michigan, Enact That the counties of Cheboygan and Wyandot shall be organized in one county by the name of Cheboygan, and the inhabitants thereof entitled to all the rights, privileges and immunities to which by law the inhabitants of other organized counties are entitled.

§ 2 There shall be elected in the county of Cheboygan on the first Tuesday of May next all the several county officers to which by law the said county is entitled, and said election and canvass shall in all respects be conducted and held in the manner prescribed by law for holding elections and canvasses for county and State officers: Provided, That the canvass shall be held at the village of Duncan in said county on the Monday next following said election, and said county officers shall immediately be qualified and enter upon the duties of their respective offices, and their several terms of office shall expire at the same time they would have expired had they been elected at the last general election; and provided further, That until such county officers are elected and qualified, the proper county officers of the county of Mackinac shall perform all the duties appertaining to the said county of Cheboygan in the same manner as though this act had not passed.

red had they been elected at the last general election, and provided further, That until such county officers are elected and qualified, the proper officers of the county of Mackinac shall perform all the duties appertaining to the officers of said county of Cheboygan in the same manner as though this act had not passed.

§ 3. The board of canvassers of said county under this act shall consist of the presiding inspectors of each township therein, who shall organize by appointing one of their number chairman and another secretary of the board, and shall thereupon proceed to discharge the duties of a board of county canvassers as in ordinary cases of elections for county and State officers.

§ 4. The county of Cheboygan shall have concurrent jurisdiction upon Lake Huron, Thunder, and Saginaw Bays with the other counties contiguous thereto.

§ 5. All that part of the township of Cheboygan which lies east of the middle of the main channel of Mullet Lake and Cheboygan River, and of a line extended due north from the mouth of said river to the north bounds of the county shall be organized into a separate township by the name of Duncan, and the first township meeting therein shall be held at the Hotel in the village of Duncan.

§ 6 The county seat of Cheboygan county is hereby fixed and established at the village of Duncan on Cheboygan Bay in said county.

§ 7 The counties of Presque Isle, Alpena, Montmorency, Otsego, Crawford, Osceola, Alcona, Ogemaw and Roscommon are hereby attached to the county of Cheboygan for judicial and municipal purposes.

8. This act shall take effect immediately.

AN ACT

TO COMPLETE THE ORGANIZATION OF THE COUNTY OF GRAND TRAVERSE.

§ 1 The People of the State of Michigan Enact, That all that part of the county of Omeena which remained after the organization of the county of Grand Traverse, is hereby annexed to the county of Grand Traverse, and shall forever be and remain a part and parcel of said county.

§ 2. There shall be elected in the county of Grand Traverse, on the first Tuesday of May next, all the several officers, to which by law the county is entitled, and said election shall, in all respects, be conducted and held in the manner prescribed by law for holding elections for county and state officers. The canvass of said election shall be held at the county seat of said county, the Monday next following the election, and the officers so elected shall be qualified and enter upon the duties of their office immediately, and shall continue in office until their terms of office would have expired, had they been elected at the last general election; but this section shall not be so construed as to deprive any officer duly elected, and qualified, of his office, or to authorize the election of any to fill his place.

tion; but this section shall not be so construed as to deprive any officer duly elected, and qualified, of his office, or to authorize the election of any to fill his place.

§ 3. All that part of the Peninsula in Grand Traverse Bay, which lies north of the line between town twenty-seven and twenty-eight north, shall be organized into a separate township by the name of Peninsula, and the first township meeting shall be held at the Old Mission.

§ 4. All that part of the county of Grand Traverse not included in the township of Peninsula, shall be erected into a separate township by the name of Traverse, and the first township meeting shall be held at the county seat.

§ 5. The counties of Antrim, Kalkaskia, Missaukee, Wexford, Manistee and Leelanau, are hereby attached to Grand Traverse for judicial and municipal purposes.

§ 6. The county of Antrim, shall be and remain the township of Omeena, and the name of the said township is hereby changed to Antrim, and the next township meeting therein, shall be held at the house of Abraham S. Wadsworth.

§ 7. The county of Leelanau is hereby erected into a township by the name of Leelanau, and the first township meeting therein, shall be held at the house of Peter Dougherty.

§ 8. The counties of Kalkaska and Missaukee, are hereby attached to Antrim for township purposes, and the county of Wexford, to Traverse, for township purposes.

AN ACT

TO ORGANIZE THE TOWNSHIP OF DRUMMOND.

Sec. 1. The People of the State of Michigan Enact, That all that part of the State of Michigan included within the following boundaries, that is to say: beginning at the most southern bend in the boundary between this State and the British Province of Canada, immediately south of the Canadian Island of St. Joseph; thence south-eastwardly and southwardly through the broadest channel through and between islands to and through the west straits; that is, the strait between the Upper Peninsula and Drummond Island; thence south in Lake Huron to a point due east, of the middle of the channel between Isle Bois Blanc and the Light House Point at Cheboygan Harbor; thence east to the boundary between this State and the British Province of Canada; thence northwardly and westwardly along said boundary to the place of beginning, be and is hereby set off and organized as a separate township by the name of Drummond, and the first township meeting shall be held at the house of Murray Seaman; and the said township is hereby declared to be one of the townships of the county of Chippewa.

PROPERTY EXEMPT FROM TAXATION.

§ 5. The following property shall be exempt from taxation, viz:

¶ 1. Household furniture, including stoves put up and kept for use in any dwelling house, not exceeding in value two hundred dollars.

¶ 2. All spinning wheels and weaving looms, and apparatus, not exceeding in value fifty dollars.

¶ 3. All arms and accoutrements required by law to be kept by any person; all wearing apparel of every person or family.

¶ 4. The library and school books of every individual and family, not exceeding in value one hundred and fifty dollars, and all family pictures.

¶ 5. To each householder, ten sheep with their fleeces, and the yarn and cloth manufactured from the same; two cows, five swine; and provisions and fuel for the comfortable subsistence of such householder and family for six months.

¶ 6. All the property of the United States, and of this State, except lands bid off for the State at tax sales, except as hereinafter provided.

¶ 7. All public or corporate property of the several counties, cities, villages, township and school districts in this State, used or intended for corporate purposes.

¶ 8. The personal property of all library, benevolent, charitable and scientific institutions, incorporated within this State, and such real estate belonging to such institutions as shall actually be occupied by them, for the purposes for which they were incorporated.

¶ 9. All houses of public worship, with the pews or slips and furniture therein, and rights of burial and tombs, while in use as repositories of the dead.

¶ 10. The estates of Indians, except lands held by them by purchase, and the personal estates of persons, who, by reason of infirmity, age and poverty, may, in the opinion of the supervisor, be unable to contribute towards the public charges.

EMPLOYERS AND EMPLOYED.

"I tell John he's too honest."
"Ah, how so?"
"Why he has lost me many a good bargain because he will insist on telling every thing he knows about that he's selling."
"That's unlucky."
"Yes—now when you are putting off your hay, you don't feel yourself bound to tell just how it was got in,—whether or not you had a little sprinkle of rain upon it, or whether the lot will run as well as the sample."
"Certainly not."
"If you did, you wouldn't get your price for it."
Returning to the city in one of our Eastern trains of cars a few mornings since after a nights ab-

sence, we overheard two gentlemen on the seat behind us delivering with great energy the dialogue commenced above. We felt under no obligation to put our fingers in our ears, so we were favored with more of the same sort.

"Now," continued the first speaker, "I tell John, when a customer is looking at a case of my boots, he isn't obliged to dig up every pair in the box and display to him every flaw in the leather, and every slip of the knife, and the quality of the thread and all that. If he wants to make a trade he must put the best face on the article he can, and he may be sure the purchaser will make allowances enough for defects."

"Precisely."

"But I can't make that boy understand the matter. It's just so with all that family. It runs in the blood. His father before him had the same failing, or he might have been a rich man. John won't tell anything but what is exactly true about the boots, and he will tell all that is true."

"What do you keep him for?"

"Well, I've thought a good many times I should get rid of him, but you see I can trust John myself—I don't have to watch him in anything between him and me. I always know what to depend upon where John is concerned. He'd cut off his right hand I do verily believe, before he'd cheat me out of a mill. But I have to take care how I leave customers in his hands. When I am there I attend to them myself—but when I am away they find out a little more of the art of boot making than I care to have them know."

"That's all nonsense. There's no use in setting up for such special honesty. If everybody traded on such principles it would do. But if one man undertakes it alone, he'll go to the wall. The fact is if we tell the worst about our good, we actually misrepresent—for the purchaser will suppose all the while we are saying the best we can and that the actual worst is very far beyond what we have admitted. Oh, it won't do at all."

"Just what I've told John over and over."

Honest John! brave John! heroic John! Our heart warmed toward this unknown incorruptible one that kept his integrity through such a fiery ordeal. God bless him and shield him, and deliver him out of the hand of the Philistines!

And this is the way, we thought, that many an employer sets about corrupting the unprotected youth committed to his care and training. This is the sort of nurture under which many a youthful aspirant for a business career is indoctrinated in the mercantile virtues. These are the models and exemplars after which they are exhorted to pattern in their creed and their practice if they would win golden fortunes.

Would that we could blow a trumpet warning for parents and guardians in the country, who seek so earnestly places for their sons and wards in our mercantile houses in the city. Beware

what you spread for their unwary feet. Find out the character of the men to whom you entrust the keeping of such precious interests. Be sure that they prize truth and honesty, not only when these traits subserve directly their own self-interest, but when they sometimes interfere with "a good bargain."—Fortify, especially the hearts of those you send forth on such a perilous venture, with an inflexible and steady attachment to uprightness and virtues—and then uphold and shield them on these slippery heights of temptation by enticements with Heaven.—*Agriculturalist.*

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,

THURSDAY, APRIL 28, 1853.

In our next number we shall publish the act passed at the last session of the Legislature to prevent the manufacture and sale of spirituous liquors.

This act is to be voted on by the people at a special election to be held in June. Upon looking into the act we see many objections to it. But prohibition is doubtless called for in this case, as it is in all cases of practices dangerous to individuals and destructive of good order.

In this place the existing law is allsufficient for the suppression of the liquor business, and we expect no local benefit from any change. But in other parts of the State, the present law is a dead letter. Possibly a different one might succeed, and there is great anxiety among the friends of temperance to try the new act known as the Maine Law.

We are fully persuaded that some of the provisions are unconstitutional. But a majority of the Legislature, by voting for the bill have decided that it is constitutional.

Until the courts have decided fully upon that question, the people are bound to acquiesce. Moreover, we do not deem that the details of the law are submitted to the popular vote. It is rather the question of prohibition, than the details of the remedy. After the people have voted for the act if the remedies provided by it are overruled by the courts as unconstitutional, it would yet be competent for the Legislature to so amend it as to remove the objections. The only real difficulty is in the question whether there is virtue enough in the people to enforce the Law when duly made.

EMMET COUNTY.

In 1840 the county of Tonedagana was laid off, having its east line crossing the straits about five miles west of Old Mackinac, its south line running two miles south of Big Beaver Island, and extending north and west to the boundaries of the State. In 1843 Mackinac was extended west along the north shore, and Delta laid off beyond it so as to make the north shore of Lake Michigan the north boundary, and the west shore of Green Bay the west boundary of Tonedagana, and by another act

the name was changed to Emmet. This county remained attached to Mackinac till the present year, and in 1847 a township was organized therein by the name of Peaine.

By the act which we publish on our first page the county of Emmet is fully organized, and its boundaries much extended.—The present boundary is as follows: Begin at Point Saint Ignace, where the line between Ranges 3 and 4 strikes the shore; thence south across the straits and along said line to where it is intersected by the line between Township thirty two and thirty three north; thence west to the shore of Grand Traverse Bay; thence along the shore of the bay, following its meanderings, around the head to the northern extremity of the Peninsula west of the Bay; thence west across Lake Michigan to the line of the State of Wisconsin; thence westwardly along the State line to the mouth of Menomonic River; thence north eastwardly and eastwardly along the margin of the Bay and Lake to the place of beginning, except the isle of Saint Helena. This includes all the Islands in Green Bay which pertain to this State, and the small islands in Grand Travers.—The county consists of some twenty-five Townships of land, and including the principal part of the fisheries of Lake Michigan.

The Harbor of Saint James is the best in all the Lakes, is centrally situated in the fisheries, and in the county, and must ever be the seat of trade, as well as of county business.

Emmet county contains all the Mormon settlements in this region, except at Drummond Island. There are also five bands of Indians residing in the county, who are an industrious peaceable and moral population.

The county is favorably situated for settlement, and will in a short time lead all others in this part of the State in wealth and business, as it does now in all the elements of civilization.

CHEBOYGAN COUNTY.

The new county of Cheboygan on the south side of the Straits of Michigan, is one of the most desirable places in the State for settlement. The present population is very small; probably not above 400 whites, and several bands of civilized Indians. They are honest and industrious, and unless destroyed by the use of intoxicating liquors will make good citizens.

Cheboygan county has a very large proportion of the very best quality of land for agricultural purposes. Its pineries are extensive, and several sawmills are in operation. Mr. Duncan, an enterprising and wealthy citizen of Chicago, has both water and steam mills, and is making immense quantities of lumber.

The county seat is established at a beautiful bay 18 miles to the S. E. of Mackinac. This bay makes an excellent harbor, and a large spring pier affords good accommodations for first class vessels and steamers. Near this Bay is the mouth of Cheboygan River, on which the village is principally built. This now makes a har-

bor as safe as a canal for small vessels. One or two miles up it is a rapid which is improved for mill purposes, and affords water power to a great extent. Above the dam the River is navigable for steamboats fifty or sixty miles; and with its branches and the small Lakes it drains it makes an inland navigation of one hundred and fifty miles.

The village of Duncan must in a few years be the principal trading town of the straits. For trade it is preferable to Mackinac, because on the South Channel which is the shortest, and has a better harbor, and more especially because being on the main land, and with a naturally rich back country, it is convenient for local trade by land as well as water. It is very new, and its advantages have not been developed or appreciated. But several men of enterprise have become interested in real estate there, and new as it is, large investments have been made for permanent purposes. Its growth must be rapid.

GRAND TRAVERSE COUNTY.

Two years ago last winter an act was passed to organize a new county by the name of Grand Traverse, consisting of all the territory of the unorganized county of Omena, except about a township of land in the north east corner. But by a very singular oversight, the act to organize the county contained no provision for dividing the same into townships, or for any township organization therein.

Hence it was impossible to effect a legal organization. No election could be legally held, for there were no officers authorized to act as inspectors of election. No taxes could be levied, for there were neither supervisors or assessors. They were without a judiciary, and consequently without law.

By the act to complete the organization of Grand Traverse, which we publish on the first page, these defects are remedied, and the jurisdiction of the county much extended; and by a subsequent act it is provided with a judiciary.

The county seat of Grand Traverse is on the west head of Grand Traverse Bay, where Messrs. Hannah, Lay & Co. have extensive sawmills, and a very valuable lumbering establishment.—These proprietors are men of great enterprise, and excellent business habits. They are large land proprietors, and deeply interested in the country around that beautiful Bay. Their establishment cannot fail of exerting a beneficial influence on the destinies of the new and growing county.

PINE RIVER.

The mouth of Pine River, on many of the maps called Green River, east shore, opposite Fox Islands, presents many advantages for settlement, especially for those who wish to do both farming and fishing. Besides a good agricultural soil, extensive fisheries, productive a part of the season, and a tolerable harbor, it has excellent water power, a large amount of valuable timber, and

extensive inland navigation.—Enough land has been entered on speculation to make the burden of taxation light on the first settlers, and as it is within the county of Emmet, a legal organization and legal protection of person and property is already provided for. A considerable body of settlers intend to go over in May.

It will be perceived that nominally there are three less counties in Michigan than formerly, Charlevoix is swallowed up in Emmet; Wyandot in Cheboygan, and Omeena in Grand Traverse—Grand Traverse was never on any map, but is precisely the same in extent as Omeena was on the maps. In the laying off these unorganized counties in the northern part of the Lower Peninsula many of these consist of something less than sixteen towns, and will probably when organized many of them be enlarged. The Constitution contemplates sixteen towns as the minimum size of counties.

Remember the county elections in Emmet, Cheboygan and Grand Traverse next Tuesday, and the Canvass and qualifying of officers the Monday after.

Hon. Alexander Toll has received the appointment of Collector at Mackinac. Messrs. Pratt and Warner have births in the Land Office at Sault Ste Marie. These are good appointments.

We hear that Charles M. O. Mally has the keeping of the Wago Shance Lighthouse. If corruption in office, constant and unremitting dishonesty in his private conduct, an occasional felony, the destitution of a whole community and treachery to his party are recommendations, he deserved the appointment.

RAPPING SPIRITS.

We learn by private letters from Council Bluffs, that rapping spirits are making themselves very familiar at that place, and that with great unanimity they agree in declaring Mr. Strang a Prophet. This is to us a matter of serious regret. We do not doubt that evil spirits make themselves quite as familiar now, as in the days of Moses and the judges of Israel. Nor that they deceive as many by their rapping now, as they did then by their peeping. But when they declare a great truth, every man may be sure they are but paving the way for some act of deception.—By the law of the Lord delivered to Moses, all who have dealings with them were condemned to death. True, the enlightenment of this age forbids punishment for such dealings now.—Possibly God's law may have been just as wise as any that men have since devised, but the age is too enlightened to be governed by it. Evidently these evil spirits have some deception to accomplish, and if they tell a hundred truths it is but to get credence for the lie that is to follow.

NEW COUNTIES.

Three new counties were created by acts passed at the late session of the Legislature, all located in this part of the State; the

county of Emmet corresponding with slight variations, with the unorganized counties of Emmet and Charlevoix as they appear on the maps; the county of Cheboygan, corresponding with Cheboygan and Wyandot; and Grand Traverse on the maps is called Omena. To Grand Traverse is attached all the unorganized counties south of Charlevoix to and including Manistee, and extending east to the middle of the State; and to Cheboygan are attached all the unorganized counties in the east half of the State, and south as far as Saginaw Bay, except Iosco.

All this territory, Iosco included, was heretofore attached to Mackinac, giving that county jurisdiction over at least one-fourth of the State; it is now cut down to reasonable dimensions, and there is a reasonable prospect that the administration of local officers in this vast and improving region will be conducted with some reference to the public good.

All the new counties elect officers the first Tuesday in May, and the officers enter upon their duties the Monday following, May 9th. A District Court will be held by Judge Douglass at Saint James the 19th July, and at Duncan the 26th. Judge Martin holds the Circuit at Grand Traverse, but we have not learned the time.

The two counties of Oceana and Newago were organized two years ago, but no authority was given to hold Courts there, and they remained without a judiciary; but by an act passed at the last session two circuits a year will be held in each of those counties.

On the issue of the last No. of the Islander, 25th Nov. last, we announced the intention of getting out an occasional number through the winter. The Mail arrangements were at that time such that there was little prospect of communication with our readers from this place. We therefore arranged to issue the paper monthly from Lansing.—By mistake the book containing the list of subscribers was left behind. This was not missed till the arrival of Mr. Strang at Lansing the 1st January, and it was at this time impossible to supply it. We seriously regret the accident, but the mistake was made. There was no possible remedy.

LAKE PIRATING.

The Schooner Seaman was recently, while lying at anchor in Mackinac harbor, seized by a body of marauders who for a long time have infested the fishing regions, run ashore and seriously injured, and her Captain carried ashore and brutally treated.

After a short detention, the Capt. was forced aboard by the same persons who had seized his vessel, who then proceeded to get her off, and made sail and compelled him to leave. They came aboard about midnight in strong force, pretending to have authority from the collector of customs; but as soon as they were in possession, abandoned that pretense, and commenced cutting the stays and destroying sail and rigging.

What stopped their proceedings the Capt. could not learn. But

the whole gang became suddenly quite as anxious to get rid of their prize and prisoners, as they had been to take them.

The winter has been relatively mild. Only once and for a very short time was the ice sufficient to get to the north shore. Boats from the upper part of the Lake, could have made the Island at any time without any difficulty whatever.

On the first page is an extract from the new tax law; so much as relates to exceptions. It will be convenient for those who have received blank lists from the Supervisor.

There has been during the past winter a great scarcity of Tobacco on this Island. We do not learn however that any one has starved to death for want of it.

Our thanks to the Clerk of the Bucephalus for late papers.

THE SENATE OF THE STATE OF MICHIGAN,

FOR THE YEAR 1853-4.

Geo. R. Griswold	E. S. Moore
Alx. H. Stowell	J. B. Beeson
Hen. Fralick	R. T. Twombly
Sen. Newberry	F. H. Stevens
D. A. Wright	F. W. Curtin
Hen. Hall	J. W. Hickok
Dan. Hixson	I. V. Harris
Alx. M. Arseno	T. H. Lyon
Rich. Kent	Jos. Russell
F. S. Snow	A. Gould
Alf. Paddock	Wm. McCauley
M. A. McNaughton	E. Goodrich
Cha. Dickey	Dan. Johnson
Nat. Pierce	J. S. Smith
Ran. Gardner	D. B. Harrington
J. C. Leonard	L. W. Clarke

HOUSE OF REPRESENTATIVES OF THE STATE OF MICHIGAN,

FOR THE YEAR 1853-4

O. Adams	H. W. Lathrop
Wm. B. Arnold	G. W. Lovell
A. W. Bailey	M. McDougall
A. G. Bates	D. McWhorter
P. H. Benedict	Wm. R. Marsh
E. H. Bristol	T. P. Mathews
E. I. Bonine	H. Miller
Wm. A. Burt	C. L. Miller
S. P. Canfield	W. T. Mitchell
C. M. Chapel	E. G. Morton
Wm. F. Chittenden	J. Murphy
R. E. Crevan	P. Norton
H. Davis	J. O'Callaghan
C. C. Ellsworth	J. R. Palmer
H. B. Ely	N. C. Parkhurst
A. Ewing	O. Peppleton
E. S. Fitch	E. Ransom
G. Fitzsimmons	J. Reno
J. W. Frey	J. Renwick
E. G. Gale	I. Rider
J. Gleason	A. Root
J. P. Gleason	J. Seymour
S. S. Goff	A. Sherman
Wm. H. Gregory	A. P. Sheldon
N. Green	D. Shoemaker
H. W. Griswold	H. C. Smith
N. Gulick	J. J. Strang
S. L. Haight	J. G. Sutherland
M. Hand	J. D. Thompson
C. W. Haze	A. Toll
C. W. Ingalls	Wm. R. Traver
Wm. W. Irwin	Wm. E. Warner
H. Jennison	J. Winters
G. Jones	R. Worden, Jr.

Hon. R. McCLELLAN of Monroe was Governor and Hon. Andrew Parsons of Shiawassee Lieut. Gov.: but on the 4th of March Gov. McCLELLAN became Secretary of the Interior and Mr. Parsons acts as Governor till the end of the term. George R. Griswold of Wayne becomes the President of the Senate.

Not a single member of either house is a native of the State, and a majority are natives of New York.

TOWNSHIP OFFICERS IN THE COUNTY OF EMMET.

PEAINE.

Supervisor,	James J. Strang.
Clerk,	Hezekiah D. McCulloch.
Treasurer,	Anson W. Prindle.
School Inspector,	Roswell Packard.

Directors of Poor,	James Smith, Gordon Brown.
Assessors,	Geo. T. Preston, Samuel Wright.
Highway Commissioners,	Geo. T. Preston, Marvin M. Aldrich Jr., [vacancy.]
Justices,	Marvin M. Aldrich, [full term.] Erastus H. Derby, [vacancy.]
Constables,	Joshua L. Miller, Joseph Ketcham, Andrew J. Porter, Geo. T. Preston.
GALLILEE.	
Supervisor,	Benjamin G. Wright.
Clerk,	George Brownson.
Treasurer,	William J. Clark.
School Inspectors,	John Henderson, Ludlow Hill.
Directors of Poor,	Oren Hill, Warren Howe.
Assessors,	George Wright, Ludlow Hill Jr.
Highway Commissioners,	William J. Clark, William Howe, Warren Howe.
Justices,	Benjamin G. Wright, Ludlow Hill, George Brownson, John Henderson.
Constables,	William J. Clark, James Howe, Oren Hill, Francis Fox.
CHARLEVOIX.	
Supervisor,	Galen B. Cole.
Clerk,	Gilbert Watson.
Justices,	Peter Tigert, Galen B. Cole, Gilbert Watson, James Horton.

We have not learned the rest of the names.

The following certificate of good behavior will be gratifying to the people of Ohio. They have shown an admirable indifference to the dictates of humanity and are therefore commended.

PURSUITS OF FUGITIVE SLAVES.—We noticed the escape of some thirty-odd slaves from Mason and Braeken counties a short time ago.—Some of them were captured in Ohio by their owners, at a distance of about forty miles from the river. We are requested by a gentleman of this county, who joined in pursuit and aided in capturing three of the fugitives, one of whom belonged to himself, to state, on behalf of the pursuers, as an act of justice to the people of Ohio, that the pursuing party were not obstructed or ill treated in any way, by word or deed, though their business was perfectly known, but that they experienced from the people of Ohio, both going out and returning, every aid they desired, many citizens of that State volunteering their personal assistance and extending the kindest hospitality. They brought the captured slaves home, without encountering the least obstacle, or even an unkind word. The pursuing party feel it their duty to the people of Ohio and Kentucky to make this grateful acknowledgment.—Mayerville Eagle, 9th.

NOTICE.

IN Pursuance of the provisions of "An act to complete the Judicial organization of the State," approved February 13th 1853, I hereby appoint the third Tuesdays of July and January, as the time of holding the terms of the Circuit Court for the County of Emmet, and the fourth Tuesdays of July, and January, as the times of holding the terms of Circuit Court for the County of Cheboygan, for the year eighteen hundred and fifty three, and until further appointment in pursuance of law.

SAMUEL T. DOUGLASS,

Circuit Judge third Circuit, Mich.
Detroit March 1st 1853.

A committee being chosen by the passengers on board the Bucephalus, the following resolutions were adopted.

Resolved, That we, as passengers of the Propeller Bucephalus feel ourselves under obligations to tender our thanks to the Captain and officers of the same for the gentlemanly treatment and excellent accommodations we have received on our voyage from Buffalo to Chicago.

And further, Resolved, that we recommend this boat to the trav-

eling public as a safe and commodious conveyance; the officers are gentlemen, and men of talent, and do all in their power to make a trip pleasant and agreeable.

Z. M. Thompson,
Otis White,
Chs. Robinson,
Benjamin G. Wright,
S. Curtis Simonds,
Z. W. Graves,
W. H. Brooks.

Base all your actions upon a principle of right; preserve your integrity and character; and in doing this, never reckon the cost.

MARRIED.

At St. James, on the 31st ult, by Elder GEORGE MILLER, Mr. ULYSSES PORTER, to Miss VESTA PACKARD, all of this place.

Died at Coldwater, Mich., April 5th Hon. Robert Abbott, aged 82, formerly Auditor-General of Michigan; many years engaged in mercantile pursuits and the Fur trade. Hon. James Abbott, of Detroit, and the late Samuel Abbott, of Mackinac, were his brothers. The Judge was the oldest Methodist in Michigan, and built the first Methodist Church in the State, where now are some twenty thousand; having connected himself with that denomination nearly half a century since.

New illustrated [stereotyped] edition of Fox's Book of Martyrs, being a complete history of the lives, suffering and triumphant death of the Primitive, as well as the Protestant Martyrs; from the commencement of Christianity to the latest period of pagan and popish persecutions, to which is added an Account of the Inquisition. The Bartholomew Massacre; The Massacre in France; and general Persecutions under Lewis XIX.; Massacre of the Irish Rebellion in the recent persecution of the Protestants in the south of France; by the Rev. John Fox, A. M., with an illustrated title page, 1 vol., 12 mo. 566 pp. Price \$2.25.

Few books are better known, or have been more read, than Fox's Martyrology. The original work was very voluminous, and has never been re-printed in this country, and perhaps not in England within the last hundred years. We have however, had numerous abridgements and this is one of the few instances in which, an abridgement is better than the original. The work would not be read at all at this day, as it came from the author. We have it to the snug volume before us. An epitomized view of the horrible tragedies which have so deeply disgraced religion. No reader can have patience to dwell long on such fiendish cruelties. But the facts are too well attested to admit of a doubt, and they must be given to the world as the strongest possible proof that man is depraved, and needs regenerating.—These persecutions were not the effect of religion, but of bigotry and fanaticism.—Christian Advocate.

Buds and Blossoms from our own Garden; by T. S. Arthur and F. G. Wadsworth beautifully embellished with numerous illustrations; 1 vol., 12 mo., 210 pages. Price 75 cents.

The above authors are popular writers and favorably known in the market, and whose works are read with interest.

NEW AND POPULAR BOOKS.

Recently published by Alden, Beardsley & Co., Auburn N. Y.

The second edition, in thirty days, of the Book of the Ocean and life on the Sea, containing thrilling narratives and adventures of Ocean Life, in all countries from the earliest period to the present time, with 60 illustrations; 1 vol. 672 pages, cloth, gilt, \$1.50.

Second Edition of Young People's Book A miscellany, comprising instructive Stories, Popular Anecdotes, Glimpses of ancient and Modern history, Wonders of Nature and art, Biographies, Poetry, &c., by F. C. Woodworth, another of Uncle Frank's Home Stories about animals, Stories about Birds, &c., 386 pp., 8 vol. cloth, \$1.50 library sheep, \$1.50.

Second Edition of Woodworth's Fireside Museum. An exhibit of some things amusing and many things instructive, with copious and elegant engravings, by F. C. Woodworth, 386 pp. 8 vol. cloth 1.50. library sheep. 1.50.

SCHOOL BOOKS.

Watson's Mental Arithmetic, upon the inductive plan; designed for schools and academies; by Wm Watson, (upon the method of Colburn's improved.) 18 mo. 60 pp. Price 25 cents.

Third Book on Popular Anatomy and Physiology. Adapted to the use of Schools by T. S. Lambert, M. D. elegantly illustrated by 150 wood engravings, and colored lithographic anatomical plates, Substantially bound. 1 vol. large 12 mo. Over 450 closely printed pages, with questions separate, 1.25.

To Book Agents, Colporteurs, and Peddlers. Alden, Beardsley & Co., have contemplated the publication of the 23d thousand of a large Family Quarto Bible, containing the Apocrypha. Family Records, (on good paper) Index, Marginal Notes, References and a complete Concordance. Also, will be added to part of each edition Psalms in Metre, 10 beautiful plates, entirely new designs, namely; The

Landing and coming forth from the Ark, Birth of Christ, Christ in the Manger, and Christ and his Disciples in the Corn Field, &c. Bound in a substantial and exceedingly neat style of embossed sides gilt back and marble edge—clear large type, and printed on white paper. Price retail, \$2.50, sheep, plain, \$1.50. A large discount will be made to those who will engage in the sale. the attention of agents and colporteurs is particularly invited; five hundred can find employment. For further particulars, address, post-paid, ALDEN BEARDSLEY & Co., Publishers, Auburn, N. Y.

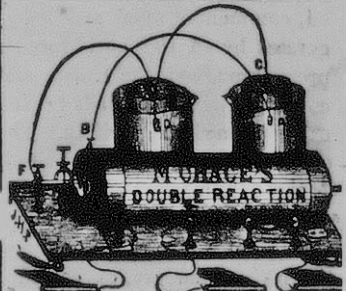
Communications will receive prompt attention giving terms, &c.

Also, recently published, a Miniature Toy Bible illustrated with numerous engravings, new and appropriate designs.

Recently published an 8 mo School Testament, designed for the use of Sunday Schools, and reading classes in common schools, in large clear and open type, in cheap form. Price, 15 cents, \$1.50 per dozen.

New—10th—edition of the Pacific and Dead Sea Expedition, most valuable book for Libraries and general reading.

ALDEN BEARDSLEY & Co.



MOSES CHASE,
MANUFACTURER OF COMMON AND IMPROVED SINGLE, DOUBLE AND TRIPLE COMPLEX, RE-ACTING,
GALVANO, ELECTRO,
MAGNETIC TORPEDO MACHINES,
For the Medical Faculty and the Scientific
Saint James, Beaver Island, Lake Mich.
March 6th, 1851. 4tf.

BOARDING HOUSE

BY
L. F. WAIT,

(Near the Steamboat Landing.)

MACKINAC,

MICHIGAN.

BOARD, \$0.75 per day. 14tf.

1852. FOREST HOUSE, 1852.

BY

F. HOYT.

Mackinac, Michigan, at the right of the Dock, on Water Street.

Board, five shillings per day.

Mackinac, Mich., Oct. 13, 1852. 26tf.

NEW STORE.

ROSWELL PACKARD has just opened a general assortment of Dry Goods, Hardware, Groceries, &c., one door south of the Printing Office, and will sell goods as reasonable as they can be afforded here, for ready pay only; but will receive in exchange wood, fish, grain, and almost all kinds of produce raised on the Island, and cash not refused.

R. PACKARD.

21-4w.

TAILORING.

GENTLEMEN'S Garments of all descriptions made to order expressly, and warranted to fit. Cutting done on the shortest notice, and warranted to fit, if properly made up.

E. H. DERBY.

Saint James, Sept. 8, 1852. 21tf.

F. JOHNSON & Co.,

At the West Pier, offer for sale an assortment of Dry Goods & Groceries, at moderate rates. Builders Materials, ass'd Nails, &c. Fishermen's stores, Salt, &c. Salt and Barrels furnished to fill. Disposed to accommodate all on best terms.

St. James, Sept. 13, 1852. 22tf.

HURRAH FOR ELECTION.

THE utmost excitement is prevailing in all parties, but the great thing for the people is, where can I get my Dry Goods and Groceries cheap? Well, echo says that J. M. WAIT has just returned with a large assortment in that line, which he is selling cheaper than the cheapest, for cash or ready pay.

Beaver Island, Oct. 27, 1852. 28-4w.

THANKFUL to our numerous customers for their past patronage, we would respectfully say we have removed three doors north of the Printing Office, where we shall be happy to accommodate you all, and endeavor to wait upon you with all the politeness we have been accustomed to.

MILLS & CO.

Beaver Island, Sept. 22, 1850.

WOOL.

FOR sale a quantity of wool, of an excellent quality, for hosiery, one door south of the Tabernacle.

Beaver Island, July 28, 1852. 15tf.

NAILS.

A Supply of Nails constantly on hand and very cheap for cash, next door south of the Tabernacle.

St. James, June 23d, 1852. 10tf.

MRS. PHILMOT.

NEXT Door East of the Mission School House, will give lessons daily in the use of the PIANO and MELODEON. She will also (if sufficient encouragement is given) take a class in the GERMAN LANGUAGE.

St. James, June 23d, 1852. 10tf.

HYMN BOOKS.

JUST Received and for sale at this Office

St. James, Sept. 15, 1852. 23tf.

WHAT OUR ENEMIES SAY OF US.

FROM A NEW HISTORY OF MORMONISM, BY AN ENGLISH AUTHOR. AUBURN: DERBY AND MILLER, 1852.

(Continued.)

The Times and Seasons of the 15th of January, 1845, announced to the Saints in all parts of the world that the inhabitants of various parts of Illinois as well as of Missouri, were accumulating charges of every kind against the Mormons with the view of sweeping them into irretrievable ruin. Dr. Foster, in his newspaper, the Expositor, continued with the usual virulence of a friend converted into an enemy, to spread abroad defamatory reports against the "Apostles" and the leading Saints, which were copied, commented upon, and exaggerated by all the anti-Mormon press throughout the Union, and especially by the journals in the more immediate vicinity. The old cry of expulsion was raised, as the only means of restoring peace. A meeting of the Town Council of Nauvoo was held on the 13th of January, to consider these reports and the threatened expulsion of the Saints; and a meeting of the citizens in general was held on the day following with the same object. A few extracts from the resolutions passed at these assemblies will show the extent of the charges brought against the Mormon people, and the manner in which their leaders resolved to meet them. An address issued by D. Spencer, the successor of Joseph Smith in the mayoralty of Nauvoo, and countersigned by Willard Richards, the Recorder, one of the Twelve Apostles, stated "that while the Mormons were peaceable and loyal to the constitution and laws of their country, and were ever willing to join hands, with their honest virtues and patriotism, in the repressing of crime and the punishment of real criminals, they left their enemies to judge whether it would not be better to make Nauvoo one universal burial-ground, rather than suffer themselves to be driven from their lawful homes by such highhanded oppression. And it might yet become a question," they added, "to be decided by the community whether the Mormons, after having seen their best men murdered without redress, would quietly allow their enemies to wrench from them the last shreds of their constitutional liberties; or whether they would not make their city a vast sepulchre, and be buried under its ruins in the defence of their right."

From the string of resolutions appended to this document, it appears that the crimes laid to the charge of the Mormons were, that they had organized a regular system of horse and cattle stealing, and other plunder throughout the State; that Nauvoo had become a grand receptacle of stolen goods; that every coiner, forger, robber, and even murderer found a safe refuge from justice within its walls; and that the Town Council allowed no legal process of any kind to be served within the limits of their jurisdiction. The resolutions admitted that many criminals had fled for refuge to Nauvoo under the mistaken notion that they would

be screened from justice by the Mormons; but alleged that these criminals were not and never had been Mormons; that they had been induced to take this course by the false reports of the anti-Mormon press; and that in every case they had been delivered up to justice when demanded. The Town Council also pledged itself to use every means in its power to root such characters out of the city, and deputed fifty delegates to proceed to all the principal towns and districts in the neighborhood, to inform the people of the falsehood of the accusations brought against the Saints, and to demand the aid of all the well-disposed to rid the county of the thieves and blackguards that swarm into it. A conciliatory message from Governor Ford, published shortly afterwards, expressed his belief that the charges against the Mormons as a body were utterly unfounded; and that there was no more crime in the City of Nauvoo than in any other of a corresponding size and amount of population; and called upon the inhabitants, whether Mormons or anti-Mormons, to preserve the peace and strictly respect the laws. From January to October, 1845, the Mormons "lived a life of sturt and strife."

Every man's hand was against them; and not only riots, but regular pitched battles took place. The Governor was called upon to interfere actively; and a meeting of delegates from the nine counties surrounding Nauvoo was convened; at which it was asserted by all the speakers that there would be no peace for Illinois as long as the Mormons remained within its boundaries. The delegates pledged themselves to support each other to the last extremity in expelling them, forcibly if they could not otherwise be induced to go. The painful circumstances in which the Saints at Nauvoo found themselves, and the history of the persecution which they suffered, were detailed in an Official Letter to the Saints under the date of the 1st of November, 1845. This document ran as follows:—

"After we had begun to realize the abundance of one of the most fruitful seasons known for a long time, and while many hundreds of Saints were laboring with excessive and unwearied diligence to finish the Temple, and rear the Nauvoo House, suddenly, in the forepart of September, the mob commenced burning the houses and grain of the Saints in the south part of Hancock County. Though efforts were made by the Sheriff to stay the torch of the incendiary, and parry off the deluge of arson, still a 'fire and sword' party continued the work of destruction for about a week, laying in ashes nearly two hundred buildings, and much grain. Nor is this all; as it was in the sickly season, many feeble persons, thrown out into the scorching rays of the sun, or wet with the dampening dews of the evening, died, being persecuted to death in a CHRISTIAN land of law and order; and while they were fleeing and dying, the mob embracing doctors, lawyers, statesmen, christians of various denominations, with the military

from colonels down, were busily engaged in filching or plundering, taking furniture, cattle, and grain. In the midst of this horrid revelry, having failed to procure aid among the 'old citizens,' the Sheriff summoned a sufficient posse to stay the 'fire-shower of ruin,' but not till some of the offenders had paid for the aggression for their lives.

"This, however, was not the end of the matter. Satan sits in the hearts of the people to rule for evil, and the surrounding counties began to fear the law, religion, and equal rights, in the hands of the Latter-Day Saints, would feel after inquiry, or terrify their neighbors to larger acts of 'reserved rights,' and so they began to open a larger field of woe. To cut this matter short, they urged the necessity (stop the effusion of blood) to expel the church, or, as they call them, the Mormons, from the United States, peaceably, if they could, and forcibly if they must, unless they would transport themselves by next spring.

Taking into consideration the great value of life, and the blessings of peace, a proposition, upon certain specified conditions, was made to a committee of Quincy, and which it was supposed from the actions of conventions, was accepted. But we are sorry to say that the continued depredations of the mob, and the acts of a few individuals, have greatly lessened the confidence of every friend of law, honor and humanity, in everything promised by the committees and conventions, though we have already made great advances towards fitting for a move next spring.

"A few troops stationed in the county have not entirely kept the mob at bay, several buildings having been burnt in the month of October.

"We shall, however, make every exertion on our part, as we have always done, to preserve the law and our engagements sacred, and leave the event with God, for he is sure.

"It may not be amiss to say, that the continued abuses, persecutions, murders, and robberies, practised upon us, by a horde of landpirates, with impunity in a Christian republic, and land of liberty (while the institutions of justice have either been too weak to afford us protection or redress, or else they too have been a little remiss,) have brought us to the solemn conclusion that our exit from the United States is the only alternative by which we can enjoy our share of the elements which our Heavenly Father created free for all.

"We then can shake the dust from our garments, suffering wrong rather than do wrong, leaving this nation alone in her glory, while the residue of the world points the finger of scorn, till the indignation and consumption decreed makes a full end."

After a series of struggles and negotiations, and a regular siege of the city of Nauvoo by the anti-Mormons, of which no authentic account yet appears to have been published, with the exception of the short and interesting summary by Colonel Kane, to be referred to hereafter, the Saints

agreed to leave Illinois in the spring of 1846, or as "soon as grass grew and water ran," provided that, in the interval, they should not be molested, and that they should be allowed time and opportunity to sell their farms and properties, and remove beyond the limits of civilization.

(To be Continued.)

ST. MARY CANAL LAW.

An act to provide for the construction of a Ship Canal around the falls of St. Mary.

Section 1. The People of the State of Michigan enact, That the act of Congress entitled "An Act granting to the State of Michigan the right of way, and a donation of public land for the construction of a Ship Canal around the Falls of St. Mary, in said State," approved August 25, 1852, is hereby accepted, and all conditions expressed in said act are hereby agreed to, and made obligatory upon the State of Michigan.

Sec. 2. For the purpose of carrying out the object of said act, the Governor is hereby authorized, by and with the advice and consent of the Senate, to appoint five commissioners and an engineer, who shall prepare a plan for the construction of said canal, in conformity with the provisions of said act of Congress, and this act, to be approved by the Governor, and who shall have the entire and absolute control and supervision of the construction of said canal; and said commissioners are authorized and empowered to make all necessary contracts for the construction of the same, and during said construction if at any time said commissioners shall be dissatisfied with the manner of construction or the material used, it shall be competent for them or a majority of them to direct the contractor to construct the same in such other manner, and to use such other materials, as to such commissioners or a majority of them, or engineer, shall seem necessary to insure a permanent and durable work; and this condition shall be embodied in any contract made for construction of said canal. In case any controversy shall arise between the commissioners and contractors, in regard to said materials, or the manner of doing said work during the construction of said canal, the same shall be decided by a board to consist of said engineer and the Governor of the State, and the District Judge of the Upper Peninsula, who shall decide thereon in a summary manner, and the decision of a majority of them shall be binding and conclusive upon the contractors, who shall thereupon proceed with the work, in the manner and make use therein of the material so required by said board or a majority of them: *Provided, however,* That the work upon said canal shall not be suspended or delayed by reason of said controversy, and the contractors shall proceed therewith as required by said commissioners. The locks in said canal shall not be less than three hundred and fifty feet long, and not less than seventy feet wide: *Provided,* That all appointments made by virtue of this act shall cease and determine when said canal is completed.

Sec. 3. The said commissioners shall receive proposals for the construction of said canal, agreeably to said plan; and in deciding upon said proposals are required to take into consideration the responsibility of the person or persons offering to contract for the same, and his or their ability to carry into effect the object and intention of said act of Congress, by constructing said canal in the best and most expeditious manner; and said commissioners in making said contract shall require good and ample security for the performance thereof. Neither the commissioners, or Governor, or the engineer, or any member of this Legislature, or any person related to the commissioner-engineer, shall in any manner be interested in the contract, directly or indirectly, for the construction of said canal.

Sec. 4. No contract for the construction of said canal shall take effect until it shall have been approved by the Governor and engineer.

Sec. 5. The contractor or contractors for the construction of said canal shall defray the entire cost of surveying, locating and constructing the same; the necessary traveling and other expenses of the commissioners, the salary of the engineer and the assistants. The necessary expenses of the commissioners shall be paid out of the State Treasury, upon the warrant of the Auditor General. The engineer shall have power, with the approval of said commissioners, to employ such assistants as may be necessary and proper. The assistants shall receive such reasonable compensation for their services as may be agreed upon by said commissioners, and the engineer and assistants shall be paid out of the State Treasury, from time to time, upon the account of each respectively, and upon the warrant of the Auditor General. The cost of locating the said canal, and all expenses of every kind, incidental to the supervision of the construction and completion of said canal, shall be reimbursed by the contractors as fast as ascertained, and shall be paid by them into the State Treasury, and under the direction of said commissioners. When and as fast as the lands shall have been selected and located, an accurate description thereof, certified by the persons appointed to select the same, shall be filed in the office of the Commissioner of the State Land Office, whose duty it shall be to transmit to the Commissioner of the General

Land office a true copy of said list, and to designate and mark upon the books and plans in his office the said lands, as St. Mary canal lands.

Sec. 6. The commissioners shall require said canal to be constructed and completed within two years from making the contract, and on the completion of the same within said period to their satisfaction and acceptance, and the satisfaction of the Governor and engineer, they shall cause a certificate thereof to be signed by the commissioners, Governor and engineer, and filed in the office of the Commissioner of the State Land Office. Thereupon it shall be the duty of the said Commissioner of the State Land Office, forthwith to make certificates of purchases for so much of said land as by the terms of the contract for the construction of said canal are to be conveyed for the purpose of defraying its costs, and the expenses hereinbefore provided; which certificates shall run to such persons, and for such portions of said lands so selected, and to be conveyed, as the contractor may designate, and shall forthwith be delivered to the Secretary of State, and patents shall immediately be issued thereon as in other cases.

Sec. 7. That said commissioners shall keep an accurate account of the sales and net proceeds of the lands granted by said act of Congress, and of all expenditures in the construction of said canal, and the earnings thereon, and on or before the first Monday in October in each year, return a statement thereof to the Governor, whose duty it shall be to return the same, or a copy thereof, to the Secretary of the Interior, at Washington, as required by said act of Congress.

Sec. 8. The said commissioners shall be subject to removal by the Governor, and if a vacancy shall occur by removal or otherwise, when the Legislature is not in session, the Governor may fill such vacancy, and the person so appointed shall hold his office until the Legislature meet.

Sec. 9. For the selection of the lands granted by Congress, as aforesaid, for the construction of said canal, the Governor shall appoint agents, in pursuance of said act. He shall give notice to the person or persons contracting under this act to construct said canal, to recommend to him suitable persons to make such selections; and he shall appoint such agents from the persons so recommended if, in his judgment, suitable and proper persons for that purpose.

Sec. 10. That such contractor is by this act empowered and authorized to associate with himself in the obligations, agreements and conditions of said contract, such persons or parties as he may elect, and assign to them such proportional interest in the remuneration of lands, or the avails thereof, as he may decide and agree upon; or he may assign his rights, privileges and remunerations under the contract with the State, to any association organized according to the laws of this or any other State, and upon due notice to the board of commissioners and Governor, they shall be made parties to the obligations and emoluments of the contract, and be authorized upon such assignment and notice, to hold and sell lands, and improve and use the same as they may see fit and desirable, to the same extent that the contractor might have individually have done; but in no case shall himself or his sureties be eased or exempted from their full liabilities to forfeitures for non-fulfillment of the contract as before specified in failure of inadequacy of additional security offered by assignees: *Provided,* It shall not be lawful for said company to use their funds, or any part thereof, in any bankage or brokerage, or in buying or selling bank notes, or bills of exchange, or in any other business whatever, except that especially provided for by this act, and the acts referred to herein.

Sec. 11. The said commissioners, in entering into the contract for the construction of said canal, shall provide that the railroad now present existing across the Portage be in no way unnecessarily interrupted during the progress of the work; and said commissioners shall have power to decide the necessity of any interruption; and the said commissioners may, at the expense of said Railroad Company, relocate said railroad, if they shall deem it necessary to aid and promote the construction of said canal.

Approved Feb. 5, 1853.

A GOOD ONE.—A day or two since a white man met a negro followed by a dog, and proposed to purchase the animal, telling the negro he would give him a dollar Virginia note for it.

The negro took the money and disposed of the dog. On coming to town, ascertained that the one-dollar Virginia note was on the celebrated Bank of the Union and therefore worth nothing.

"O I doesn't lose anything," said the negro; "the dog was wuff niffin, to."

—Vegetation is so scarce at Cape Cod, that two mullen stalks and a huckleberry bush is called a grove.

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, MAY 5, 1883.

NO. 2.

VOL. III.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 50 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

AN ACT

TO COMPLETE THE JUDICIAL ORGANIZATION OF THE STATE.

§ 1. *The People of the State of Michigan enact*, That the third judicial circuit shall, in addition to the county of Wayne, include the counties of Cheboygan and Emmet, and the eighth judicial circuit shall, in addition to the counties now included in it, also include the counties of Oceana, Newaygo and Grand Traverse.

§ 2. The circuit Judge of the third circuit is hereby required within twenty days after the passage of this act, to appoint the times of holding the terms of the circuit courts in the counties of Cheboygan and Emmet, and to cause notice thereof to be published in the Northern Islander, a newspaper published in the county of Emmet, and also to transmit to the clerks of each of said counties a copy of such notice, which shall be filed and preserved by such clerk.

§ 3. The circuit Judge of the eighth circuit is hereby required within twenty days after the passage of this act to appoint the times of holding the terms of the circuit courts in the counties of Oceana, Newaygo and Grand Traverse, and to cause notice thereof to be published in the Grand Rapids Enquirer, a newspaper published in the city of Grand Rapids, and to transmit to the clerks of each of said counties a copy of such appointment, which shall be filed and preserved by such clerks.

§ 4. The circuit courts shall have the same jurisdiction to hear, try and determine causes now pending or hereafter commenced, as if said counties had been added to said circuit at the time of organizing the same respectively.

§ 5. This act shall take effect immediately.

AN ACT

Prohibiting the manufacture of intoxicating beverages and the traffic therein.

SECTION 1. *The People of the State of Michigan enact*, That no person shall be allowed to manufacture or sell at any time, by himself, his clerk, servant or agent, directly or indirectly, any spirituous or intoxicating liquors, or any mixed liquors, a part of which is spirituous or intoxicating, except as hereinafter provided.

SEC 2. The township board of every organized township, or a majority of them, and the village board of common council of every incorporated city or village, on the first Monday of May annually, or as soon thereafter as may be convenient, may appoint some suitable person as the agent of said township, city or village, to sell at some central or convenient place within said township, city or village, spirits, wines, or other intoxicating liquors, to be used for medicinal and medicinal purposes, and no other. Any such agent shall receive such compensation for his services as the said board

or legal authority appointing him shall prescribe, and shall, in the sale of such liquors, conform to such rules and regulations as the said township board, or a majority of them, or said village board or common council shall prescribe for that purpose. And such agent, appointed as aforesaid, shall hold his situation for one year, or until his successor be appointed, unless sooner removed by the authority from which he may have received his appointment; as he may be at any time at the pleasure of said board or legal authority appointing him as the case may be.

SEC 3. Provides a form of bond to be entered into by agents.

An unnumbered section after three, authorizes the Board of supervisors of the several counties to grant licences to manufacturers.

Another unnumbered section provides that such license shall not be received after the first year unless two thirds the electors of the town in which the distillery or factory is located in favor of it at the annual township meeting, and requires the manufacturer to give bonds.

A third unnumbered section provides a form of bond.

A fourth unnumbered section authorizes towns, cities, and villages at their annual meetings by a two thirds vote to raise funds for their agent to purchase liquors with. And to pay him for his services; also that he shall keep an account of all sales and the persons to whom sold and inflict a penalty of five dollars for obtaining liquors by false pretensions.

SEC 4. If any person by himself, clerk, servant, or agent, shall at any time, sell any spirituous or intoxicating liquors, or any mixed liquors, part of which are intoxicating, in violation of the provisions of this act, he shall forfeit and pay on the first conviction ten dollars and the cost of prosecution, and shall stand committed until the same be paid. On the second conviction under this act he shall forfeit and pay twenty dollars and the cost of prosecution, and shall stand committed until the same be paid. On the third, and every subsequent conviction of this act, he shall pay twenty dollars and the cost of prosecution, and shall be imprisoned in the common jail of the county not less than three months nor more than six months, and in default of the payment of the fines and costs prescribed by this section, for the first and second convictions, the person or persons so convicted shall not be entitled to the benefit of the provisions of chapter one hundred and forty-two of the revised statutes of 1846 until he shall have been imprisoned two months; and in default of payment of fines and costs provided for the third and every subsequent conviction, he shall not be entitled to the benefit of the provisions of said chapter one hundred and forty-two of the revised statutes of 1846 until he shall have been imprisoned four months. And if any clerk, servant, agent or other person in the employment or on the premises of another, shall violate the provisions of this section, he shall be held equally guilty with the principal, and on conviction, shall suffer the same penalty above prescribed.

SEC 5. Any forfeiture or penalty arising under the above section may be recovered by an action of debt before any justice of the peace, or judge of any municipal or police court, in the county where the offence was committed. And all moneys recovered for a violation of this section or any other provision of this act, shall be paid into the treasury of the township, city or village where the offence was committed, and shall be appropriated to the support of the township library in such township, city or village. And the prosecutor may be admitted as a witness in the trial. And it shall be the duty of the common council of any city, the village board of any incorporated village and the supervisor of any township to commence an action according to law in the name of the people of the State of Michigan, against any person guilty of a violation of any of the provisions of this act, on being informed of the same, and being furnished with the proof of the fact by the oath or affidavit of any credible person, and any person resident in such township, city or village, may institute a suit for any such penalty or forfeiture in the name of the people of the State of Michigan, in the manner aforesaid.

SEC 6. If any person shall claim an appeal from a judgment so rendered against him by such judge or justice of the peace, on the trial of any such action, he shall first enter into a recognizance to the people of the State of Michigan in the sum of one hundred dollars, with two good and sufficient sureties, in any case so appealed, to prosecute his appeal to effect in the proper court to which it is taken, and to pay all costs that may be awarded against him upon a final disposition of such suit; and before his appeal shall be allowed, he shall also, give a bond, with two good and sufficient sureties satisfactory to the judge or justice who tried the case, running to the people of the State of Michigan, in the sum of two hundred dollars, that he will not during the pendency of such appeal violate any of the provisions of this act. And no recognizance or bond shall

be taken in cases arising under this act except by the justice or judge before whom the trial was had, and if the recognizance and bond mentioned in this section shall not be given within three days after the judgment, the appeal shall not be allowed, the defendants in the meantime to stand committed.

SEC 7. Provides for removing agents, for improper sales, and putting their bonds in suit.

SEC 8. No person shall presume to be a manufacturer of any spirituous or intoxicating liquors, or a seller thereof, without being duly appointed, on pain of forfeiting on the first conviction the sum of one hundred dollars and cost of prosecution, and in default of the payment thereof the person so convicted shall be imprisoned sixty days in the common jail of the county; and on the second conviction the person so convicted shall pay the sum of two hundred dollars and cost of prosecution, and in default of payment shall be imprisoned four months in the common jail of the county; on the third and every subsequent conviction the person so convicted shall pay the sum of two hundred dollars, and shall be imprisoned four months in the common jail of the county where the crime was committed; said penalties to be recovered before any court of competent jurisdiction by indictment or by an action of debt, in the name of the people of the State of Michigan. And whenever a default shall be had of any recognizance arising under this act, *securitas facias* may be issued returnable at the next term of a court of competent jurisdiction in the county, and the same shall not be continued, unless for good cause satisfactory to the court.

SEC 9. All cases arising under this act, whether by action or indictment, which shall come before any court of record, on appeal or otherwise, shall take precedence in said court of all other business except those criminal cases in which the parties are actually under arrest, and awaiting a trial; and no *nolle prosequi* shall be entered without a statement in writing first placed on file by the prosecuting attorney and signed by him showing reason satisfactory to the court, for ordering the same to be entered; and no continuance shall be granted excepting where the applicant therefor shall show to the court by affidavit placed on file, that such continuance is required for the purpose of justice.

SEC 10. If any three persons, legal voters in the township, city or village, where the complaint shall be made, shall before any justice of the peace or judge of any municipal or police court, make complaint under oath or affidavit, that they have reason to believe, and do believe, that spirituous or intoxicating liquors are kept or deposited, and intended for sale by any person not authorized to sell the same in said township, city or village under the provisions of this act, in any store, shop, warehouse or other building or place in said township, city or village, said justice or judge shall issue his warrant of search, which warrant shall describe the place to be searched and the article or articles to be seized, to any sheriff, city marshal, or deputy, or to any constable, who shall proceed to search the premises described in said warrant, and if any spirituous or intoxicating liquors are found therein, he shall seize the same, and convey them to some proper place of security, where he shall keep them until final action is had thereon. But no dwelling house in which, or in part of which a shop is not kept, shall be searched, unless, at least, one of said complainants, shall testify to some act of sale of intoxicating liquors therein, by the occupant thereof, or by his consent or permission, within one month before the time of making said complaint, provided such warrant shall describe the place to be searched and the article to be seized. And the owner or keeper of liquors, seized as aforesaid, if he shall be known to the officer seizing the same, shall be summoned to appear forthwith before the justice or judge by whose warrant the liquors were seized; and if he fails to appear, or unless he can show by positive proof that said liquors are of foreign production, that they have been imported under the laws of the United States, and in accordance therewith, that they are contained in the original package in which they were imported, and in quantities not less than the laws of the United States prescribe, or at the time when seized legally held, and for lawful purposes, they shall be declared forfeited, and shall be destroyed by authority of the written order to that effect, of said justice or judge, and in his presence, or in presence of some person appointed by him to witness the destruction thereof, and who shall join with the officer by whom they shall have been destroyed, in attesting the fact upon the back of the order by authority of which it was done; and the owner, or keeper of such liquors, provided he shall have been duly summoned to appear, shall pay a fine of twenty dollars and costs, or stand committed for thirty days if it shall appear that liquors have been by him kept or deposited for the purpose of sale. And if the owner or possessor, of any liquors seized in pursuance of this section, shall set up a claim that they have

been regularly imported under the laws of the United States, and that they are contained in the original packages, the Custom House certificate of importation and proof of marks upon the casks, or packages, corresponding thereto, shall not be received as evidence that the liquors contained in said packages are those actually imported therein.

SEC 11. If the owner, keeper or possessor of liquor seized under the provisions of this act shall be unknown to the officer seizing, the same, they shall not be condemned and destroyed until they shall have been advertised with the number and description of the packages as near as may be, for two weeks by posting up a written description of the same in at least five public places in the town, city or village where they were seized, and if such liquors are actually the property of any township, city or village in the State and were so at the time of the seizure, purchased for sale by the agent of said township, city or village, for medicinal and mechanical purposes only, in pursuance of the provisions of this act, they may not be destroyed; but upon satisfactory proof of such ownership within said two weeks, before the justice or judge by whose authority said liquors were seized, said justice or judge shall deliver to the agent of said township, city or village an order for the same, directed to the officer having said liquors in custody, whereupon said officer shall deliver them to said agent, taking his receipt therefor upon the back of said order, which shall be returned to said justice or judge.

SEC 12. Any person claiming any liquors seized as aforesaid, may appeal from the judgment of said judge or justice of the peace to the Circuit Court of the county where the same was rendered; or if in the Upper Peninsula of this State, to the District Court, but such judgment shall not be in any way affected by such appeal until the appellant shall give a bond in the sum of two hundred dollars, with two good and sufficient sureties, satisfactory to such judge or justice, to prosecute his appeal to effect and to pay all costs which may be awarded against him; and on the giving of such bond which shall run to the people of the State of Michigan the said order or judgment of such judge or justice shall not be executed; provided such bond be delivered to and approved by said judge or justice within three days from the time of making such order or judgment; and on such bond being so given and approved, such judge or justice shall within ten days thereafter, make return to such Circuit or District Court of the proceedings had before him, with copies of such complaint, warrant and return thereto, of the claim put in, and of his judgment or order in the case, and shall in making such return conform to the provisions of law relative to returns to be made on appeals from the judgment of a justice's court, so far as the same are applicable; and the appellant court shall have the same power to compel such return as to compel the same in her cases of appeal, and on such appeal being so taken and the return made such Circuit or District Court shall have full power to hear, try and determine the same and all questions arising in the case, and to carry into effect this act as fully as such judge or justice originally could do in the same, but nothing contained in this act shall be construed to prevent any Chemist, Artist or Manufacturer in whose art or trade they may be necessary, from keeping at his place of business such reasonable and proper quantity of distilled liquors as he may have occasion to use in his art or trade, but not for sale.

SEC 13. It shall be the duty of any Mayor, Alderman, Supervisor, City Marshal, or deputy of his or any Sheriff under or deputy Sheriff or Constable if he shall see that any intoxicating liquors are kept or sold in any tent, shanty, hut or other place of any kind for selling refreshments or otherwise in any public place on or near the ground of any cattle show, Agricultural exhibition, Camp meeting, or public occasion of any kind, to search such suspected places, and if such officer shall find upon the premises any intoxicating drink, he shall seize it and arrest the keeper or keepers of such place, and take them forthwith, or as soon as may be, before some justice of the peace, or judge of a municipal or Police court with the liquors are intoxicating, that they were found in possession of the accused, in a tent shanty or other place aforesaid, he or they shall be sentenced to imprisonment in the county jail for thirty days, and the liquors so seized shall be destroyed by order of said justice of the Peace or judge.

SEC 14. Any person arrested under the preceding section and sentenced as aforesaid may claim an appeal to said Circuit or District court, but before his appeal shall be allowed, he shall give a bond in the sum of one hundred dollars, with good and sufficient sureties, to be approved by such justice or judge, that he will prosecute his appeal in such Circuit or District court to effect and pay all costs which may be awarded against him. And thereupon the case shall be appealed, and a return made to the Circuit or District court, as provided in

section twelve of this Act; and the appellate court shall have the like power to hear and determine the case.

SEC 15. In all cases of appeal under this act, from the judgment of a justice or judge of any municipal or police court to the circuit or district court, except when the proceedings is by action of debt, they shall be conducted in said court by the prosecuting attorney of the county; but no costs in such cases shall be remitted by the prosecuting attorney of the court. In any suit, indictment or other proceeding against any person for a violation of any of the provisions of this act, other than of the first offence, it shall not be necessary to set forth particularly the record of a former conviction, but it shall be sufficient to allege briefly that such person has been convicted of a violation of the fourth section of this act, or as a common seller as the case may be; and such allegation in any civil or criminal process in any stage of the proceedings, before final judgment, may be amended without terms, and as a matter of right.

SEC 16. All payment or compensations for liquors sold in violation of law, whether in money, labor or other property, either real or personal, shall be held and considered to have been received in violation of law, and without consideration, and against law and equity, and all sales, transfers and conveyances, mortgages, liens, attachments, pledges and securities of every kind which either in whole or in part shall have been for or on account of spirituous or intoxicating liquors so sold, shall be utterly null and void against all persons and in all cases, and no rights of any kind shall be acquired thereby; and in any action either at law or equity, reaching such real or personal estate, the purchaser of such liquors may be a witness for either party; nor shall any action of any be had or maintained in any court in this State, for the recovery or possession of intoxicating or spirituous liquors not lawfully held by the plaintiff at the time of seizure and in accordance with the provisions of this act, or for the value thereof: Provided that nothing contained in this section shall apply to any debts contracted before this act takes effect.

SEC 17. If any persons whose duty it is to carry into effect any of the provisions of this act, shall wilfully neglect so to do, he shall be deemed guilty of a misdemeanor, and on conviction thereof, shall be punished as provided for by law.

SEC 18. This act shall be submitted to the electors of the State for their approval or disapproval, on the third Monday of June, in the year of our Lord one thousand eight hundred and fifty-three, when there shall be an election held for that purpose, in each of the townships, cities and villages in the State, and it shall be the duty of the Secretary of State, immediately after the passage of this act, to transmit to the Sheriff of each county in the State, a notice in writing, containing a brief statement of the contents of this act, and he shall cause a copy of this act to be published once in each week in the Lansing State Journal, from the date of the notice until the election aforesaid; and the Sheriff of the several counties, on receiving the notice hereby provided for, shall forthwith, in writing, notify the township clerk, of each township, and one of the inspectors of election of each ward in any city or village, of such election, and it shall be the duty of the township clerks, and the inspectors of election of said wards receiving said notice, to give eight days notice in writing or a printed, or partly written and partly printed notice under their hands respectively, to the electors of the township or ward, of the time and place of holding said election, by posting the same up in at least three public places in the township or ward. The election provided for by this act shall be conducted in the same manner as by existing laws is provided for the holding of a general election; and the inspectors of said election are thereby invested with the same powers and authority as are provided by the election laws of this State for a general election.

SEC 19. At said township, city or village election, a ballot box shall be kept by the several boards of inspectors thereof, for receiving the votes cast for or against said law; and on the ballots shall be written or printed, or partly written and partly printed, the words, "adoption of the law prohibiting the manufacture of intoxicating beverages, and the traffic therein, Yes;" or the words, "adoption of the law prohibiting the manufacture of intoxicating beverages, and the traffic therein, No."

SEC 20. The canvass for the votes cast for the approval or disapproval of this law, "prohibiting the manufacture of intoxicating beverages, and the traffic therein," and the returns thereof shall be made by the proper canvassing officers, within the same time and in the same manner as now provided by law for the canvass and return of the votes at an election for Governor, as near as may be, and the returns thereof shall be made to the Secretary of the State, Governor and State Treasurer, within the time and in the manner provided by law for the election of Governor, and on the first Tuesday of August, eighteen hundred and fifty-three, the Auditor General, State

Treasurer and Secretary of State, shall meet at the Capitol, and proceed, in the presence of the Governor, to examine and canvass the returns of said votes, and proclamation shall forthwith be made to the Governor, of the result thereof. If it shall appear that a majority of the votes cast have thereon, "adoption of the law prohibiting the manufacture of intoxicating beverages, and the traffic therein—yes," this act shall become a law of the State, from and after the first day of December, eighteen hundred and fifty-three; but if a majority of the votes cast upon the question, have thereon, "adoption of the law prohibiting the manufacture of intoxicating beverages and the traffic therein—no," this act shall become a law of the State, from and after the first day of March, eighteen hundred and seventy.

Sec. 21. All acts or parts of acts contravening the provisions of this act are hereby repealed.

Approved, Feb. 12, 1853.

NORTHERN ISLANDER

SAINT JAMES, BEAVER ISLAND.

THURSDAY, MAY, 19, 1853.

We shall continue to issue the Islander whenever it suits our convenience. If our subscribers do not receive it regularly they must conclude that we choose not to issue it. Of course we shall offer no apology for the neglect, for with a mail subscription list of above four hundred, not a dozen have paid us for the paper and we presume not fifty intend ever to pay. There is more than \$2,000 of accounts due the office and any man may have the whole for a farrow cow. If this won't do we will pay odds. As soon as we get our arrangements made to issue the paper perfectly regular we shall strike off every name in arrears. Unless the money comes in soon, we shall not have more than a pocket full of papers to send by mail. Our patrons will please themselves in the premises. We have long since ceased to have any anxiety on the subject. The printing office has been kept up by the brethren gathered for the benefit of those scattered abroad, at an expense of from five hundred to one thousand dollars a year for several years. We were obliged to keep up the paper, lest it should be supposed we were making no progress. So much has been accomplished now that those who are blind to our progress, would not perceive it though written upon the face of the sun.

In the way of advertising, we have abundance of ne labors doing good business, but our misfortune is that they have more customers than they are able to supply, without advertising for them.

MR. STRANG IN THE LEGISLATURE.—At the election in November last, Mr. Strang was elected a member of the House of Representatives of the State of Michigan from the Newaygo district, consisting of twenty six sparsely populated counties, extending from the Muskegon River to the Straits of Mackinac. As usual some malicious persons principally at Mackinac undertook to prevent his taking his seat, but as usual were signally defeated. On arriving at Lansing he was arrested and an effort made to remove him without a legal investigation. He resisted a removal, got a legislative committee of investigation and the following was the result:—

"The select committee, to whom was referred the subject of the arrest of Mr. Strang, the member from Newaygo, by the undersheriff of Wayne county, through

their chairman, Mr. Mitchell, submitted the following report:

"Your committee have had the matters referred to them under consideration, and find the facts so far as they can ascertain them, to be, that in June 1852, an indictment was found against said member for an alleged rescue of a criminal from the custody of an officer; that immediately following the indictment, the member was arrested and kept in custody for some time, and was then set at large. That after that, he was almost continually within the jurisdiction of the court where such indictment was pending, doing business in a public capacity, and frequently meeting the sheriff who had previously had him under arrest, and to the knowledge of the proper prosecuting officers, That he was elected to his seat in this House after such indictment was found, and that the charges against him were known to his constituents. That no farther effort to arrest him was made until he was about to assume his duties as a member of this House, and after he was entitled to his privileges from arrest as such member. That the writ was put into the hands of the petitioner on Monday last, with directions to make the arrest on the morning of the meeting of the Legislature. That in pursuance of such directions, the arrest was then made, and was afterwards released to obtain the assent of this House in answer to the prayer of the petitioner. That the petitioner did not intend to infringe upon the privileges of this House, but acted under instructions, and as he supposed in the discharge of his duty as an officer.

"The facts, so far as we can learn them, warrant the conclusion that the arrest was not attempted with a view to the furtherance of justice, nor to prevent an escape, but with the intent to accomplish some unworthy purpose and to deprive the constituency of said member, and this House of his services. That if there was any propriety in the first instance in this prosecution, the long rest it has been permitted to take, the carelessness and indifference of the officers having the matter in charge during so long a period, forbid the presumption that it is now for the attainment of justice that it should be suddenly revived at this peculiar juncture, when the member is just assuming the duties which his constituency have assigned him, with a full knowledge of all the facts charged against him.

"Your committee with the full sense that the due administration of justice should be free from all check or restraint, earnestly hope that any attempt to turn the just and necessary process of law into an engine of oppression or persecution will be promptly met and rebuked, and most especially when such an attempt infringes upon any of the privileges of a member of this House. Your committee deem the arrest under consideration to be a violation of right, in contravention of law, and an attempt to revive against a member of this House a prosecution that he long since had good reason to believe dropped and abandoned.

"In connection herewith, the committee submit a statement of Mr. Strang, marked 'A,' and in conclusion, in view of the facts and circumstances presented to them, recommend the adoption of the following resolution as a substitute for the one referred, and ask to be discharged from the farther consideration of the subject. "All of which is respectfully submitted.

WM. T. MITCHELL,
E. G. MORTON,
C. C. ELLSWORTH,
J. SEYMOUR,
B. P. HUDSON.

"Resolved, That this House deem the attempted arrest of James J. Strang, one of its members, an infraction of its privileges, and therefore denies the prayer of the petitioner.

"The report was accepted and the committee discharged.

"The resolution, as reported by the committee, was then adopted."

Mr Strang's seat was contested on the allegation that he was not a resident of the district, and that that portion of the apportionment bill under which he claimed to be in the district was unconstitutional.

After a severe contest he was sustained by the strong vote of forty nine to eleven. It is a matter of great satisfaction to us to say that his right was vindicated by the strength of the House, regardless of all party divisions, forty one Democrats and eight Whigs voting for him, and six Democrats and five Whigs against him.

The district was fortunate in its selection of a Representative. Extending over one fourth of the state, its local wants were more numerous than those of any other district. Yet not a local measure was committed to Mr. Strang's charge (except a petition to change the name of a township sent the last week of the session) but it was carried. In the general legislation he took prominent part, and carved out for himself a position of which any man might be proud.

The brief time he there spent in the society of public men from every section of the State has done more perhaps than any other event could have done to disabuse the public mind concerning the Mormons. The public press is ever slow to speak in favor of one, against whom a successful outcry has been raised. How far Mr. Strang has vindicated his true standing among gentlemen, will be seen by the following:—

I notice a disposition among honorable gentlemen on the Southern and general R. R. side of the question, to often make personal allusions to Mr. Strang by saying something about "Beaver Island" and the "Mormons" or the "golden Bible." This course is adopted to neutralize his able arguments against a loose and ungarded bill being passed, as they have got it up, and wish to rush it through without amendments, and will, if they have strength enough. There is no one of the advocates of a General law able to measure swords with Strang in debate, and they all know it, so they fight him out doors and in, by low insinuations about "Beaver Island." Such a mode of dealing with one who ever treats every member like a gentleman, without intruding upon them or the House, his peculiar religious views, is not exactly "on the square," but he is able, and will take care of himself.—*Detroit Advertiser, February 5th 1853.*

The Mormon Prophet, Strang, more familiarly known as King Strang, was yesterday arrested by a Detroit officer upon a bench warrant. Strang claimed his privilege as a member, and sustained his position in an able

speech. His arrest he attributed to malice, and the position was sustained by strong proof. The House, to-day, discharged him from arrest, in spite of a strong and powerful prejudice against him.

To-day Messrs. Barton and Southerland, who are contesting the seats of Messrs. Strang and Hoyt, (the former of Emmet and the latter of Saginaw) made their argument before the Committee on Elections. The Prophet again was on hand, and in a speech of much strength, shrewdness and tact, maintained his right to be enrolled among the Honorables of Michigan.—*Pontiac Jacksonian, January 12th 1853.*

The Legislature is the great center of attraction. We went into the House to hear the arguments upon the contested seats from Newaygo County. "King Strang" pleaded his right in a masterly and convincing manner. He is a talented man, equal to any other man in debate and general information. He retains his seat.—*Jackson Citizen.*

Mr. Strang's course as a member of the present Legislature, has disarmed much of the prejudices which have previously surrounded him. Whatever may be said or thought of the peculiar sect of which he is the local head, I take pleasure in stating that throughout this session he has conducted himself with a degree of decorum and propriety which have been equalled by his industry, sagacity, good temper, apparent regard for the true interests of the people, and the obligations of his official oath. *Detroit Advertiser, Feb. 10, 1853.*

The case of James Barton, contesting the seat of Hon. J. J. Strang, is yet (Jan. 10) undecided. Mr. Strang presents and argues his case in person, with a force of reasoning, energy and eloquence which, whatever may be the result, will leave a most favorable opinion of his personal qualifications for the position he claims. *State Journal.*

The bill for a general law has been before the House in Committee of the Whole. Nearly the entire week, during which its provisions have been very thoroughly and ably discussed. The most prominent among the debaters were Messrs. Fly, Mitchell and Gale for the bill, and Messrs. Strang, Ransom and Ellsworth in the opposition. Mr. Strang is confessedly the most talented and ready debater in the House. It seems he was educated a lawyer, in which profession he had some experience in years past, but he has laid aside the law for the sceptre of a Mormon King and Priest. He seems equally ready on any subject, political, commercial, financial, judicial, educational, or any thing else in the range of legislation. He is bold, decided, positive and often overbearing in debate, and sometimes reckless in his statements [his neighbors never learned that] and woe to him who provokes his satire and sarcasm, for his wit is as unmerciful as it is ready in retort. He is ardent, passionate and rapid in his oratory, even to a fault, but is clear and forcible in argument, and never fails to make himself understood. In person he is a little below the medium height, stoutly built, large head and neck, of light complexion, with small, dark, and piercing eyes. From his social position as "King of Beaver Island," he is the lion of the House, and is always pointed out to the ladies visiting the Capitol. His great speech, since his right to his seat was settled, was made last Tuesday, in opposition to the Railroad bill. *Temperance Advocate.*

The General Rail Road bill was opposed by Mr. Strang, of Emmet Co., in one of the most powerful and elegant speeches of the present session.—*Detroit Advertiser.*

On the whole Mr. Strang's senatorial career has been an eloquent and honorable one.—*Free Press.*

SHERIFF OF MACKINAC.

At the election for county officers last September Gen. George Miller was elected Sheriff, and received the certificate of election from the canvassers at Mackinac, and duly filed his oath of office and official bond approved by the Hon. Daniel Goodwin, district Judge for the upper Peninsula.

In January last, part of the supervisors called a meeting of the board, of which the supervisors of Peaine, Omena and Manistee received no notice, and declared the office vacant.

They then ordered a new election to take place the 4th of April now past, the notice of which did not reach here till after the 20th April though there had been uninterrupted mail communication, and no notice whatever was sent to Omena and Manistee.

We do not speak of this as a matter in which we feel any interest, but as another evidence of the hot haste which the people of

Mackinac village seek to seize all political power disregarding other parts of the county. The notices were kept back because the places not notified held a majority of the votes, but the attempt to declare the office vacant was the result of consummate ignorance.

They will yet learn that Gen. Miller is Sheriff of Mackinac, despite their efforts.

LAW ABIDING.—A few days since a vessel from Green Bay entered Grand Traverse with a supply of ardent spirits to sell to the Indians. Some citizens there having the welfare and good order of society at heart, made a complaint against the seller; and an officer with two assistants, attempted to make an arrest, but got taken. The offenders actually captured the constable and his assistants, and carried them into Wisconsin before discharging them. To a violation of a sumptuary law is added the offence of false imprisonment and kidnapping. The authorities at Grand Traverse may submit to such indignities if they please, we of Emmet will not.

There is a prevalent practice of sending out trading vessels to trade on the fishing grounds with a supply of liquors. We wish it understood that authority to sell intoxicating liquors in Mackinac does not carry with it the right to sell on Lake Michigan. From old Mackinac to the west line of the State, and south to Grand Traverse light, the Lake and all the bays are exclusively in Emmet county.

If the trade is persisted in, the Sheriff will go out with sufficient force and make arrests in all such cases. The law will be enforced whatever the cost. He is a fool who at this day thinks he can defeat it by crying pirates, robbers. That cry has been raised once too much.

The London Times is publishing a series of articles written by Mr. Ansted, an English traveller through the Southern States, in defence of American Slavery. Numerous casual writers of great talent are contributing to that popular paper, on the same side. And these articles are seized upon with avidity by the American press, both North and South.

The burden of all these and a thousand similar outpourings by political writers at home is, that the colored race is only adapted to that state of subjection, and are better off and more contented in slavery than if free; that they are incapable of self-care or self-government, and are enslaved to the great inconvenience of their proprietors, for their own especial benefit. These positions are backed by so strong testimonies, that it is scarcely possible to resist them.

But some unknown friend has sent us a copy of the last annual report of the American Colonization Society, an institution controlled almost exclusively by the defenders and apologists of slavery; having nearly all its officers extensive slave proprietors; which proves by the very highest testimonies that the new negro re- public on the coast of Africa has had a more rapid growth in

wealth, intelligence and true greatness than the early English settlements in America; that the negro race there, both native and emigrant, is more moral than the white race generally; and that the negro republic is already entitled to no mean place in the family of civilized nations.

That republic is made up principally of emancipated slaves. Indeed, the tables show that a large portion of them purchased their own freedom with their own labour, and then paid their passages out, and received no aid whatever from the society's funds. Yet they have become wealthy. Their country has been changed in only thirty years from a hot bed of the slave trade to a powerful and highly civilized republic.

To NAVIGATORS.—A dangerous reef, nearly out of water, has been discovered between the Fox Islands and Gull. It is reported in the range of north Fox or Paros and Gull, bearing N. N. E. from south Fox or Patmos and a little the nearest Gull and is scarcely under water. Boats to Green Bay usually go to the north of it and those to Baileys Harbor south, but both very near.

We hear from Mackinac that the report of the appointment of Charles M. O. Malley to keep the Light house at Waigo shance was premature. It seems that he only took a set of signatures recommending Capt. Todd, and affixed them to a strong recommendation of himself, and made himself sure that he should get the appointment.

G. B. Cole, Supervisor of Charlevoix, made the assessment at Pine River a few days since. As soon as he left them there was a general lamentation among the men residing there that they had not killed him. These scoundrels can never learn that the law is supreme. So long as they get no support from others who have better character, their resistance will be limited to foul language and petty offences.

The election of county officers passed off very harmoniously. The following table will show the result. Immediately after the canvass a meeting was held of the board of supervisors and preliminary steps taken for the erection of the county buildings. The county seat is at this place.

OFFICERS OF EMMET COUNTY.

Sheriff, Joshua L. Miller. Clerk and Register, H. D. McCulloch. Judge of Probate, Roswell Packard. Circuit Court Commissioner, Dennis Chidester. Treasurer, Edward Chidester. Prosecuting Attorney, Francis Cooper. Surveyor, Thomas Derby. Inspector of Staves, Adam See. Inspector of Fish, A. J. Porter. Coroners, Gilbert Watson, Nathaniel Finch. Superintendents of the Poor, M. M. Aldrich, Gilbert Watson, Franklin Brevier. Assessors of unorganized Territory, Dennis Chidester, Isaac Pierce, J. T. Pierce.

On the 4th page we publish the last extract which we propose to make from Derby and Miller's "new History of Mormonism." So far we have inserted these extracts "without note or comment." In concluding, we cannot refrain from calling the attention of the reader to the very strong contrast between the Mormons and their persecutors; the Mormon country and the country of

their enemies, as drawn by Col. Kane, son of Judge Kane, of Philadelphia. Such is the contrast the Mormons have every where made with their enemies. The same difference will be observed in any country, in passing from a settlement of persecutors to a settlement of Mormons. It has been observed and spoken of by thousands coming here.

A distinguished English geologist recently stated in conversation with a friend of ours, that among the results which Layard and Rawlinson have been led to, by their researches at Nineveh, is the following: that the prophecies of Daniel were undoubtedly written after the events to which they refer had taken place, and that the whole of this book is probably nothing but a political satire! This, though suppressed by Layard in his work, has been communicated to the London Asiatic Society by Major Rawlinson, and will probably soon appear in its published transactions.

In one of the works upon the Egyptian hieroglyphics recently published in Germany, which has come under our notice, is a table of commandments copied from an inscription of the date of one of the elder Pharaohs. These are more in number than the Jewish Decalogue, but some six or eight of them are the same.

Articles similar to the foregoing have gone the rounds of the papers generally, and we observe but one so far drop a word of disapprobation. Is it true indeed, that Christians have so little confidence in the divine authority of the scriptures, as upon a mere newspaper suggestion of a literary forgery to trumpet to every child in America, that the book of Daniel is a forgery? Somebody says Layard did not publish all he discovered, but his associate communicated to a learned society what Layard suppressed, and they have not published it and therefore an entire book of the sacred Canon is a forgery. Upon what is the faith of Christians founded, that it gives way so readily? Surely these are perilous times, in which men are given over to believe a lie because they do not love the truth. We have carefully read all Layard has published, and all we can lay our hands on of the antiquities of the Holy Land and the adjacent countries. So far we have not found one word to shake an intelligent faith in the Divine Inspiration of the Holy Scriptures. But we have found much both to justify and to enlarge our knowledge of the Divine will.

This story that the book of Daniel is a political satire did not originate with Layard. It dates back before Layard was born, and will as found descended upon this credence in "Paines age of Reason." This credence it to Layard is only an infidel shift to give it currency by the endorsement of a name not already rendered infamous. We have no dread of the open advocate of infidelity.

The true believer has ever a sufficient answer to him. But there is something horrible in seeing such an assault on so great a Prophet passed quietly from hand to hand in a Christian country without one word of disapprobation. The times tend so infidelity, and the United States are rapidly becoming a Godless nation.

REV. CHARLES K. BEECHER ON "RAPPINGS."

Charles K. Beecher, a distinguished protestant clergyman of New York, has been making a thorough investigation of the spirit rappings, in which he comes to the following sensible conclusions. We give him credit for having after so long, with deep research, discovered just what the Mormons both here and at other places said and published from the beginning.

The following are the main conclusions of Mr. Beecher's laborious investigation, as summed up by the New York Tribune:

1. The idea that these "Rappings," or whatever they may be called, are the product of mere juggle, or internal imposture, is not to be entertained by any one, even imperfectly familiar with facts abundantly verified.
2. The hypothesis that these phenomena have their origin in some hitherto latent action of Electricity, Magnetism, or any other natural and physical force, creates many more difficulties that it overcomes, and is also inconsistent with some of the best attested facts.
3. In like manner, the idea that these phenomena are caused by some unconscious, involuntary mental action of some person or persons still in the body is equally unphilosophical, equally at odds with the attested facts, and equally open to the objection that it magnifies the marvel it professes to explain. To say that a table, which rests itself on two legs or one, or none, at the request of some person near it, and responds intelligently to a dozen various questions they were asked, is so to act by Electricity, or Magnetism, or some mental impulse of an individual wholly unconscious of such influence, is to assume as true what is incredible, because contrary to the world's uniform experience and to all the known laws of causation.
4. The assumption that disembodied spirits cannot communicate with persons still in the flesh, is opposed to the whole tenor, not merely of Hebrew and Christian, but also of Pagan History. The possibility of such intercourse—may the fact that it has occurred, has always been believed by the great mass of mankind. The assumption of the moral impossibility of communication between those we call the dead, and individuals still in the body, is fatal to the existence of Christianity as a divinely originated faith, and cannot be entertained by any believers, however lax in the inspiration of the Scriptures.
5. The phenomena known as Spiritual Manifestations are really caused by the spirits of the departed, but not by the spirits of the living.

It is essentially one with the demoniac possession whereof the Gospels often speak—that is, by the control and use of the bodily organs of living human beings by disembodied human spirits, incorrectly termed "devils" in our English version of the scriptures.

6. The fact of the evil character of these modern spirits is demonstrated by their general denial of the inspiration of the Bible, of the great fundamentals of Evangelical Christianity, their disinclination towards vital piety, &c., &c. We have in the Bible an infallible test of spiritual pretensions, and whatever contradicts any portion of that book, or denied it the authority and obedience due to the revealed Word of God, is thereby proved false and diabolical.

INDIAN ELOQUENCE.

The Toronto Watchman contains an earnest appeal from the Indians of Rice Lake to the whites, begging them to stay the plague of intemperance, which has been communicated by them to the children of the forest. Some passages in the appeal are exceedingly eloquent and touching. It says:—

The five villages, Ahwick, Rice Lake, Mud Lake, Scoogog and Credit, are all that is left of the Mississagan Indians. Save us! Our white brethren, save us!

Long ago you came to us and asked us for a place to build your wigwams; we gave you a country; say, was it not worth giving? We now ask you for deliverance from an enemy we ourselves cannot overcome; like everything else of the white man, it is too strong for us. We love our homes, and we do fight this invader of their purity and being; but our ranks are getting thinner and weaker; our deadly foe is marching onward, wasting, destroying, crushing—a victor to the West.

My white brethren, could the souls of the dead Chippewas and Mohawks, killed by Fire-water, come from the Land of Shades, and camp by the door of the whiskey trader, from the city of Rock, to the head waters of the Big Lake, town and city would be crowded by the Pale Outcast; Red no more, scorched pale by the blue flame! Warriors no more, the Totems of their fathers lost; Helpless! The track of a canoe cannot be seen upon the waters, nor the trail of an eagle in the clouds; so dies the poor drunken Indian! His canoe shoots down the stream, struck by the poison the white man brought, his spirit flies into a dark cloud—he is gone! Who cares? In a few winters so will our race pass away! Scattered, weak, dumb, hopeless; who cares? Give us back our woods and the deer! Give us back our bark wigwams and our Fathers' virtue! Save us, our White Brothers, save us! A dying race implores you! Put out the Blue Flame that is consuming us! Ye can?

CINCINNATI DOLLAR WEEKLY TIMES.

This old established weekly paper, since its enlargement, appears to meet with more favor than ever at the hands of the business men of the West and South, who are subscribing to it by hundreds. It is now, without doubt, the handsomest, cheapest and best Weekly paper published in the west, and the price is so low that it is in the reach of all, leaving no one an excuse for being without a paper for the home circle. One of its prominent—and one that renders it highly acceptable to Farmers, and Business men, is its Commercial Department, which each week contains a complete and correct Review of the Commercial Market, and the price current, besides an ably written money article, in which are noticed, the financial movements in the leading cities of the Union.

We notice in this week's paper is commenced a deeply interesting story written expressly for it, by one of our favorite western authors, entitled "SPECULATION, OR THE MERCHANTS OF RAG COTTON." From a hasty glance at it, we feel confident that it will be particularly acceptable to the mercantile community, for its masterly expose of the "tricks of the trade," and the many ways in which the unsuspecting merchant is liable to be fleeced by the sharper. Besides, its editor is engaged in a bold defense of the Common School system from the Jesuitical attacks of the Catholic Clergy, which he conceives to be a preconcerted and carefully arranged warfare, to be carried even to the ballot-box. As an American citizen, who has the welfare of his country at heart, we say he ought to be sustained against their efforts to put down his paper.

There Mr. Starbuck, haven't we puffed your DOLLAR according to order? We believe this corresponds word for word and letter for letter with the stereotype you sent us. So we are entitled either to be puffed in turn or to finger the pecunia as we shall choose. Since you publish the best paper in the North West and have the largest circulation, we shall prefer the puff.

As your editor has all the extra work he can do in riding that overloaded hobby the School question, we will save him the labor of writing out a puff for us, by sending him one already written, and exactly true in all things. If it succeeds well we shall get up a first rate puff of the Islander; get that stereotyped and send it around.

N. B. We are quite satisfied that the DOLLAR is on the liberal and undemocratic side in the School question; and therefore endorse only its boldness, not its sentiments and it is only the wicked effects to break down his paper that we desire to see confounded. As for that puff let about a thousand editors and ten thousand preachers get off his back if they wish to spare his life.

Send on your dollar, for a year's subscription to C. W. STARBUCK, Publisher, Cincinnati, Ohio.

GENERAL ASSEMBLY.

The 4th General Assembly of the Church of Jesus Christ of Latter Day Saints will be held at St. James, commencing on the 8th of July next. A sacrifice to the Most High God will be offered on the morning of the 8th.

New illustrated [stereotyped] edition of Fox's Book of Martyrs, being a complete history of the lives, suffering and triumphant death of the Primitive, as well as the Protestant Martyrs; from the commencement of Christianity to the latest period of pagan and popish persecutions, to which is added an Account of the Inquisition. The Bartholomew Massacre; The Massacre in France; and general Persecutions under Lewis XIV.; Massacre of the Irish Rebellion in the recent persecution of the Protestants in the south of France; by the Rev. John Fox, A. M., with an illustrated title page, 1 vol., 12 mo. 566 pp. Price \$2.25.

Few books are better known, or have been more read, than Fox's Martyrology. The original work was very voluminous, and has never been re-printed in this country, and perhaps not in England within the last hundred years. We have however, had numerous abridgements and this is one of the few instances in which, an abridgement is better than the original. The work would not be read at all at this day, as it came from the author. We have it to the snug volume before us. An epitomized view of the horrible tragedies which have so deeply disgraced religion. No reader can have patience to dwell long on such fiendish cruelties. But the facts are too well attested to admit of a doubt, and they must be given to the world as the strongest possible proof that man is depraved, and needs regenerating.—These persecutions were not the effect of religion, but of bigotry and fanaticism.—Christian Advocate.

Buds and Blossoms from our own Garden; by T. S. Arthur and F. G. Wadsworth beautifully embellished with numerous illustrations; 1 vol., 12 mo., 210 pages. Price 75 cents.

The above authors are popular writers and favorably known in the market, and whose works are read with interest.

NEW AND POPULAR BOOKS.

Recently published by Alden, Beardsley & Co., Auburn N. Y.

The second edition, in thirty days, of the Book of the Ocean and Life on the Sea, containing thrilling narratives and adventures of Ocean Life, in all countries from the earliest period to the present time, with 60 illustrations, 1 vol. 672 pages, cloth, gilt, \$1.50.

Second Edition of Young People's Book A miscellany, comprising Instructive Stories, Popular Anecdotes, Glimpses of ancient and Modern history, Wonders of Nature and art, Biographies, Poetry, &c., by F. C. Woodworth, another of Uncle Frank's Home Stories about animals, Stories about Birds, &c., 386 pp., 8 vol. cloth, \$1.50 library sheep, \$1.50.

Second Edition of Woodworth's Fireside Museum. An exhibitor of some things amusing and many things instructive, with copious and elegant engravings, by F. C. Woodworth, 356 pp., 8 vol. cloth 1.50 library sheep, 1.50.

SCHOOL BOOKS.

Watson's Mental Arithmetic, upon the inductive plan; designed for schools and academies; by Wm Watson, (upon the method of Colburn's improved.) 18 mo. 60 pp. Price 25 cents.

Third Book on Popular Anatomy and Physiology. Adapted to the use of Schools by T. S. Lambert, M. D. elegantly illustrated by 150 wood engravings, and colored lithographic anatomical plates, Substantially bound. 1 vol. large 12 mo. Over 450 closely printed pages, with questions separate, 1.25.

Landing and coming forth from the Ark, Birth of Christ, Christ in the Manger, and Christ and his Disciples in the Corn Field, &c. Bound in a substantial and exceedingly neat style of embossed sides, gilt back and marble edge—clear large type, and printed on white paper. Price retail, \$2.50, sheep, plain, \$1.50. A large discount will be made to those who will engage in the sale. The attention of agents and colporteurs is particularly invited; five hundred can find employment. For further particulars, address, post-paid, ALDEN BEARDSLEY & Co., Publishers, Auburn, N. Y.

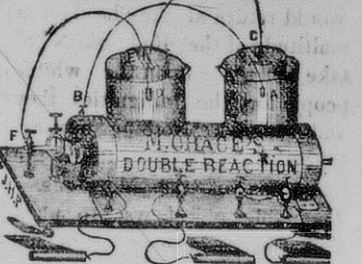
Communications will receive prompt attention giving terms, &c.

Also, recently published, a Miniature Toy Bible illustrated with numerous engravings, new and appropriate designs.

Recently published an 8 mo. School Testament, designed for the use of Sunday Schools, and reading classes in common schools, in large clear and open type, in cheap form. Price, 15 cents, \$1.50 per dozen.

New—10th—edition of the Pacific and Dead Sea Expedition, most valuable book for Libraries and general reading.

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MOSES CHASE, MANUFACTURER OF COMMON AND IMPROVED SINGLE, DOUBLE AND TRIPLE COMPLEX, RE-ACTING, GALVANO, ELECTRO, MAGNETIC TORPEDO MACHINES, For the Medical Faculty and the Scientific Saint James, Beaver Island, Lake Mich. March 6th, 1851. 41f.

BOARDING HOUSE BY L. F. WAIT, (Near the Steamboat Landing,) MACKINAC, MICHIGAN. BOARD, \$0.75 per day. 14f.

1852. FOREST HOUSE, 1852. BY F. HOYT. Mackinac, Michigan, at the right of the Docks, on Water Street. Board, five shillings per day. Mackinac, Mich., Oct. 12, 1852. 36f.

NEW STORE. ROSWELL PACKARD has just opened a general assortment of Dry Goods. Hardware, Groceries, &c., one door south of the Printing Office, and will sell goods as reasonable as they can be afforded here, for ready pay only; but will receive in exchange wood, fish, grain, and almost all kinds of produce raised on the Island, and cash not refused. R. PACKARD. St. James, Sept. 8, 1852. 21—4w.

TAILORING. GENTLEMEN'S Garments of all descriptions made to order expressly, and warranted to fit. Cutting done on the shortest notice, and warranted to fit, if properly made up. E. H. DERBY. Saint James, Sept. 8, 1852. 21f.

F. JOHNSON & Co., AT the West Pier, offer for sale an assortment of Dry Goods & Groceries, at moderate rates. Builders Materials, ass'd Nails, &c. Fishermen's stores, Salt, &c. Salt and Barrels furnished to fill. Disposed to accommodate all on best terms. St. James, Sept. 15, 1852. 29f.

HURRAH FOR ELECTION. THE utmost excitement is prevailing in all parties, but the great thing for the people is, where can I get my Dry Goods and Groceries cheap? Well, echo says that J. M. WAIT has just returned with a large assortment in the line, which he is selling cheaper than the cheapest, for cash or ready pay. Beaver Island, Oct. 27, 1852. 28—4w.

THANKFUL to our numerous customers for their past patronage, we would respectfully say we have removed three doors north of the Printing Office, where we shall be happy to accommodate you all, and endeavor to wait upon you with all the politeness we have been accustomed to. MILLS & CO. Beaver Island, Sept. 22, 1850.

WOOL. FOR sale a quantity of wool, of an excellent quality, for hosiery, one door south of the Tabernacle. Beaver Island, July 28, 1852. 15f.

NAILS. Supply of Nails constantly on hand and very cheap for cash, next door south of the Tabernacle. St. James, June 23d, 1852. 10f.

MRS. PHILMOT. NEXT Door East of the Mission School House, will give lessons daily in the use of the PIANO and MELODEON. She will also (if sufficient encouragement is given) take a class in the GERMAN LANGUAGE. St. James, June 23d, 1852. 10f.

HYMN BOOKS. JUST Received and for sale at this Office St. James, Sept. 15, 1852. 29f.

WHAT OUR ENEMIES SAY OF US.

FROM A NEW HISTORY OF MORMONISM, BY AN ENGLISH AUTHOR. AUBURN: DERBY AND MILLER. 1852.
(Concluded.)

The first companies of Mormons commenced crossing the Mississippi on the 3d of February, 1846. They amounted to 1,600 men, women and children and passed the river on the ice. They continued to leave in detachments, or companies of similar magnitude, until July and August, traveling by ox-teams towards California, then almost unknown, and quite unpeopled by the Anglo-Saxon race.

The anti-Mormons asserted that the intention of the Saints was to excite the Indians against the commonwealth, and that they would return at the head of a multitude of the Red Skins to take vengeance upon the white people for the indignities they had suffered. Nothing appears to have been further from the intentions of the Mormons.— Their sole object was to plant their Church in some fertile and hitherto undiscovered spot, where they might worship God in their own fashion, unmolested by any other sect of Christians.

But faith was not kept with the Mormons who remained in Nauvoo. Although they had agreed to leave in detachments, they were not allowed the necessary time to dispose of their property; and, in September, 1846, the city was besieged by their enemies, upon the pretence, that they did not intend to fulfill the stipulations made with the people and authorities of Illinois. After a three days' bombardment, the last remnant was finally driven out by fire and sword. The details will be found in the following chapter.

The following narrative of Col. Kane, who accompanied the Mormons from Nauvoo to the Salt Lake, has all the interest of a romance. It was originally delivered as a lecture before the Historical Society of Pennsylvania, and is here reproduced from the American edition.

A few years ago (said Colonel Kane), ascending the Upper Mississippi in the autumn when its waters were low, I was compelled to travel by land past the region of the Rapids. My road lay through the Half-Breed Tract, a fine section of Iowa, which the unsettled state of its land titles had appropriated as a sanctuary for coiners, horse-thieves, and other outlaws. I had left my steamer at Keokuk, at the foot of the Lower Fall, to hire a carriage, and to contend for some fragments of a dirty meal with the swarming flies, the only scavengers of the locality. From this place to where the deep water of the river returns, my eye wandered to see everywhere sordid, vagabond and idle settlers; and a country marred, without being improved, by their careless hands.

I was descending the last hill-side upon my journey, when a land-scape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun; its bright new dwellings, seen in cool, green

gardens, ranging up around a stately domeshaped hill, which was crowned by a noble marble edifice, whose high, tapering spire was radiant with white and gold. The city appeared the cover several miles; and beyond it, in the background, there rolled off a fair country, chequered by the careful lines of fruitful husbandry. The unmistakable marks of industry, enterprise, and educated wealth everywhere, made the scene one of singular and most striking beauty.

It was a natural impulse to visit this inviting region. I procured a skiff, and rowing across the river, landed at the chief wharf of the city. No one met me there. I looked, and saw no one. I could hear no one move; though the quiet everywhere was such that I heard the flies buzz, and the water-ripples break against the shallow of the beach. I walked through the solitary streets. The town lay as in a dream, under some deadning spell of loneliness, from which I almost feared to wake it; for plainly it had not slept long.— There was no growing up in the paved ways; rains had not entirely washed away the prints of dusty footsteps.

Yet I went about unchecked. I went into empty work-shops, rope-walks, and smiths. The spinner's wheel was idle; the carpenter had gone from his work-bench and shavings, his unfinished sash and casing. Fresh bark was in the tanner's vat, and the fresh-chopped lightwood stood piled against the baker's oven.— The blacksmith's shop was cold; but his coal heap, and ladling pool, and crooked water horn, were all there, as if he had just gone off for a holiday. No work-people anywhere looked to know my errand. If I went into the gardens, clinking the wicket-latch loudly after me, to pull the marygolds, heart's-ease, and lady slippers, and draw a drink with the water sodden well-bucket and its noisy chain; or, knocking off with my stick the tall heavy-headed dahiahs and sun-flowers, hunted over the beds for cucumbers and loveapples—no one called out to me from any opened window, or dog sprang forward to bark and alarm. I could have supposed the people hidden in the houses, but the doors were unfastened; and when at last I timidly entered them, I found dead ashes white upon the hearths, and had to tread a-tiptoe, as if walking down the aisle of a country church, to avoid rousing irreverent echoes from the naked floors.

On the outskirts of the city graveyard; but there was no record of plague there, nor did it in anywise differ much from other Protestant American cemeteries. Some of the mounds were not long sodded; some of the stones were newly set, their dates recent, and their black inscriptions glossy in the mason's hardly dried lettering ink. Beyond the graveyard, out in the fields, I saw, in one spot hard by where fruited boughs of a young orchard had been roughly torn down, the still smouldering remains of a barbecue fire, that had been constructed of rails from the fencing

round it. It was the latest sign of life there. Fields upon fields of heavyheaded yellow grain lay rotting ungathered upon the ground. No one was at hand to take in their rich harvest. As far as the eye could reach, they stretched away—they sleeping too in the hazy air of autumn.

Only two portions of the city seemed to suggest the import of this mysterious solitude.

On the southern suburb, the houses looking out upon the country showed, by their splintered wood-work, and walls battered to the foundation, that they had lately been the mark of a destructive cannonade. And in and around the splendid Temple, which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry and pieces of heavy ordnance.— These challenged me to render an account of myself, and why I had had the temerity to cross the water without a written permit from a leader of their band.

Though these men were generally more or less under the influence of ardent spirits, after I had explained myself as a passing stranger, they seemed anxious to gain my good opinion. They told the story of the Dead City: that it had been a notable manufacturing and commercial mart, sheltering over 20,000 persons; that they had waged war with its inhabitants for several years and had been finally successful only a few days before my visit, in an action fought in front of the ruined suburb; after which, they had driven them forth at the point of the sword. The defence, they said, had been obstinate, but gave way on the third day's bombardment.

They boasted greatly of their prowess, especially in this battle as they called it; but I discovered they were not of one mind as to certain of the exploits that had distinguished it; one of which, as I remember, was, that they had slain a father and his son, a boy of fifteen, not long residents of the fated city, whom they admitted to have borne character without reproach.

They also conducted me inside the massive sculptured walls of the curious Temple, in which they said the banished inhabitants were accustomed to celebrate the mystic rites of an unhallowed worship. They particularly pointed out to me certain features of the building, which, having been the peculiar objects of a former superstitious regard, they had, as matter of duty, sedulously defiled and defaced. The reputed sites of certain shrines they had thus particularly noticed; and various sheltered chambers, in one of which was a deep well, constructed, they believed, with a dreadful design.

Beside these, they led me to see a large and deep chiselled marble vase or basin, supported upon twelve oxen, also of marble, and of the size of life, of which they told some romantic stories. They said the deluded persons, most of whom were emigrants from a great distance, believed their Deity countenanced their

reception here of a baptism of regeneration, as proxies for whomsoever they held in warm affection in the countries from which they had come. That here parents "went into the water" for their lost children, children for their parents, widows for their spouse, and young persons for their lovers; that thus the Great Vase came to be for them associated with all dear and distant memories, and was therefore the object, of all others in the building, to which they attached the greatest degree of idolatrous affection. On this account, the victors had so diligently desecrated it, as to render the apartment in which it was contained too noisome to abide in.

They permitted me also to ascend into the steeple, to see where it had been lightning-struck on the Sabbath before; and to look out, east and south, on wasted farms like those I had seen near the city, extending till they were lost in the distance. Here, in the face of the pure day, close to the scar of the Divine wrath left by the thunderbolt, were fragments of food, cruises of liquor, and broken drinking vessels, with a brass drum and a steam-boat signal bell, of which I afterwards learned the use with pain.

It was after nightfall, when I was ready to cross the river on my return. The wind had freshened since the sunset, and the water beating roughly into my little boat, I hedged higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer.

Here, among the dock and rushes, sheltered only by the darkness, without roof between them and sky, I came upon a crowd of several hundred human creatures, whom my movements roused from uneasy slumber upon the ground.

Passing these on my way to the light, I found it came from a tallow candle in a paper funnel shade, such as is used by street vendors of apples and pea-nuts, and which, flaming and guttering away in the bleak air off the water, shone flickeringly on the emaciated features of a man in the last stage of a bilious remittent fever. They had done their best for him. Over his head was something like a tent, made of a sheet or two, and he rested on a but partially ripped open old straw mattress, with a hair sofa-cushion under his head for a pillow.

His gaping jaw and glazing eye told how short a time he would monopolize these luxuries; though a seemingly bewildered and excited person, who might have been his wife, seemed to find hope in occasionally forcing him to swallow awkwardly sips of the tepid river water, from a burned and battered bitter-smelling tin coffee-pot. Those who knew better had furnished the apothecary he needed; a toothless old bald-head, whose manner had the repulsive dulness of a man familiar with death scenes. He, so long as I remained, mumbled in his patient's ear a monotonous and melancholy prayer, between the passes of

which I heard the hiccup and sobbing of two little girls, who were sitting upon a piece of drift-wood outside.

Dreadful, indeed, was the suffering of those forsaken beings; bowed and cramped by cold and sunburn, alternating as each weary day and night dragged on, they were, almost all of them, the crippled victims of disease. They were there because they had no homes, nor hospital, nor poor-house, nor friends to offer them any. They could not satisfy the feeble cravings of their sick: they had not bread to quiet the fractious hunger-cries of their children. Mothers and babes, daughters and grand-parents, all of them alike, were bivouacked in tatters, waiting even covering to comfort those whom the sick shiver of fever was searching to the marrow.

These were Mormons, in Lee County, Iowa, in the fourth week of the month of September, in the year of our Lord 1846. The city—it was Nauvoo, Illinois.— The Mormons were the owners of that city, and the smiling country around. And those who had stopped their ploughs, who had silenced their hammers, their axes, their shutters, and their workshop wheels; those who had eaten their food, spoiled their orchards, and trampled under foot their thousands of acres of unharvested bread; these were the keepers of their dwellings, the carousers in their temple, whose drunken riot insulted the ears of the dying.

I think it was as I turned from the wretched nightwatch of which I have spoken, that I first listened to the sounds of revel of a party of the guard within the city.— Above the distant hum of the voices of many, occasionally rose distinct the loud oath-tainted exclamation, and the falsely intimated scrap of vulgar song: but lest this requiem should go unheeded, every now and then, when their boisterous orgies strove to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up into the high belfry of the Temple steeple, and there, with the wicked childishness of inebriates, they whooped, and shrieked, and beat the drum that I had seen, and rang in charivariic unison their loud-tongued steamboat bell.

They were, all told, not more than six hundred and forty persons who were thus lying on the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over twenty thousand.— Where were they? They had last been seen, carrying in mournful train their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home.

A CONTRAST.—Good-nature, like a bee, collects honey from every herb. Ill-nature, like a spider, sucks poison from the sweetest flower.

Grief murmurs, Anger roars, Impatience frets; but Happiness, like a calm river, flows on in a quiet sunlight, without a ripple or a fall to mark the rushings on of Time towards Eternity.

One of the most important female qualities is sweetness of temper. Heaven did not give to woman insinuation and persuasion for her to be imperious; it did not give her a sweet voice, to be employed in scolding.

NORTHERN ISLANDER.

VOL. III.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JUNE 30, 1853.

NO. 3.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,

at St. James, Beaver Island,

Lake Michigan, by

COOPER & CHIDESTER.

Terms:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to Cooper & Chidester, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

Gen. Geo. Miller was recently at the Collector's office in Mackinac, and was there informed that the keeper of the Light house at south Manitou Island had lodged a complaint that the Mormons had been with the "Three Master" (schooner Emmelin) to South Manitou in the month of May and stolen a large amount of property including the government boat. It was not pretended that any individual Mormons were identified, but, it was known to be Mormons, because the "Three Master" was used, a vessel of peculiar rig and easily recognized.

This is all plain and a thing easily come at and understood.

Our reply is—The "Three Master" (Schooner Emmelin) was hauled up here at St. James in December last, and has been lying on the stocks here from that time until the 22nd of June inst., and is at this writing (26th) lying here in the Harbour, her sails not having yet been bent on.

For the truth of this statement we refer all persons interested to the officers of the steam Packets, Lady of the Lake, Ogdensburg, Michigan; and Wisconsin, of the Ogdensburg line, the Bucephalus, Gen. Taylor and Sciota of the Buffalo and Chicago line, the Morton, Michigan, & Hendrick Hudson of the Green Bay and Buffalo line, the Columbia of Green Bay and Mackinac, all of whom have stopped here regularly during the season; and very few of whom could have failed to observe the Three Master on the stocks every time they have been in.

A fellow by the name of Smith, not the regular keeper of the Lighthouse at Beaver, but the person in whose possession it was left last winter, made complaint that he had been threatened and shot at, by the Mormons and did not dare remain at Beaver.

Of course there has no man been standing by night and day to contradict this lie; but we believe we can as conclusively show its falsehood as though a thousand had stood by every hour of his residence here.

Smith resided here last winter in a lonely out of the way place, several miles from the nearest neighbor;—seventeen hundred Mormons and not a dozen Gentiles residing on the Island. Had they had any design against him they could not have failed of using that occasion; and if their designs extended to life, they would have put an effectual end to all such complaints.

We will add further, that during last winter a committee was appointed to look after the wants of those who had not a supply of provisions, to both obtain for them what they lacked, and employment by which they could pay for it, and,—on the records of the proceedings of this committee we find the name of this same "Gentile Smith," provisioned and employed by Ludlow Hill Esquire of Galilee.

If the reader enquires why a keeper of a Lighthouse could not buy in his own provisions; we reply. Smith was not keeper, but Henry Van Allen was. Van Allen was detected in stealing twenty nets from B. G. Wright; arrested gave bail and ran away, and on his route drew his pay as keeper and left Smith in charge without provisions or means of any kind, late in November.

The keeper of the Isle Le Galet Light could not be silent with such company. So he has lodged his complaint that the Mormons called on him and demanded of him "to pay tithing." Possibly some man may be found fool enough to believe the Mormons as big fools as himself; and therefore, that they would demand of a United States officer to pay tithing to support their church. But so believing should be a passport to the Asylum for Idiots.

J. T. Pierce duly appointed by the Board of Supervisors, assessor of the unorganized territory of the county of Emmet, in pursuance of the provisions of Sec. 162 of the "Act to provide for assessing property at its true value and for levying and collecting taxes thereon," passed Feb. 14th 1853, (Ses. Laws 1853 P. 168) was returning from the east shore, where he had been engaged in his official duties, and in consequence of unfavorable weather stopped at Isle Le Galet to stay overnight. Mr. Burke, the keeper, ordered him off and set his dogs on him. Not one word was said on any other subject, except that Pierce asked him if he had any taxable property? a very ordinary question for an assessor to ask. And this is the sole and only foundation for the allegation that tithing was demanded. Except these, not a Mormon has visited Isle Le Galet this year. If the officers of the law levy taxes for county and state purposes, they are accused of demanding tithing. This is the head and front of our offending.—The reader will inquire. What is the inducement to these falsehoods?—

We answer. The present incumbents are whigs, holding over, and as long as they can keep up a controversy on the subject, they stand a chance of keeping their places. But the main spring is, there are a set of small politicians in Mackinac hungry as leeches for a nibble at the public pay, who wish to get these appointments, and come and live with these dangerous people at three or four hundred dollars a year.

But the county of Emmet did the Democratic party good service last fall, having cast her entire vote for the Democratic ticket, and it was naturally expected that the few small offices located in that county would be disposed of among the faithful. The only hope of Mackinac in securing this portion of the five loaves and two small fishes which make up her seven cardinal principles, is in the success of this outcry against the Mormons,—we hope they will be rewarded according to their works.

MACKINAC MOB ADMINISTRATION.

MACKINAC, May 20, 1853.
TO THE EDITOR OF THE FREE PRESS:

You will greatly oblige the people of this community by inserting the communication and proceedings enclosed. Yours, truly,
JOHN W. McMATH.
For the Detroit Free Press.

MORMONISM.
Much excitement has prevailed of late in the village of Mackinac, arising from the frequent and daily recurring instances of robberies, burglaries, and other depredations, committed by the Mormons of Beaver Island upon the fishermen along the shores and upon the waters of Lake Michigan. It appears that the Mormons are becoming more daring than formerly. Heretofore, they were satisfied with robbing the poor fishermen of their boats, nets and fish, stealthily, doing every thing possible to avoid detection; but now, seeing the almost utter impossibility of being brought to justice they carry on their piratical trade with scarcely any regard to concealment. This, of course, arises from the fact that now all offences committed upon the shores and waters of Lake Michigan, between the line running from Point St. Ignace across the Straits to old Mackinac, and a line running from the south side of Grand Traverse Bay to the mouth of the Menominee river, are exclusively in Emmet county; and the offenders—those who cannot escape to the township of Drummond, a Mormon dependency just to the east of the county of Michilimackinac—must be tried on Beaver Island, by Mormon tribunals, with good Mormons for witnesses and jurymen.

Early in the spring, six or eight small houses on Birch Point in which were stored some two hundred barrels of fish, were burnt to the ground, the fish stolen—a large number of barrels of salt lying out on the beach were broken open and their contents thrown into the water.—The value of the property destroyed was upwards of two thousand dollars. There is almost indubitable proof that this was done by a gang of men from Beaver Island. On the 8th instant, about five hundred dollars worth of property, consisting of boats, nets, cloths, money and provisions, was stolen from various persons on Gull Island. The same tricks have been frequently played upon those of Pine River and Grand Traverse.

Many of the people of Mackinac are deeply interested in these fisheries, and nearly all

who have gone out this spring have suffered more or less from the ruthless depredations of these "Latter-day Saints." There are quite a number of fishermen here now ready to commence business, each with a stock worth from four to six hundred dollars, who dare not go to the fishing grounds for fear of the Mormons. The nature of their business is such that it is nearly impossible to keep any thing like a guard over their property. Their nets when set for fish, are often eight or ten miles from their dwellings, with buoys attached which can be seen only a mile or two off.—The Mormons soon learn the locality of these nets, and when the wind is fair, sail out to them in their small boats which move very rapidly, take them up, then shifting their sails, are soon far away on the water, leaving no trace by which to be detected. In the night they make their descent upon the land, steal, rob and burn what they can find, then with oars and sail they glide away upon the watery element, and the fisherman wakes up in the morning but to find his boat, nets and perhaps all the property he has in the world stolen or destroyed. The only reason that can be assigned for these acts is (as they have openly declared) that they intend to monopolize these fishing grounds, and appropriate the same to the service of the Lord and His "Saints."

Last Monday morning the following was found posted in all the most conspicuous places in the village of Mackinac.

NOTICE!!!

The citizens of Mackinac county and all others interested in the matter are requested to meet at the Court House to-morrow (Tuesday) evening at the closing of the bell, to deliberate upon means of protecting themselves against the felonious depredations of the Mormons. (Signed.)

J. P. KING, Supervisor,
J. D. IRVINE Dist. Att'y.
WM. N. McLEOD,
JAMES H. COOK,
J. W. McMATH,
LEVI GRAY,

Justices of
The Peace

Dated Mackinac, May 16, 1853.

In obedience to the above call, a large number of people collected at the Court House at an early hour. The meeting was called to order by appointing J. D. Irvine, District Attorney of the Upper Peninsula, Chairman, and J. W. McMath, Esq., Secretary. After some eloquent and spirited remarks from the Hon. Wm. N. McLeod, the following resolutions were proposed and unanimously adopted.

Resolved, That we, the citizens of Mackinac county, heartily sympathize with the fishermen on Gull Island and the north shore of Lake Michigan, and will co-operate with them to our utmost ability to prevent a recurrence of similar misfortunes in future.

Resolved, That the high handed pretensions and immoral courses of the people called Mormons

are inimical to our republican institutions, subversive of the good order of society, and destructive of all security to person and property.

Resolved, That in the recent outrages perpetrated on our fishing grounds, consisting of arson, larcenies and other felonies, we recognize a spirit, which if not quelled by the strong arm of the law, must eventually lead to the most determined resistance, and possibly terminate in bloodshed.

Resolved, That while we revere the institutions of our country and pledge ourselves to support the law, we at the same time bind ourselves to resist to the last, extremity any and every attempt to commit depredations upon the persons and property of our citizens, whether committed by open violence or under the pretended sanction of legal authority.

Resolved, That the boundaries of Emmet county, and the organization of the township of Drummond, as established by the last legislature, taken in connection with the avowed determination of the Mormons to make forcible arrests under color of law, is highly dangerous to the rights and interests of the citizens of Mackinac.

Resolved, That a committee of five, to be denominated the committee of safety, be appointed by the chair, whose duty it shall be to memorialize the President of the United States and the governor of this State—to call public meetings of the citizens where the exigency may require it; and generally to take such measures as may seem conducive to the public safety.

The chair then read some resolutions sent down by the Dehermen of Pine River and Gull Island, the purport of which was that if the law was not put in force they would take the matter in their own hands. These resolutions were signed by seventy resolute men who know the importance of the step they have taken. The meeting was then addressed by J. W. McMath and Mr. Thero. On motion of Henry Selby, it was

Resolved, That the proceedings of this meeting be published in the Detroit papers.

The chair announced the names of the committee of safety, after which the meeting adjourned.

JOHN D. IRVINE, Pres't
J. W. McMath, Sec'y.

Above we reprint entire the proceedings of the Mackinac meeting and the manifesto issued by the people of that place giving the reasons for the hostility of Mackinac to Emmet county.—We propose now to show from these documents and those to which they refer and a few well known facts, that this paper war of Mackinac is not against Mormonism but against the sovereignty of Michigan; that the only question at issue is whether the laws of the state shall be duly enforced, or trampled un-

der foot, and that on this issue the officers of Emmet county are conscientiously doing their duties in accordance with their oaths of office, and the officers of Mackinac engaged in open hostility to the law, and unblushing violation of their official oaths.

It will be observed that the call for the meeting has an air of official sanction. It is signed by a Supervisor, a District Attorney and four Justices of the Peace. Now this call is for a meeting of the citizens of Mackinac county. Either John D. Irvine, elected Attorney for the Judicial District of the Upper Peninsula, and John P. King supervisor, and Wm. N. McLeod J. H. Cook, J. W. McMath and Levi Gray elected by the township of Holmes really believe that they are officers of the county, and that as such they have authority to call meetings with power to repeal laws and to levy war, or this official signing of the call was merely designed to gull the uneducated Frenchmen and illiterate Irish with the idea that in any mob which they should succeed in getting up they were acting under official sanction.—We will award ignorance to all the rest if they make that excuse; but Wm. N. McLeod does know that a popular meeting, called by a Justice of the Peace has neither the power to repeal statutes or to levy war against a neighbouring county.

As much knowledge of law as that would be convenient to a District Attorney, but it is not an indispensable qualification, as the Upper Peninsula determined when they elected theirs. An M. D. who reads dumb, and knows less as he reads, answers their purpose. When his indictments fail, he does not fail to prescribe bloodletting as an infallible remedy.

And this notice so signed,—how was it published? As notices of insurrections, and assemblies for deeds of violence are in foreign countries. "Last Monday morning the following notice was found posted in all the most conspicuous places in the village of Mackinac." No body did it. It did itself. It was found, posted. It sprung up, a mushroom of one night's growth, from the prolific soil of Mackinac, without planting or culture, and was taken in the immediate care of each of the candidates for the District Attorneyship, & will smell about as sweet, against the September election, as a mushroom in a hot afternoon. It should be served up as a feast of fat things, to the successful party when election is over.

And where posted? Why, in the village of Mackinac. The little patch of ground consisting of a street and a half under the bluff of an Island two miles by three, still believes itself the whole of a county 90 miles long by 30 broad.

The fifth resolution discloses the difficulty, to be this; "the avowed determination of the Mormons to make forcible arrests under color of law, is highly dangerous to the rights and interests of Mackinac."

Now, the only avowal ever made by the Mormons, of a design to make forcible arrests is

contained in the following notice, published in the Islander of May 12th, four days previous to the date of the notice, and five previous to the meeting at Mackinac.

"There is a prevalent practice of sending out trading vessels on the fishing grounds with a supply of liquors. We wish it understood that authority to sell intoxicating liquors in Mackinac does not carry with it the right to sell on Lake Michigan. From old Mackinac to the west line of the State, and south to Grand Traverse light, the Lake and all the Bays are exclusively in Emmet County.

If the trade is persisted in, the Sheriff will go out with sufficient force and make arrests in all such cases. The law will be enforced whatever the cost. He is a fool who at this day thinks he can defeat it by crying pirates, robbers. That cry has been raised once too much."

And what is the law, the enforcement of which is so dangerous to the rights and interests of Mackinac?

"Sec. 1. Any person who shall sell any spirituous liquors, mixed or unmixed, in a less quantity than twenty-eight gallons at any one time, or permit the same to be done in or about any premises occupied by him, either as a tavern keeper or common victualer, or otherwise, without having first given the bond hereafter provided, shall forfeit and pay for each offence a sum not less than twenty-five dollars nor more than one hundred dollars, at the discretion of the court." Sess. Laws, 1851, P. 306.

"Sec. 15. Every tavern keeper, common victualer, or other person, who shall give, sell or dispose of any spirituous liquors, wine, or mixed liquor, or other intoxicating drink, to any male or female Indian, or to any common drunkard, shall forfeit for each offence the sum of twenty dollars. do. P. 3010.

Prosecutions for violations of this law pertain to the jurisdiction of Justices of the peace.—By the Revised Statutes it is the especial duty of the Supervisor to prosecute, and of the District Attorney to conduct the prosecution in the superior courts. Yet as if not at rest, till deep and damning perjury was added to the menace of violence, bloodshed, and civil war,—of all the citizens of Mackinac, the six men who have sworn a solemn oath, by the Great God, to enforce this law, are chosen as the men to sign the edict of war, bloodshed, and extermination, against a neighboring county for enforcing it. Had fiends from Hell sought to put unmistakable marks of ownership on their servants they could not have done the work more perfectly than these men have earmarked themselves as Satan's own. John P. King once a Senator and a Judge, John D. Irvine, once Representative and now District Attorney, and Wm. N. McLeod once Representative and member of the Constitutional convention, signing their names to a deed of perjury in themselves, and bloodshed and murder against those who will not equally corrupt their souls.

For the former two, as well as their three inferior associates,—no doubt their sin will be winked at. To McLeod alone we attach moral turpitude.

The same resolution (5th) complains of the "boundaries of Emmet county as established by the last Legislature." Now it should be in mind that the boundary between Emmet and Mackinac was not established by the last Legislature, but by that of 1843, of which Wm. N. McLeod was a member, and that the bill establishing that boundary was drawn by himself. Since that time John P. King has been in the Senate and John D. Irvine in the house; and Mackinac has never been without a representative. Yet no bill was ever introduced in either house to change it, until it

was done by James J. Strang, member from Emmet last winter. He introduced a bill to make the division line through the middle of the Straits, instead of along the north shore, as McLeod's bill established it, but it failed for want of time.

The boundary of Emmet county was extended six miles east, but that only encroached on Cheboygan, which was enlarged by extending 24 miles south, and did not effect Mackinac at all. And the harbour of Mackinac and the channel between Mackinac and point St. Ignace are now in Cheboygan county, not because Cheboygan ever sought any jurisdiction over them, but because a Mackinac member, heedlessly or ignorantly, so drew the act establishing the boundary between them. With as able a representative as Wm. N. McLeod, it is not to be expected that members from distant parts of the State, will supervise his local business and correct his blunders.

If there is an inconvenience and an impropriety in having the south line of Mackinac "along the margin of the Lake" upon the north shore instead of through the centre of the Lake and Straits, the fault is with Wm. N. McLeod who drew the bill and the responsibility with the Legislature of 1843 which passed it; and not with the Legislature of 1853 which did nothing in the premises. The Legislature of 1853 organized the counties of Emmet and Cheboygan out of the territory known as the unorganized counties of Charlevoix, Emmet, Cheboygan and Wyandot, which had formerly been attached to Mackinac. But the boundaries of Mackinac county proper were established ten years ago by an act drawn up and supported by Wm. N. McLeod, member from Mackinac. There being no other representative from that section of country, the only conclusion is, that the people of Mackinac got in their county just what territory they wanted. In the intervening ten years the people of Mackinac have never petitioned for a change of their boundary, and, though never without a representative in the State Legislature, their representative has never introduced a bill for the purpose. Certainly they were either satisfied with it as it was, or they did not know the boundaries of their own county. They are quite welcome to choose horns in this dilemma.

The same resolution takes exceptions to the organization of the Township of Drummond as "dangerous to the rights and interests of the citizens of Mackinac."

How does the organization of the Township of Drummond offend Mackinac? Had the Township been organized in 1828 when the British Fortress and Town on Drummond Island were delivered up to the United States in pursuance of the convention establishing the rational boundary in that quarter, Mackinac might have suffered in her rights and interests severely, by being restrained by lawful authority from dismantling the fort and tearing down the houses and carrying off the lumber and brick to

build up Mackinac with. Then instead of the white chimneys which the voyager to Sault Ste Marys gazes on with wonder and interest—the only remaining monument of civilization, and the arts which flourished there, there would have been a rich commercial town sending forward to market the products of extensive agricultural, lumbering and fishing regions, reduced to desolation by Mackinac Piracy. Or if done previous to the war with Great Britain, Mackinac would have had no millionaire made rich on British Gold, the price of an American fortress and American blood. But these are things of the past. There is nothing to plunder there now; no fortress to dismantle; no town to raze to the ground for the lumber; no market for the blood of fellow countrymen; no paymasters for traitors, or purchasers of American Garrisons.—Not a dollar would be paid this day for piloting a British and Indian flotilla from there to the backside of Mackinac Island, and furnishing oxen to haul their cannon to the hill above the fort.—What interest can Mackinac have in preventing the extension of the laws of the State over that portion of her territory?

The Township of Drummond is not in Mackinac county, but in Chippewa. The Island of Drummond was included in the county of Chippewa by McLeod's bill, passed in 1843. Twenty four small Islands lying in the channel between Drummond and St. Joseph, and about the same number lying around the shore of Drummond, either were in no county, and therefore beyond the jurisdiction of all legal authority, or were included by remote implication in some distant county in the Lower Peninsula. Certainly, they were not included in any one of the counties of the Upper Peninsula, for by the most certain and well defined boundaries, they were left out of them all.

The effect of the "act to organize the Township of Drummond" is to include all these islands in Chippewa county, and to extend the laws of the State and the jurisdiction of the courts of Chippewa county over them.—Can Mackinac county bear no sister near her throne? Is Chippewa county so far passed into the hands of the Mormons that Mackinac dreads her enterprise and envies her future growth? Would not Mackinac like to blot Sault Ste Marie off from the map of the State, stop work on the canal and obliterate the route of travel to Lake Superior?

All causes arising in Drummond township are in the jurisdiction, either by original process or by appeal, of the District court of the Upper Peninsula held at Sault Ste Marie, of which the Hon. Daniel Goodwin is Judge. Not one Mormon is named on the jury pannel of that court. So, conceding any supposable amount of depravity to the Mormons, the injury to the "rights and interests of Mackinac" effected by the act organizing that township is not to be effected by any act of the Mormons, but by the ordinary course of Judicial proceedings in the courts of Chippewa county.

How are the citizens of Mackinac injured by a legal administration, and a judicial authority in that part of the State? Only by being there subjected to the law; by being liable to be punished for crimes and misdemeanors.—To particularize, the very spot where the shoe pinches nearly all Mackinac is this: Now their property in that region can be taxed for State county and Township purposes, and they can be punished for selling liquor without giving bonds. Such of them as have an interest in committing other crimes: such as claim the right to violate by force Indian women or commit other offences, find this act opposed to their rights and interests in that respect also. It is the tread of civilization on the "rights and interests" of ruffianism and debauchery that Mackinac has unblushingly arrayed herself against. We rejoice to see her sailing under her true colours.

We have not overlooked the fact that these documents charge the Mormons, in general terms, with various crimes and misdemeanors; but particular specifications are also contained in the same documents; and we propose to review these specifications, and see how far they are sustained.

The manifesto states that "the Mormons are becoming more daring than formerly;—seeing the almost utter impossibility of being brought to justice, they carry on their piratical trade with scarcely any regard to concealment. This of course arises from the fact that now all offences committed upon the Shores and waters of Lake Michigan between a line running from Point Saint Ignace across the straits to old Mackinac and a line running from the south side of Grand Traverse Bay to the mouth of Menominee River are exclusively in Emmet county and the offenders must be tried on Beaver Island by Mormon tribunals with good Mormons for witnesses and jurymen."

In the next line following is this specification: "Early in the spring six or eight small houses on Birch Point, in which were stored some two hundred barrels of fish, were burnt to the ground, the fish stolen, a large number of barrels of salt lying on the beach were broken open and their contents thrown into the water. The value of property destroyed was upwards of two thousand dollars. There is almost indubitable proof that this was done by a gang of men from Beaver Island."

This Birch point is not in Emmet county; nor within the bounds above specified; but is in the present limits of Mackinac county; and crimes committed there are triable exclusively in Mackinac county by Mackinac tribunals, with good Mackinac men for witnesses and Jurymen. So that if there is indubitable or any kind of proof that the act was done by a gang of men from Beaver or any where else they have only to proceed in their own courts against the criminals. The fact that they did not do so at the June term of the District Court, is "indubitable evidence"

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that they have no such evidence. But a further fact proving the ignorance or duplicity of those authors of this manifesto is this, that no one county has exclusive jurisdiction of crimes and misdemeanors committed on the waters of Lake Michigan. Process issued out of any county contiguous to Lake Michigan may be executed on any part of the Lake, within the State, and all the counties contiguous to the Lake have concurrent jurisdiction of offences committed on the waters within the State. If the Mormons affect secrecy no longer, fill the courts of the Lake counties with prosecutions, but not the newspapers with lies.

We would not accuse the people of Mackinac of being hostile to the laws of the land, if they had not themselves furnished the evidence of hostility. But since they have so done we propose to show what interests and pretended rights Mackinac has hostile to the laws, which are jeopardized by the actions of the citizens of Emmet county.

The village of Mackinac has a larger proportion of its population engaged in the business of selling intoxicating liquors, particularly in retailing it than any village of the same population in the State. And in the trade which Mackinac carries on upon the fishing grounds, more profits are made upon the liquors probably than upon all other articles together. But of the ruin and moral desolation which this trade carries with it on the fisheries, no man can form any conception but he who has seen it.

Much of the misery and degradation which the liquor trade produces in the village of Mackinac is concealed from the eye of strangers. Yet enough has been seen to make the name of the place a byword among moral men. But at Mackinac merchants and traders reside with their families, men have wives and sons and daughters to restrain their irregularities, and to suffer the ignominy of their own disgrace. The restraining influence of the family circle, and of numerous respectable visitors from abroad keeps up a certain degree of self-respect, a regard to personal character, and some degree of order in society. On the fishing grounds all these are lost. The family circle; woman, with her soothing influence, are not known there.—Here men go,—aside from the better influences of society,—leaving their characters at home to take care of themselves; either to give a loose rein to unrestrained licentiousness, or for the sole purpose of making money.

Man must see, in order to form any idea of the state of human society, where a multitude of Indians and halfbreeds; men, women, and children; are cast afloat under the influence of a little handful of whites, with all the enterprise and energy of the American character, governed by no law; restrained by no moral principle, held in check by no sense of common respect;—all moved by but two passions,—lust and avarice.

And this has been the state of society on the fisheries ever since the fish of this region became an extensive article of trade. Individuals have been found in the

trade who have continually set their faces against the ruinous practices which have prevailed, and have of late years become general. But while an adulterated article called Indian whiskey, more intoxicating than pure liquor can be manufactured for less than six cents per gallon, and four gallons of it will purchase a barrel of fish, it is vain for a handful of men to discard the traffic. They but leave a wider space for men of less integrity to operate in. The trade gradually and surely passes into the hands of those who are governed by the worst motives. Making many hundred per cent upon liquors, the article sold most extensively, they can by competition drive off any man who deals in an honest way; even tho' to do so, during the short time, that the competition continues, they furnish their customers with articles really needed, at a loss.

While all the counties down to Saginaw Bay were attached to Mackinac, as well as nearly all the South shore of the Upper Peninsula, and the officers for the entire region elected by the village of Mackinac, any law against the rights and interests of that place need be simply let alone severely, and it became a nullity. Since this jurisdiction is passed away, and new communities have sprang up, deeply interested in the due enforcement of the law and the good order of society, Mackinac finds its right to violate the law by trafficking in liquors trampled upon; and its interest in making money at the expense of the moral desolation and final utter extermination of the Indians endangered.

We observe that the only offence that is specifically charged to the Mormons, is that of plundering at Birch Point, which is in Mackinac county. It is alleged that property has been stolen at Gull Island and Pine River, in Emmet county, and there is a sweeping assertion, that the fishermen generally have suffered by the hands of these “Latter Day Saints.” We reply, “specify your cases, and we will show your specifications as false as those you have already made, have proved to be.”

The fishermen at Pine River make a business of coming over to the fisheries at the head of Beaver, and stealing nets from the Mormons engaged in fishing there. They have been detected in the act more than once, and in one instance the stolen property has been found in their possession; and if they do not step out they will have a chance of trying the strength of their vaunted resistance to “forcible arrests under colour of law,” Mackinac will make quite as pretty a figure in fighting for the right to steal, as the right to sell intoxicating liquors in Emmet county, without giving bonds.

But Gull Island and Pine River as well as Mackinac, have certain “rights and interests” opposed to the due administration of the law, to wit: the “right and interest to pay no tax for county and state purposes, and the famous Pine River resolutions sent up to Mackinac were passed the eve of the same day that

Galen B. Cole, Supervisor of Charlevoix took the assessment there. “Felonious depredations” is an after thought.

These facts will, of course, be left out of the correspondence of the unnamed “committee of safety,” with the Governor and President. But so plain are the earmarks of villainy in all these Mackinac proceedings, that we have not the slightest fear of such men as they bring misled in the matter.

Why is it that the temperance men throughout the State,—with here and there an individual exception, join in this crusade of a liquor selling people, against the only municipality in the State where the liquor law is enforced; against the only county in the State in which no liquor is sold; in the endeavour by bloodshed and civil war to force the trade upon us? Why is it that they are first among men, to pick up a rumour, not only idle of itself, but carrying on its face the evidence of its falsity, as an excuse for deeds of violence, against those who are more successful than themselves, in a common cause? Is religious prejudice so deep that men of a different faith cannot be allowed to do good?

Sensitively as we feel this hostility in such quarters, we ask no aid in this warfare. Our reply to Mackinac and her allies is, “let words cease and deeds begin.” We prefer peace; but if war must come, let it be upon us and not upon our children. We shall not yield a step to the threats, and are ready today for the blow.

TERRITORY OF UTAH.—PROCLAMATION BY THE GOVERNOR.

Whereas it is made known to me by reliable information, from affidavits and various other sources, that there is in this territory a horde of Mexicans, or outlandish men who are infesting the settlements, stirring up the Indians to make war upon the inhabitants, and who are also furnishing the Indians with guns, ammunition, &c., contrary to the laws of this territory and of the United States.

And whereas, it is evident that it is the intention of these Mexicans or foreigners to break the laws of this territory and of the United States, utterly regardless of every restriction, furnishing the Indians with guns and powder, whenever and wherever it suits their designs, convenience, or purpose.

Therefore, I, Brigham Young, Governor, and Superintendent of Indian Affairs, for the Territory of Utah, in order to preserve peace, quell the Indians, and secure the lives and property of the citizens of this territory, hereby order and direct as follows.

1st.—That a small detachment, consisting of thirty men, under the charge of Captain Wall, proceed South through the entire extent of the settlement, reconnoitering the country, and directing the inhabitants to be on their guard against any sudden surprise.

2d.—That said reconnoitering officer communicate with the expedition now traveling South, as often as any information of importance is obtained, that I may be kept advised of every transaction.

3d.—The officers and party sent upon this service, are hereby authorized and directed to arrest, and keep in close custody, every strolling Mexican party, those associating with them and all other suspicious persons or parties that they may encounter, and leave them safely guarded at the different points of settlement to await further orders, as circumstances shall transpire, and the law directs.

4th.—The militia of this Territory are hereby required to be in readiness to any point to which they may be directed, at a moment's notice.

5th.—All Mexicans now in the Territory are required to remain quiet in the settlements and not attempt to leave, under any consideration, until further advised, and the officers of the territory are hereby directed to keep them in safe custody, treating them with kindness, and supplying their necessary wants.

6th.—While all the people should be on their constant guard, they are also requested to remain quiet and orderly, pursuing their various avocations, until such time as they may be called upon to act in their own defence.

7th.—The officer in command of the reconnoitering detachment is hereby directed to move with caution, that he may not be taken in ambush nor surprised; to preserve his men and animals, and still be as expeditious in his movements as possible; and the people of the various settlements are hereby required to furnish them with such aid and assistance as may be necessary.

[L. S.] Done at the city of Provo, in the county of Utah, this twenty-third day of April, A. D. 1853.

By the Governor,

BRIGHAM YOUNG.

BENJ. G. FERRIS, Secy.

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Thou hast a charm cup, O Fame.

A draught that mantles high.

And seems to lift this earthly frame,

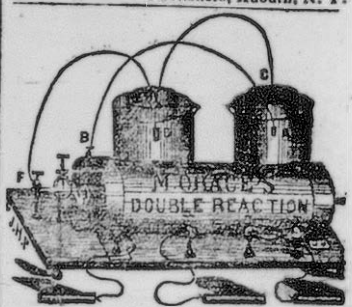
Above mortality.—Mrs. Hemans.

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HURRAH FOR ELECTION.

THE utmost excitement is prevailing in all parties, but the great thing for the people is, where can I get my Dry Goods and Groceries cheap? Well, echo says that J. M. WAIT has just returned with a large assortment in that line, which he is selling cheaper than the cheapest, for cash or ready pay. Beaver Island, Oct. 27, 1852. 28-4w.

HYMN BOOKS,

JUST Received and for sale at this Office
St. James, Sept. 18, 1852. 29w.

STRANG THE MORMON.—Turned up Again.—Last week, when the steamer Morton landed at Mackinac, it was ascertained that the noted King Strang was on board. Judge Goodwin at once issued his warrant for his arrest, when the deputy Sheriff went on board to arrest him. While searching for the villain, who was non-inventus, the boat left. It seems that his majesty had locked himself up in his state-room, and was regularly served with his meals, although no one on board could tell where he was. On tracing him out, the officer called on the passengers to assist him; but on bursting the door, Strang threatened to shoot the first man who entered, which sent them all about, except the officer. Not being able to obtain entrance, the Sheriff nailed up the door, vainly supposing that he had him safe and sound. Reaching St. Clair River, the Morton landed on the Canada shore to wood, contrary to the entreaties of the officer; Strang, ascertaining which from a confederate Mormon, named Pierce, burst open the door of his room, and attempted to escape. The officer, however, was on the watch, and seized him by the collar as he was springing over the rail, when Pierce stepping up, presented a revolver, and ordered him to release his hold or he would shoot him. The officer at once drew his pistol, and presenting it toward the breast of Pierce, pulled the trigger, but it unfortunately missed fire. Strang, taking advantage of the *melee*, and jerking himself loose from the grasp of the Sheriff, sprang ashore, and was soon lost among the wilds of Canada. The officer at once came to this city, and has made all necessary arrangements for the capture of the rascal, should he make his appearance here. Pierce also succeeded in making his escape by "following the footsteps of his illustrious predecessor"—*Detroit Tribune 19th ultimo.*

That will do. "Judge Goodwin at once issued a warrant." Judge Goodwin was not within four hundred miles of Mackinac, and the warrant was an old one on which King Strang had been arrested a long time since and discharged by due course of law; and the order of discharge endorsed on the back of the warrant was readable, though it had fresh pen lines drawn over it. "The Deputy Sheriff went on board to arrest him." Ben Rice, Deputy to J. S. Childs, who is not Sheriff, went on board to kidnap him, in his own language to "serve him as they did old Joe."

"Strang threatened to shoot the first man who entered which sent them all about except the officer." Brave officer; courageous Deputy Sheriff. Great man, this Strang, who can send all the passengers of a steam boat running about, by a threat; a word—a breath of his nostrils. Wouldn't the United States like to hire him to flog the Holy Alliance when she adopts the Kossuth intervention doctrine and gets into a war with all Europe?

"And the officer drew his pistol which unfortunately missed fire." How many a brave Fallstaff has had a good job spoiled by missing fire. The poor cowardly fool had buck fever and forgot to

cock his pistol. It was only the thumping of his heart which he took for the bursting of a cap.

"Not able to obtain entrance" into a stateroom,—a piece of pine panel work a half inch thick with glass doors.—Is Strang so popular, or the law so powerless, that with fifty passengers on a steam boat and the village of Mackinac to turn out as a *posse committatus*, a Sheriff can't take one man out of such a place? Does the *more* of the Tribune think its readers gullable enough to swallow such a tale?

The reason he could get into the state room was that he knew his precept was no warrant, and that he was no officer, and consequently that his arrest was only an act of kidnapping, and *resistance lawful*. When the state room door stood wide open this redoubtable Deputy Sheriff Ben Rice, instead of going in and taking his man, ordered the by-standers to go in and take him, giving as a reason, "he has got a pistol, I see it, and he says he will shoot the first man that comes in."

DEPREDAATION AT SOUTH MANITOU.

A short time since a report was current at Chicago that the Mormons had been over to South Manitou and taken a large cargo of plunder, loading down the schooner Emmlin, (three Master,) of this place taking off a Light House boat &c. and the people at Manitou stoutly assert that the Emmlin was seen there for two or three days previous to the night the plundering was done laying behind the Island. Capt. Rossman of the Prop. Lady of the Lake heard the report spoken of warmly at Chicago, and coming from there directly here, found the Emmlin on the stocks where she has been all the spring, and seen by him and all his officers on every trip he has made up and down this season, undergoing extensive repairs, which were still very far from complete.

So there that tale ends. The same men who have been gulled with it will believe the next similar falsehood. They deserve more compassion for their folly than their loss.

We do not doubt the plundering of the South Manitou, and probably the robbers acted boldly in the confidence that the Mormons would be their scape goats. Most likely the men who pretend to have seen the Emmlin on the back side of the Island know where the spoil went too and are laughing at the ease with which they have turned all suspicion in the wrong direction.

If it was ever just to punish men for their follies, then has justice been meted out to those men who charge impossibilities to the Mormons, instead of looking for the criminals where any reasonable man would expect to find them.

A desperate effort has been made at Mackinac this spring to get up a new prosecution of the Mormons of this place; and since the brief suspension of the publication of the Islander they have filled the newspapers with falsehoods concerning us. In consequence we have devoted a large portion of this No. to that subject

and print an unusual number for general circulation.

We are happy to say that as far as our knowledge extends, the effort has proved a failure. The most that the redoubtable men of Mackinac, Gull Island and Pine River have accomplished beyond giving general currency to their falsehoods is the descending upon the coasts of Beaver and stealing a few nets belonging to Mormon fishermen.

COMPLEMENTARY.

There is a sheet published in this city the name of which we now for the first time mention in our editorial columns. We mean the *Tribune*. In its inception, it vegetated under the nursing care of a man notorious only for his moral shortcomings and black-mail proclivities. In its advanced childhood, its tutelage was confided to a graduate of one of the penitentiaries of a neighboring State. And now, in its more mature age, it has fallen into the hands of a man whose real name is a mystery to the people where the paper circulates—he sails under an *alias*. The propensities of the paper are in keeping with the reputation of the men who have controlled it. Its gross attacks upon private character have given it a notoriety which fastens only to the vile traducer and atrocious calumniator. The facility with which it has lent itself severally to diverse schemes and opposing interests, attests how constantly it is in the market, and how readily it falls into the hands of the highest bidder. Its disgraceful career is marked with the revelation of no sense of shame; and its sensibilities seem blunted to all considerations of propriety.

Why its chief editor is here under an abridged name we know not, unless it be that he is a fugitive from justice. The turpitude of his conduct, and some intimations that have come to our ears, confirm the suspicion that he retreated from his former residence so suddenly as in his haste to have left behind him the name of his paternal ancestor.—If it be true that he is a fugitive, we suggest to the authorities whence he fled that there are laws in Michigan by which, upon the requisition of the Executive of the State claiming him for trial, it is provided that he shall be delivered up.—*Detroit Free Press.*

A man's wealth depends more upon his wife than his income. Some will cause their husbands to become rich on five hundred a year; others can scarcely keep out of jail on five thousand. Saving has made more fortunes than getting one. If married men are poor, in nine cases out of ten it is their wives' fault.

Police Society.—A place where manners pass for too much, and morals for too little.

Idle Visits.—The idle levy a heavy tax upon the industrious, when by frivolous visitations they rob them of their time. Such persons beg their daily happiness in going from house to house, and from door to door, as beggars beg their daily bread.

MORMONS.—The Keokuk (Iowa) Dispatch says that two hundred Mormons, all natives of England and France, arrived in that city lately, on their way to Salt Lake, and immediately went into camp. They form a part of a train of two thousand, the remainder of whom are shortly expected.—*Free Press.*

THE CHINESE REBELLION.

The North China Herald, of the 19th of March, speaks of the rebellion as having become a subject of deep interest to foreigners—trade being at a stand, in consequence of the alarm among the Chinese merchants. The progress of the rebellion, the Herald remarks, has been gradual and sure in its progress northwards, till, as was generally believed, Nankin was either in the hands of the insurgents or on the eve of being captured by them; and it is pretty clear that the prestige of the Tartar dynasty is totally dissipated, and that the government no longer possesses the means of checking and subduing the rising of the Chinese against a usurpation now more than two hundred years old.

In respect to the causes of the rebellion, and the change which seems most likely to be effected in the government, the North China Herald remarks that corruption is the prominent feature of the present government and its officials, the mandarins; that there is no justice, law, nor protection, except by chance; and that it is in fact a matter of wonder that a nation so industrious and intelligent should have held together so long as it has under such a lax rule. The ostensible object of the rebel chief, or king, as he styles himself, is to redress existing evils; and the general belief among the Chinese is that the war is in reality with the officials, the mandarins. The people, therefore, are not in dread of the rebel army, and are easily led to co-operate with it, passively, if not actively. The alarm among the merchants and bankers is partly owing to this circumstance, and partly to the fact that they are still at the mercy of the mandarins.

The following remarkable proclamation of the Chinese insurgent chiefs is extracted from the North China Herald, published at Shanghai.

"Yang, entitled the Eastern King, and General-in-chief with Seen entitled the Western King and General-in-chief of Thaping, by divine appointment Emperor of Then-ko, the celestial dynasty, unitedly issue this proclamation, to announce that they have received the commands of heaven to slay the impious and save the people. According to the Old Testament, the Great God (Shang-te) our Heavenly Father in six days created the heavens and earth, the land and sea, man and things. The Great God is a spiritual Father, a ghostly Father, omniscient, omnipotent, and omnipresent; all nations under Heaven are acquainted with his great power. In tracing up the records of bygone ages, we find that since the time of the creation of the world the Great God has frequently manifested his displeasure, and how can it be that you people of the world are still ignorant of it? The Great God in the first instance displayed his anger, and sent down a great rain, during forty days and forty nights, by which means the flood was produced.

On a second occasion the Great God manifested his displeasure, and came down to save Israel out of the land of Egypt. On a third occasion he displayed his awful majesty, when the Savior of the world, the Lord Jesus, became incarnate in the land of Judea, and suffered for the redemption of mankind. In later ages he has again manifested his indignation, and in the Ting-yow year (A. D. 1837) the Great God sent a celestial messenger, who was commissioned by the Lord of Heaven, when he ascended on high, to put to death the fiendish band. Again he sent the Celestial King to take the lead of the empire and save the people—from the Mowshin to the Sinchua year (A. D. 1843-51); the Great God's compassionate calamities of the people, who have been entangled in the meshes of the devil's net; on third moon of the latter year the exalted Lord and Great Emperor appeared; and in the ninth moon, Jesus, the Savior of the world, manifested himself, exerting innumerable acts of power, and slaughtering a great number of impious fiends in several pitched battles. For how can impious fiends expect to resist the majesty of Heaven? And how, we would ask can the Great God fail to be displeased with men for worshipping corrupt spirits, and performing corrupt acts, by which means they grievously offend against the commands of heaven? Why do you inhabitants of the world awake? Having been born in the present day, when you are permitted to witness the glory of God, how fortunate may you esteem yourselves! Happening upon such a time as this, when you experienced the great tranquility of the days of Heaven, it is time for you to awake and arouse. Those who comply with the will of Heaven, will be preserved, and those who disobey the celestial dictates will be destroyed.

At the present time this Tartar fiend, Heenfung, originally a Manchou slave, is the perpetual enemy of our Chinese race. Moreover, he has induced men to assume the form of fiends, to worship the corrupt, while they disobey the true spirit, and thereby rebel against the Great God, on which account heaven will not endure, and men are determined to destroy him. Alas! your assemblage of valiant men, you do not seem to know that every tree has its roots, and every stream its fountain; while you appear willing to invert the order of things, creating the smallest advantages, you turn round and serve your foes; and having been deluged in the machinations of the evil one, you ungratefully rebel against your true Lord. You do not seem to remember that you are the virtuous scholars of the Middle Kingdom, and honest subjects of the Celestial dynasty, and thus you easily bend your

steps in the road to ruin, without compassating your own selves. Moreover, you valiant men are, most of you, adherents of the Third Society, and have entered into a bloody compact that you will exert your united strength and talents to exterminate the Tartar dynasty. Whoever heard of men joining in a solemn covenant, and then turning their backs upon their foes. Now, throughout the different provinces there must be a variety of determined men, numbers of famous scholars, and of valiant heroes not a few; we desire, therefore, that you may severally elevate the lofty standard, and announce that you are determined not to live under the same heaven with the Tartars, while you earn for yourselves some merit in the service of our new King; this is what we, his Generals, most fervently desire. Our army, wishing to carry out the virtuous feelings with which the Great God loves to foster human life, and receives men into his compassionate embrace, has set forward on its march of benevolence, embracing all in its charitable folds.

At the same time we lead forward our Generals and troops, carrying to the utmost our fidelity in recompensing our country, in which we cannot refrain from displaying the same spirit to the end. These, our views, are now communicated to you all. You ought to know that since Heaven has sent forth the true sovereign to rule over the people, it is yours to aid the monarch in establishing his dominion. Although the devilish fiends should amount to thousands, and their artful schemes to thousands, yet how could they withstand Heaven? To kill without warning would not be agreeable to our feelings, and to sit still without saving the people is not what a benevolent person would do; we therefore earnestly issue this proclamation, urging you people early to repent and vigorously to awake. Worship the true spirit, and reject corrupt spirits; become men once more, and be no longer fiends; when perhaps you may attain longevity here and the happiness of Heaven hereafter. But if you persevere in your obstinate stupidity, both gems and stones will be alike denuded; and when you come to gnaw your own navels, it will be too late to repent. A special proclamation."

AMUSING SCENE.

The Steamer Franklin left the wharf at this place the morning of the 27th, a man of the name of Smith was seen walking uneasily back and forth on the wharf till the boat was 10 or 12 feet from the wharf when he drew a bundle and sprang suddenly over the side gap and clambered aboard. When the boat was a sufficient distance away he made a polite bow saying "good by gentlemen."

All this will seem natural enough to those who really believe that the Mormons have got some hundred here under restraint, staying here because they cannot get away and that when one becomes too restless they kill and eat him. To us it was laughable and amusing.

Franklin Johnson gives us this explanation. "On the last trip up of the Michigan, one of the hands left his coat on the wharf. Returning he inquired for his coat, and Johnson pointed it out to him hanging on a pile of wood where he left it. As he returned to the boat elated he remarked, 'well the Mormons are honest any way. There are few places that a fellow could leave his coat on a wharf and ever find it again.' Just at that moment he put his hand in his pocket and said, 'what my handkerchief is gone' and running his other hand in the opposite pocket, 'and cap too.' His under lip dropped down, and two or three passengers seemed to chuckle as though they delighted in human depravity.

Johnson suspected this Smith and bored him on the subject. He professed innocence and indignation that he was suspected. Johnson told him he had to bring the handkerchief and cap back or he should institute legal proceedings. The next morning the cap and handkerchief were laying at Johnsons door, and Smith is gone.

Of course he will go off telling what a wicked people we are, and some pious persons will take him in and make quite a Lion of him.

We will not complain of this. He will sufficiently punish them in the end. Time makes all things even.

MARINE.

The evening of June 26th six large sails from Buffalo to Chicago, and the Steam Tug Franklin made this harbor in a severe storm, and left in the morning.

The Capt. of the Denmark reports the new Propeller Challenge gone to pieces in Lake Huron about 40 miles above the River St. Clair. The wreck was strewn about the Lake from five to ten miles off shore for fifteen miles north and south.

An unusually severe storm passed over this lake the 23d inst; the seas running so high that a Steamboat when in the troughs was lost to sight.

During the storm a small boat from Fox Island with two persons aboard was carried out several miles, and after a narrow escape from being run down, was picked up by the Steamer Sultana.

HORACE MANN ON HEALING.—A young man having asked of Horace Mann counsel to guide him in his legal professions, that gentleman tells him, that he first needs health, and that the spirit of health is one of the most reprehensible. He says: "Health has a good deal to do with what the world calls talent. Take a lawyer's life through, and high health is at least equal to fifty per cent. of brain." We think Mr. Mann is quite right here. A sound body is as essential to success in life as a sound mind.

SAINT JAMES THURSDAY JULY 14, 1853.

MURDEROUS ASSAULT—ATTACK ON SHERIFF MILLER—SIX MEN WOUNDED!

Yesterday morning Sheriff Miller left Galilee for Pine River to summon Jurors for the Circuit Court to be held at this place next week. When he left here the evening previous he was accompanied by only a boats crew of five men. But at Galilee learning that new threats had been given out at Pine River of killing any man who should attempt to *serve any kind of process there* he took another boat and crew and went over *unarmed*, believing that the presence of that number of witnesses would prevent any act of violence until his business was explained, when he reasonably believed no objection would be made.

The Sheriff arrived at 2 o'clock P. M. and within twenty-five minutes performed his duty and got into his boats with his party to return; when they were immediately fired upon by a party of armed men some fifty in number, and the firing continued until they had shoved off and rowed beyond the range of their guns.

The Pine River people immediately manned three boats and gave chase. The leading boat in chase contained twenty-five men. There was a light wind at the time, and while it lasted the Sheriff and his party kept out of reach of the guns, but when the wind died down, about ten miles out, it rapidly approached and renewed the firing, which continued for five miles when the Sheriff and his party made the Bark Morgan, Capt. Stone, and the pursuers hauled off and returned. The two other boats in pursuit were nearly a mile behind.

In this murderous assault more than two hundred guns were fired, all within short range, yet not a man was killed, and only six wounded.

As the Sheriff approached the landing, numerous armed men were seen running about and guns were fired apparently as signals for a general rally. As some trifling depredations had recently been committed by two or three men from Pine River at Galilee, it was supposed that this rally was to prevent an arrest of the offenders. And having no process for the arrest of any person and no business except the summoning of Jurors, no uneasiness was felt on account of it.

The party landed upon a narrow beach under a bluff, covered with a dense growth of timber and bushes. Several men came around with menacing words and manner, but appeared partially satisfied on learning the Sheriff's business. Armed men were constantly gathering on the bluff above, and as the party were ready to embark and return a body of thirty filed down a narrow path, with guns in their hands and formed in a row on the beach by the boats. In the intervening time three men had been down to the boats, and as they returned one of them was heard to say "they have no guns."

The boats were but just shoved off, and the last man climbing in, when the firing commenced, within thirty feet. A considerable surf was breaking on the shore, and it was difficult to get the boats off. The men had to stand up in full view and shove off using their oars for setting poles. The raking fire of thirty men on the beach, and a plunging fire from probably an equal number on the bluff, sent the balls like hailstones about them until they got beyond the range. All the wounds were received here. Isaac Pierce kept his feet, working with a setting pole with one hand, the other arm swinging about with both bones broken, until he sank down with the loss of blood, and A. J. Porter, kept his seat and steered the boat for miles after a ball entered back of the hip joint and passing lengthwise of the limb lodged in the hollow of the knee,

That they were not all slain: that a single one escaped alive is an extraordinary instance of the care of God for his creatures. The men on shore knew from the beginning that there was nothing to oppose them; that they had only to shoot the Sheriff's party down like sheep in a yard, and therefore took deliberate aim. Nothing but the power of the Almighty could have saved them from utter destruction. The intention evidently was to murder them all, there on the beach, and the pursuit was kept up so great a distance, undoubtedly, that there might be no witnesses to testify of the crime.

WOUNDED.—Isaac Pierce, left arm shot through below the elbow, breaking both bones. It is now doing well and there is every prospect that the arm will become sound.

A. J. Porter, severe flesh wound, a large ball passed lengthwise the thigh nearly to the knee. Doing well, but will be laid up several weeks.

Andrew J. Hale, shot through under the shoulder joint cutting the main artery. He was near bleeding to death, but is now able to walk about.

J. T. Pierce has a rifle ball flattened against the hip bone.

Alexander Wentworth and Lewis Briggs have each a shot hole through the flesh of the left arm.

The following escaped uninjured:—

Joshua L. Miller, Sheriff, Franklin Johnson, Lorenzo Tubbs, Orlando P. Briggs, L. D. Hickey, David Finch, Egbert Carpenter, Christopher Scott, and F. W. Longfield.

The whole party returned to Galilee the night of the same day they set out, and early the morning Dr. H. D. McCulloch reached them and dressed their wounds.

The Indians at Pine River took no part in the attack. On the other hand they informed Sheriff Miller that the men there intended to kill him;—advised him not to go up from the beach, but to re-embark immediately, because the men were gathering, and they were too many for him, and determined to kill him.

Neither the Sheriff or his men were armed. There were only four guns with them, and those only such as are commonly used for fowling. To avoid any show of hostility, before reaching Pine River these were laid in the bottom of one of the boats and covered with the men's coats. They were not taken up nor seen by any one while at Pine River. Cable and two others residing at Pine River went down to the boats and reported to their comrades, "they have no guns," and it was not till this report that a company of sixty men having a bluff and timber for shelter ventured to attack fifteen, standing in open view, unarmed.

We know not where to look for a parallel to an act so cowardly, so cold blooded and murderous, and which accomplished so little with its means.

A large number of the attacking party were recognized, and measures are being taken to bring them to justice. There would be no difficulty in fitting out a party from here who would make Pine River settlement as bare as the palm of a man's hand; but the moral effect of sending a half dozen to State Prison is worth more than the death of them all. Legal remedies are better than violent ones.

We know that those who forever seek some occasion against the Mormons, and are anxious to justify every wrong done them, will imagine some excuse for this. But when it is considered that there are seventy-five men at Pine River of known and avowed hostility to the Mormons, and the Sheriff's party consisted of but fourteen all told, and more than twenty-five miles from the nearest Mormon settlement, and therefore could not have sought a collision; and that the approach was six miles in sight, and the landing made in the midst of the Pine River settlement, in open daylight at two o'clock P. M. and that the Sheriff had no business but to summon Jurors, it will be impossible for the most prejudiced to imagine any excuse for this murderous attack.

It has already been said that knowing the hostile feelings of the people at Pine River, the Sheriff ought not to have gone there to summon Jurors. But in this matter he has no choice. He does not select the Jurors. They are drawn by the County Clerk from lists prepared by the Township officers long previous.

The fact that the Township officers in making out the Jury lists put on a due proportion of names of persons not Mormons, is an evidence that their duties were faithfully done, and that they are seeking no undue advantage to themselves, for a single Jurymen can defeat a verdict. Those names being on the lists the Clerk could not prevent their being drawn, unless by corruption in office. Having been drawn it was the duty of the Sheriff to summon them. Had he neglected to do it, it would have indicated an intention to corrupt the fountains of Justice, by refusing to certain classes of citizens any place in the Jury-box. A murderous attack of this kind could not be anticipated, and therefore could be no excuse for neglecting to summon the Jurors.

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NORTHERN ISLANDER.

VOL. IV.—NO. 2.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, FEB. 2, 1854.

WHOLE NO. 49.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

Terms:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

BEAVER ISLANDS AND EMMET COUNTY.

(Continued from last No.)

PROTESTANT MISSION.

A Protestant Mission was established at Mackinac a few years after the war, at which the children of the traders and other residents of Mackinac and a few Indian children were educated. Religious services were had at the chapel of the Mission, and the reports of the Missionaries indicated some progress in religion. But the Indian boys educated there were not received in the society of the whites as equals, and wanted the capital to establish in business; and among the Indians they were so ignorant of the modes of procuring subsistence, and so effeminate as to be dependent and despised.

They fell into menial employments and dissipation, and soon died. The girls, unable to obtain respectable civilized husbands, and unfit for wives to the savages, were reduced to the necessity of becoming mistresses to white adventurers, by whom they were soon cast off to the chance of promiscuous prostitution or starvation. Disease and destitution rapidly carried them off. The Mission was long since abandoned. The chapel, an indifferently wooden building, has survived all its converts; and the better constructed Mission residence, is now a popular boarding house.

The civilization of the Protestant Mission, gave the Indians all the white man's wants, with none of his means of gratifying them.—It brought before them every temptation of vice, with none of the means of resisting it. It cast upon the mere child of the Forest all the responsibilities of the highest order of civilized society, with none of its experience.

THE FISHERIES.

The fisheries of Michilimackinac were, to some extent, a source of subsistence to the Indians, before the country was visited by Europeans. The Indians only fished on the shores, in the streams, and in the shallow inland lakes. The first Frenchmen in this country introduced the French modes of fishing, by which the fish were pursued to the deep waters, and thus a supply was obtained all the year.

As early as 1824, small quantities of Whitefish and Trout began to be sent to Buffalo for market. In the space of thirty years this branch of trade has increased from two thousand barrels to two hundred and fifty thousand, of which it is supposed one half are taken in what were formerly known as the Mackinac fisheries, extending from Death's Door to Middle Channel. Formerly these were all taken to Mackinac, where they were repacked and sent to market. The merchants at Mackinac furnished the fishermen, and purchased all their fish, and the entire profits of the business accrued to them.

The fishermen, until within a few years, were all Indian and Frenchmen, who lived in a state of barbarism and misery, and were almost, and in some instances quite slaves to the traders. Their summers were spent in wigwags of the worst kind on the Lake shores, nearly destitute of clothing, and not unfrequently reduced to subsist on fish alone for weeks. The traders so conducted their business that the fishermen were generally in debt. But if by any means, one had a continual run of good success, and got a little capital at command, he was induced to lay it out in whiskey, and return to the fishing grounds, where, with all his companions, he remained drunk till the supply was gone.

Gradually a few Americans and Irish went on to the fisheries. Some of these took with them small stocks for trade, and divided their time between trading and fishing. As these received their outfits from and sold their fish at Mackinac, it did not materially change the course of trade. But, taking the supply of intoxicating liquors more among the Indians, made their use more common and fatal. But these were men bred to civilization, who had gone among savages to get beyond the restraints of the law. They were the worst class of men, scattered among the most inoffensive and defenceless—and it is needless to say they let slip no opportunity of plundering them.

Numbers of them are known who boast of the amounts they have made by taking fish

out of the open barrels of the Indians from night to night, and placing them in their own. On a fishery where a dozen Indians were engaged, they were often plundered in this way to the amount of one hundred barrels in a season. Since the Sauk and Fox war the Indians did not dare resent these or greater outrages, when discovered.

As a natural consequence, a set of outlaws and felons were scattered through the country, and found on all the fisheries, hated and feared, and living in security on plunder. The control of the fishing business gradually fell into the hands of this class of men, the merchants of Mackinac being their factors. These intermediaries were no less formidable by their crimes than their numbers, and their intimate connection with the Indians and mixed French and Indian. Over them they obtained all the influence of dependence and fear, strengthened by intimate association. In the hands of such men, the most productive inland fisheries in the world afforded only a miserable and uncertain subsistence to the fishermen, even through the summer.

In winter the Indian fishermen retired to the various Indian towns, and the French to Mackinac. The Indians obtained a precarious subsistence by hunting, and the French did such labor as they could get to do for their board. That failing, they took what fish they could for food through the ice, and when reduced to starvation, as more or less were every winter, they fell back on the traders for support, who furnished them on credit. On these debts they were frequently sold, of which mention is made hereafter.

Since 1843 merchants and traders have established themselves at other stations, more convenient to the fisheries than Mackinac.—Most of the fishermen had their outfits of provisions, barrels and salt, and many were in debt also for boats, nets and the balances on their winter's support at Mackinac. But the interlopers or traders at other stations, who made them no advances, carried on a trade ruinous to the Mackinac merchants, by purchasing the fish put up in their barrels and salt, and caught by men provisioned and furnished by them. Such were the habits of dissipation prevailing on the fishing grounds, that these frauds left the fishermen worse off at the close of every season; for they were destitute of credit, and dare not return to Mackinac.

This threw them more into the hands of the felons and outlaws, who infested the region. The losses incurred by these means have ruined several wealthy traders at Mackinac. With these losses, fishing trade is passing to other places, fast growing up, more convenient to the fisheries.

The new class of fishermen are persons of limited means, temperate habits, good morals, and persevering industry, from the best sections of the Northern States and Canada, who have come into the country to make it a permanent residence. They either make farms, or establish mechanic shops, in which they engage in productive labors, when not employed in fishing, and conduct their business as in the best regulated civilized societies.—Their fishing is resorted to, not from necessity, but as a resource of profit, and only pursued while more productive than other business.

Traders cannot make as much profit off this class of customers, but they take more fish with less labor, and, husbanding their means, are accumulating property, and rapidly improving the country. By these means more than half the trade of Mackinac has been transferred to Washington Harbor, Saint James, Saint John, Saint Helena, Duncan, Detour, and divers other places; and as every part of the fisheries is more accessible to some of these places than to Mackinac, the trade of Mackinac in fish must soon cease.

SLAVERY AND PEONAGE.

During the French occupation of the country, prisoners of war in the hands of the Indians were occasionally purchased by them, and detained as bondsmen. This was practiced to but a very limited extent, and never grew into a system.

After the country fell into the hands of the English, a very few Africans were brought from Albany for house servants. But it is doubtful whether their detention in slavery was justified by law. Some of the Ojibwa Indians have unmistakable marks of African blood. They may be descended either from these slaves, or from Spanish negroes, who came among them while they lived near the Gulf of Mexico.

While this country was governed as a part of the North West Territory, there was a law for selling into a bondage all vagrants and persons guilty of petty crimes, by which there existed a kind of slavery similar to the Peonage in Mexico. By a very liberal construction of the law, by the authorities of Mackinac, all poor debtors were held to be vagrants, and sold for the payment of their debts. And to avoid increasing the debt by the addition of costs, creditors frequently seized them without the interposition of Jus-

tice or Constable, and sold them at auction to the person who would take them for the least period of time and pay the debt.

Sales of this kind continued until 1836.—Though never sanctioned by law, it is doubtful whether the subjects of them could have obtained redress or escaped the bondage.—There were no persons who knew anything about law, or held any judicial authority within many hundred miles of them, except those who were interested in keeping up the system.

ADMINISTRATION OF JUSTICE.

The administration of justice in such a place as Mackinac, could not but be lax and irregular. Not tracing its history, the following incidents will show its character:—

Charles O'Malley, not the Irish Dragoon, but the Irish Justice, was hearing a cause, in which Michael Dousman was defendant.—Dousman, a little litigious, but shrewd, prudent and persevering, prided himself on his ability to conduct a suit with success. But in O'Malley's Court it was well understood that defendants stood no chance. Dousman's dissatisfaction got the better of him for a moment, and he dropped some remark which O'Malley construed as a contempt, and admonished him sharply. Dousman was silent, and the matter passed by.

But a few months after, a dispute sprung up between them on Dousman's wharf, and O'Malley went to his office and made out a warrant for committing him to prison for a contempt on this stale transaction. Dousman lay in prison several days, but was finally brought up on a *habeas corpus*, and discharged.

In 1850 Mr. Strang, the Mormon prophet, was before the same O'Malley, charged with driving a prostitute off from Beaver Island by threatening her with personal chastisement.—The witnesses for the prosecution failed to prove any threatening words. O'Malley recalled one of them, and asked him if he "understood Mr. Strang to mean that she should be chastised, or rode on the back of a black ram, if she would not leave the Island?"—Mr. Strang said, "Please your honor, I object;" and for this Mr. Strang was committed to prison for life, for a contempt of Court, without further parley, or even making out a mittimus.

He then proceeded with the trial in the absence of Mr. Strang, and without bringing him up to hear judgment, adjudged that he be imprisoned a year for want of sureties in the sum of ten thousand dollars to keep the peace.—Whether this year was to run with the other term, or after the expiration of it, the warrant did not show.

From both these commitments Mr. Strang was discharged, on the return of a *habeas corpus* in the evening. But before nine o'clock O'Malley had him again arrested, brought before him, and again committed for life, without swearing a witness. It is presumed that O'Malley did not in fact intend to imprison Mr. Strang for life, but to detain him prisoner till he thought proper to discharge him.

The old traders at Mackinac were in the regular practice of seizing poor debtors without suit, and thrusting them into the County jail, until the debt was paid or satisfactorily secured. In 1842 the right of creditors thus to imprison their debtors on their own verbal process, was seriously claimed and contested, on the return of a writ of *habeas corpus*. But the discharge of the prisoner put an end to the practice.

INDIAN WHISKEY.

The most profitable, and, at the same time, the most ruinous trade Mackinac ever had is that in Whiskey. Indian Whiskey is made by putting two gallons of common Whiskey, or unrectified spirits, to thirty gallons of water, and adding red pepper enough to make it fiery, and tobacco enough to make it intoxicating. Its cost is not above five cents per gallon.—Thousands of barrels have been sold every year, the prices generally being fifty cents a gallon by the cask, twenty-five cents a quart by the bottle, and six cents a drink.

More than half the fish taken by the Indians for thirty years have been paid for in this article, and more than half the annuities they have received from the United States have been laid out in the purchase of it. The most wealthy and respectable traders have not been ashamed to deal in it. The outlaws and felons who found a hiding place in the country, were seldom without a supply of it; and being the instruments of wealthy traders in disposing of it, became in some degree necessary to their success in business, and thus secured their protection. By their means the horrors produced by this trade were kept out of Mackinac until the place became filled with an unprincipled class of small traders, who had as little regard to appearances as their more wealthy competitors had to integrity.

The trade in spirituous liquors has lately met with a severe check. In 1847 the Beaver Islands were erected into the township of Peaine, and in 1851 a law was passed prohibiting the sale of intoxicating liquors, except by such traders as should enter into bonds with good sureties to make good all damages which

should happen by the use of the liquors sold. This law the township of Peaine enforced. No trader there could give the security, because the citizens combined to suppress the trade; and as the best fisheries are in that township, the effect of it was a sensible improvement in the condition of the Indian fishermen, and a material change in the class of whites engaged in the business.

A great effort was made to prevent the enforcement of the law, and as the officers of the township of Peaine were all Mormons, against whom a strong prejudice exists, the act was generally condemned throughout the country. Sympathy was got up for those who were fined for the violation of the law, and the proceedings of the Constables in collecting the fines were spoken of in the newspapers as acts of robbery. But the officers were firm in their duty, and the consequence was, a most marked improvement in the state of society.

In 1853 the county of Emmet was erected, extending over all the fisheries west of Old Michilimackinac, and north of the Grand Traverse Light, as far as the Wisconsin boundary; and in the spring before the traders came on with their supplies the officers gave notice through the newspapers published at the County seat, of their intention to prosecute in every case of violation of the law within the County. On the appearing of this notice in Mackinac, a public meeting was called on a notice signed by the Supervisor and four Justices of the Peace of the town, and the District Attorney of the Upper Peninsula, to devise measures for resistance. At the meeting held in pursuance of this notice the District Attorney presided, and one of the Justices was Secretary. Resolutions were passed denouncing the people of Emmet County as felons and robbers, condemning the Legislature for erecting the County, threatening armed resistance to the public authorities, and pledging military aid to such transitory traders and fishermen in Emmet as should resist the law.

INDIAN PAYMENTS.

The payment of Indian annuities at Mackinac began a little subsequent to the war of 1812, and will continue till 1856, when the last expires. They have sometimes amounted to as much as \$100,000 a year, but are now only \$20 or \$30,000.

The practice is to send word to the several bands some weeks before the payment is to take place, and call them in. While waiting for the arrival of the agent, they expend all their means, suffer much of hunger, and usually obtain considerable supplies on credit, for which they are charged two or three prices.—As soon as the payment is made, the Indians have a Saturnalia, outliving the carnival in the darkest places of Paris or Naples, which usually lasts till their money is expended and their provisions either eaten up or exchanged for whiskey and drank; when, on the first favorable wind, they strike their encampment, launch their boats, and return home poorer than when they left.

Formerly the money was paid to each chief, for his band. Before going to get drunk the chiefs deposited most of the money, uncounted, with some trusty white man, usually a trader with whom he dealt, only keeping what amount he wished to drink up. The banker in these cases paid himself whatever he had advanced to the Indians before receiving their annuities, and such commission as he thought proper for the safe keeping of the money. Allowing these bankers to tell their own story, the commission was often above than below twenty-five per cent. The Indians were not able to count the money, and at the end of the Saturnalia, ill qualified to judge whether well or ill dealt by.

As a few large traders monopolized this business, and acted in concert, they thus secured a settlement of all balances against the Indians, in cash, once every year, and besides plunder outright, two or three hundred per cent. profit on every article sold.

This state of things was unendurable to the class of small traders, who had no share in it; and they procured such a change of the law that the annuities were paid to the head of every family, instead of the chiefs of the bands. By this means all had a chance at the plunder, and measures still more scandalous were resorted to to obtain it.

Some of the Indians, as soon as they receive their annuities, hand the money to their wives for safe keeping. The squaw immediately divides it into several sums, each of which is appropriated to a particular use, and the last she gives to her husband to get drunk on. In these cases, though the husband frequently returns for more money, and sometimes beats his wife to compel her to give him his money, it is generally securely guarded, and faithfully appropriated, according to the original intention.

Notwithstanding a considerable number of cases of this kind, the annuities are a curse to the Indians. Take all the bands together, and they return home with less means than they set out with, and on an average they are from home six weeks, at a season of the year when fishing is good, and potatoes and corn require

harvesting. Not a few have lost their lives returning home in boisterous weather, and weakened by intoxication.

DIVISION OF COUNTIES.

Michilimackinac County always had a Representative in the State Legislature, and for many years the only one from the upper part of the State. By courtesy all local matters affecting the upper country have been disposed of without opposition, according to the wish of the one or two Representatives from there.

Notwithstanding this fact, when in 1840 the Lower Peninsula was laid off into Counties, the two Counties of Emmet and Cheboygan overlapped and covered Michilimackinac; and for three years it continued in existence, not as an actual County, but as an aggregation of unorganized Counties, possessing temporary municipal authority under that name.

In 1843, when the Upper Peninsula was divided into Counties, Michilimackinac was re-established. But though this Act was drawn up by Wm. N. McLeod, the ablest Representative Mackinac ever had, it was so worded as to bound Michilimackinac "along the margin of the Lake," leaving the entire waters in Emmet and Cheboygan; and though Mackinac was never without a Representative, no proposition was ever made to change this boundary, till a bill for that purpose was introduced into the Legislature of 1853, by Mr. Strang, member from Emmet. It is also unfortunate for the village of Mackinac that the County extends only to the North of the Straits, where the land is generally unfit for settlement, instead of the South, where much of it is of the first quality, and equally contiguous. This was produced by the ignorance and carelessness of the members, who could have had it different by only asking it.

The erection of the County of Michilimackinac left Emmet with but five townships, and Cheboygan but nine, according to the United States surveys. Consequently, when these counties were organized, in 1853, they were doubled up by adding Charlevoix to Emmet, and Wyandot to Cheboygan, and making a slight change in the boundary between Emmet and Cheboygan, by means of which Emmet now consists of twenty-two townships, and Cheboygan of twenty-three, being about an average with the Counties in the best populated parts of the State. This extension of the boundaries of the two Counties has been much complained of at Mackinac, though for what reason it is difficult to imagine, for it does not have the slightest effect on that County. The real complaint, doubtless, is, that these Counties were authorized to organize at all. Mackinac is too much used to being all, and in all; and too little able to bear competition, to be willing to see any other place of business in her vicinity.

The Southern boundary of Michilimackinac leaving the waters of that County within the body of the Counties of Emmet and Cheboygan, is, to say the least, manifestly improper. But the people of Mackinac should be the last to complain of it; for the bill establishing it was drawn up and introduced by their Representative, and since that time no complaint was ever made of it till 1853, when, seeking a pretence to complain of the Legislature for authorizing the organization of three new Counties in their vicinity, they ignorantly charged them with an error committed ten years before. By the same species of blundering the Islands lying between Drummond and Saint Joseph Island, twenty-four in number, and none more than two hundred acres in extent, which, by the Act of 1840, were included in Cheboygan County, were left out of Chippewa when its boundaries were determined in 1843, and remained a part of Cheboygan till the act organizing the township of Drummond, declared them a part of Chippewa.

And Marquette, Huron, Granite, and numerous other small Islands in Lake Superior, were included in Emmet by the Act of 1840. The Act of 1843, laying off the Upper Peninsula into Counties, does not extend to them, and they remained in Emmet. Unless, by remote implication the Constitution of 1850 has taken them out of Emmet, they yet remain a part of it. And if they are not a part of Emmet, then they are not in any County; and it is doubtful whether any Court can take jurisdiction of crimes committed there.

It is not improbable that some most serious difficulty may yet grow out of this blundering Legislation. But the fault lies entirely at the door of the Representatives from the upper country; for the members from below, conscious they could not judge of the local wants of a country so remote, have voted for it such measures as its Representatives introduced.

In 1851 an attempt was made to erect the new County of Grand Traverse, out of the unorganized County of Omeena. John D. Irvine, member from Mackinac, introduced the bill, which was passed; but containing no provision for dividing the County into townships, it was impossible to organize. In 1853 this defect was remedied, and the County enlarged to the original bounds of Omeena. At the same time all the Counties within the Lower Peninsula, formerly attached to Mackinac,

were detached, and attached to Grand Traverse, Cheboygan and Saginaw.

CHEBOYGAN COUNTY.

Wyandot and Cheboygan Counties were laid off in 1840, but not organized till 1853, when they were united in one, and organized. At the time of organizing, so much of Cheboygan as was in range four West, was cut off and added to Emmet, for the purpose of making the boundary between them a straight line.

The County seat of Cheboygan is at the village of Duncan, on a beautiful Bay, at the junction of the South channel of the Straits of Michilimackinac with Lake Huron. Here is a large steam saw mill, owned by J. Duncan, Esq., of Chicago, and a good wharf for steamboats. About a mile to the West, at the mouth of Cheboygan River, is another steam mill; and a mile up the River is another, driven by water power, also owned by Mr. Duncan. The mouth of the River makes a secure harbor for small vessels. Along its West bank is a beautiful and flourishing village.—The branches of the Cheboygan, and the various Lakes that outlet through it, furnishes an excellent inland navigation of 150 miles in extent, through the best agricultural soil in the State of Michigan.

The settlement of Cheboygan was begun by Alexander McLeod, who built the water mill in 1847, and now extends in the interior to the centre of the County. But the most desirable locations remain government land. The old Jesuit missions had had a number of villages, with extensive and well cultivated plantations, up the Cheboygan and its branches, and especially on the banks of the Lakes. Some of these are now occupied by Indian villages, others are grown up to forests. But a portion yet remain fields of grass, or covered with small bushes.

These locations are all accessible by boats of thirty or forty tons burthen, which can start from the saw mill, forty rods above where small lake vessels land, or two miles from the steamboat wharf. The River, being from fifteen to sixty rods in width, and very deep, affords one of the best and cheapest navigations in the world.

The soil of the inland sections contains every variety of lime, clay, sand, &c., and is generally overlaid with a rich deep vegetable (Continued on fourth page.)

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,

THURSDAY, FEB. 2, 1854.

A GENERAL RAIL ROAD LAW.

By the Constitution of 1850 the Legislature cannot grant a charter to a Rail Road Company by special enactment, but are required to pass a general law, for the organization, &c., of Rail Road Companies throughout the State. At the regular session of the present Legislature great efforts were made to pass such a law in some form or other. But the efforts failed.

This failure has been the ground of continual discussion in the newspapers, and Gov. Parsons has been most strenuously urged to call a session the present winter, for the purpose of enacting such a law. Indeed, having had no mail later than about the first of December, we do not know but such a call has been made, and possibly this subject may now be under discussion before that honorable body.

The expression in the newspapers, approving and condemning the action of the Legislature, has been about equally divided: a thing to be expected, for a bill for that purpose passed the House by a small majority, and was defeated in the Senate, not on a direct vote, but by a gross blundering on one side, and a little shrewd management on the other.

But the bitterness of expression of many of the newspapers disappointed in the result, is altogether uncalled for, and unjust. Its effect must be to hinder and defeat the cause they wish to aid. Members who were free from the slightest sympathy with the Central Rail Road Company, have been freely charged with being

bought up, body and soul, by that corporation. And those who were willing and anxious to vote for a General Rail Road Law, based upon just principles, but opposed the bill in question, because they believed its provisions unjust and dangerous to the rights of the citizens, have been charged with violating their oaths of office, for no other cause than a conscientious performance of their duties.

There were in existence at the time of the adoption of the Constitution various charters for the construction of Rail Roads, which would have brought some money to their holders, could the passage of a General Rail Road Law be delayed for a few years. And as these charters confine the roads to be built to certain routes, which possibly might not be adopted by Companies under a General Rail Road Law, the people living on those lines were naturally anxious to secure the construction of those roads before a General Rail Road Law was passed.

Besides these small classes, it is doubtful whether there is any party, faction or section in the State opposed to a General Rail Road Law. Even the stockholders in the existing roads would feel more interest in the construction of some new routes, which cannot be constructed without a General Law, than in the slight benefits of an exclusive monopoly.

The opposition to the General Rail Road Bill in the last Legislature was not an opposition to the execution of that provision of the Constitution which requires the passage of a General Rail Road Law, but to the passage of a law violating the faith of the State, and giving to gigantic and powerful companies legal authority to violate and trample on the rights of private citizens.

When the State sold out the Central and Southern Rail Roads to the corporations that now hold them, it guaranteed to the purchasers that no other Rail Roads should be built, or authorized, on certain specified lines, and within certain specified limits. The defeated bill authorized the construction of roads indiscriminately, on all these routes.

The member from this District offered amendments saving the rights of these companies, which were rejected, and instead thereof a proviso adopted which neither saved the pledged faith of the State nor the rights of the companies, nor relieved the State from just obligation to respond in damages to those companies to the amount of some millions of dollars.

Every member who voted for the bill, in fact voted to violate the public faith, and to repudiate contracts, for one of which the State has received a half million of dollars—for a law for the benefit of a handful of speculators, which besides entailing endless litigation on the State would cost her in damages some millions, whenever she became just enough to deal by the rules which she enforces on the citizen.

The Southern Rail Road Company paid little or nothing for the guarantee against competing

roads, and having got possession of the competing lines, probably values the guarantee at very little. But the Central Rail Road Company paid a half million dollars for the guarantees in her purchase, and would lose money by relinquishing them at six times that sum, and the passage of the bill would have been outright robbery to that extent; with no better excuse than that, the State pleased to violate her most solemn contracts.

The pretense made by the advocates of the defeated bill, that these guarantees were unconstitutional and void, could hardly be regarded as more than a pretense at best. For if they were violated and set aside for that reason, every principle of honesty would require a return of the money, which was never proposed.

But the legality and constitutionality of those guarantees has since been put to the test of legal ordeal, and the position of the advocates of good faith in our public transactions triumphantly sustained. A perpetual injunction has been granted against the construction of a Rail Road connecting the village of Jackson, on the line of the Central Road, with the south line of the State, on the sole ground that by the guarantees made to the Central Company, no such road can approach within five miles of the main line of the Central Road.

The provisions of the defeated bill were such that private property could be taken under it for the use of the companies, without any public necessity;—which is unconstitutional. And in all the proceedings for seizing the lands of individuals for the use of the companies, the machinery of the law was such as to give the companies every conceivable advantage, and to deny the most ordinary protection to the rights of individuals. Not only could the company choose its forum without the possibility of a change of venue, but the unfortunate individual whose property was seized and taken for the benefit of others, was not allowed an assessment of damages by a jury. The ordinary course of law assures to him who has sold a peck of potatoes, without fixing the price, an assessment of the value by a jury; but by this bill his home might be taken by force, for the benefit of foreign speculators, and he denied an assessment of damages by a jury.

One very singular provision of the bill, of secondary importance in practice, perhaps more than any other, showed how entirely the bill was designed for the benefit of speculators—how utterly the public necessity was overlooked. If the question of the public necessity of a Rail Road in any county is made, no one will deny that the decision of that question is safer in the hands of the Board of Supervisors of that county than a self-constituted body of speculators, who expect to make money by deciding one way, and lose it by deciding the other. Yet the rejected bill made the decision of the Board of Directors absolute, and authorized them to seize the lands of the county, without the consent of the Board of Supervisors. The

interest of the company was allowed to override public necessities and individual rights.

Such a bill ought not to have passed. It would have entailed endless misfortunes upon the State. It would have been disgraceful to the age, and a scandal to the Democratic party, which was largely in the ascendancy.

But a General Rail Road Law ought to be passed. The Constitution has imposed that duty on the Legislature. Every member is bound by his oath of office to make a faithful and earnest effort to pass such a law. But this obligation does not extend to require him to vote for an unconstitutional or unjust bill.

The delay in the passage of a General Rail Road Law, growing out of these transactions, is not likely to be attended with any serious evils. There is no road of any public utility which could lawfully be built and would be likely to be built under a General Rail Road Law, but it may be built under some subsisting charter. A year from now another Legislature will assemble. Then, if there is any legitimate interest to be served by the passage of a General Rail Road Law, it will doubtless be satisfied with a just and equitable law. To such a bill a corporal's guard cannot be rallied in opposition.

RAIL ROAD TO THE COPPER REGION.

The most important enterprise for the State of Michigan, at the present time, is the construction of a Rail Road from Detroit to the copper region. The matter has commanded itself to the earnest attention of public spirited and enterprising men for a few years back. The remarkable success which has attended similar undertakings in the new States, has given strength to the various projects for this end.

The most prominent of these projects is that which proposes to run over the Pontiac Rail Road from Detroit to Pontiac. From there to construct a road to the mouth of Marquette River, on the east shore of Lake Michigan. Cross the Lake by steamboat, and construct a road from Manitowoc, in Wisconsin, to Green Bay, and thence through the copper region to some harbor in Lake Superior; with a branch through the iron region, to a point further east on Lake Superior.

In favor of this route it is urged that twenty-five miles of first class road to Pontiac is already built, and provided with depot grounds at Detroit, suitable for the conducting of a heavy business; that the Oakland and Ottawa road, is in the hands of a most enterprising company, who are laying down a first class track over this route, as far as Corunna, near fifty miles further; that the route is very favorable to construction, offering straight lines and horizontal grades at very little expense; that the country along the line is favorable to production, giving assurance of a good local business; and at that point Lake Michigan can be crossed by steamers at least ten months in the year.

These propositions are all indisputable. And if that line can command the through business

from Lake Superior to Detroit, it is worthy the attention of capitalists. It has already been pressed upon the consideration of Congress; and the State Legislature at its late session passed joint resolutions in favor of a grant of public lands to aid in its construction.

But there are certain objections to this route, which so far, seem to have been quite overlooked, of such a nature that they will not only deter capitalists from embarking in it, but should induce all who are possessed of any degree of State pride to look for a better route within the State.

By this route passengers and freight coming from Lake Superior, must be transferred to steamboats at Manitowoc, and again from steamboat to cars at the mouth of Marquette River.

It is not necessary to argue that during the summer, with the competition of the Sault canal, which will be completed in 1855, no heavy freight will be sent over this road. And because the Lake freights on heavy articles ever must be considerably less than by any Rail Road which requires two transshipments in its route, that business would be done during the summer by boats passing the Sault canal.

The business of the road then would be carrying passengers, mails and such light freight as is usually carried by express companies. To determine whether this route can command that business, we will suppose it completed and a daily train coming down from Lake Superior.

We must also suppose at the same time the Lake Shore Road completed from Chicago to Manitowoc, and the Rock River Valley Road from its connection with the Illinois Roads to Green Bay.

When the train arrives at Green Bay. Every man who is in quest of pork, flour, corn, &c., takes the Rock River Road and makes his purchases in Wisconsin or Illinois, instead of Michigan. You have built a road to your neighbors farm and mill, instead of yours. You give your competitor, Rock River Valley, the advantage over your Grand River Valley by 150 miles in distance, and the saving of two transshipments, and eighty miles Lake navigation.

The train arrives at Manitowoc. To Chicago it is 150 miles by Rail Road, and he makes it in five hours. To go to Detroit he must cross the Lake, eighty miles, taking six hours, an hour for each transshipment are eight, and 295 miles by Rail Road, taking 7 1-2 hours more, are 15 1-2; ten hours and a half difference, and avoiding Lake navigation in favor of Chicago over Detroit. This difference would bring Detroit passengers around by Chicago. So you have built a road to your neighbor's store, instead of your own.

Travelers and men of business bound to all parts east and south-east, unless they had business to the north of Lake Erie, would also, when arrived at Manitowoc, keep the Lake shore road to Chicago, and thence some of the numerous roads diverging from them in every direction, avoid-

ing this State altogether. So in every sense the road would divert business from the State, instead of encouraging business within it.

That part of the road east of Lake Michigan would be a mere local road, a branch of the Pontiac and Oakland and Ottawa; and as such would do a respectable business, when a country now inhabited only by muskrats, and occasionally visited by stray trappers, is filled with inhabitants. But it would have no practical connection with that part of the road west of Lake Michigan.

Steam navigation is practicable on Lake Michigan during ten months of the year, and when the winters are favorable, with slight interruptions, the entire year. But in any part of the Lake this navigation is disagreeable to passengers, and expensive for freight for six months, so much so that it cannot compete with even a circuitous Rail Road route, which makes nearly the same time. Rail Road speed is regularly pushed up to twice and three times steamboat time. So that a very circuitous Rail Road may make better time than a direct steamboat route.

But when the weather is boisterous, passengers coming from the north, even to the interior of the Lower Peninsula, would keep the Rail Road round to Chicago, rather than wait at Manitowoc for better weather, or encounter the perils and discomfort of Lake navigation. And passengers bound to the mineral region, would not start by this road, except in very fine summer weather, lest they might be detained by bad weather a few hours, and thus be behind the time of those that take the circuitous route around the head of Lake Michigan.

Another objection to this route, of some slight moment, is that it requires two terminations, one for the copper region, and the other for the iron country: doubling the entire rolling equipment, and the expense of running, at that end of the route, without any equivalent.

Another route which has commanded a share of the public attention, second only to the above, is that from Pontiac by way of Saginaw and the Straits of Michilimackinac, through the Iron and Copper regions to Lake Superior.

This route is equally favorable to construction, little if any inferior in the country it passes through, further removed from general competition, and absolutely secured against being tapped, and carrying its trade and business to our rivals, at our expense.

It possesses a material advantage, in intersecting, centrally, both the Iron and Copper country, by a single line; by which one half the expense of construction and rolling stock, and of running on that end of the line is saved, and the vexations and delays, attendant on making connections avoided.

This route is a trifle shorter than that by Manitowoc. As it avoids the delays of eighty miles Lake navigation, by a four mile ferry from Old Michilimackinac to Saint Ignace, it must make decidedly the better running time. It would be essentially a Michigan road, and no road out of the State could ever compete successfully for its business, if a single difficulty could be avoided.

This difficulty is the passage of the Straits of Michilimackinac in the winter. The Straits are so obstructed by ice as to render steamboating an impossibility, on an average four months every year. The most favorable seasons the obstruction is not less than three months, and it is extended to above five.

Yet but a small portion of this time are the Straits passable on the ice. The currents are so strong as to constantly waste the ice. While it is piled in mountain masses on the shores and shoals, the deep channels are either open, or covered only by thin and rotten ice. Even the mail train, consisting of men and dogs only, has remained encamped on the shore in sight of Mackinac, for three weeks, unable to cross, either in a boat or on the ice.

No contrivance for removing the ice and keeping open a passage would be of the least value. The obstructing ice is frequently piled up from the bottom, in solid masses, fifty feet high; and if set in motion by the currents,

would crush a steamboat like an egg shell.

The only remedy for this evil, is a bridge over the Straits; an undertaking nearly equal to that of the construction of the road itself.—There is no difficulty whatever in the way of the construction of a bridge over the Straits, except that of expense; but the cost of a durable structure would be little if any less than \$3,000,000.

Without it, this would be but a summer road; and the wants of the mineral region in winter would force the opening of some other channel, before the settlement of the country would give the road a good way business. No plan for the opening of a road on this route is, therefore, worthy of attention, unless it provides for bridging the Straits.

A third project was set on foot last summer, by an Ohio company, called the Cincinnati and Mackinac Rail Road Company, who propose to take the line of one of the numerous roads radiating from Cincinnati, as far as Greenville; thence to construct a road on nearly an air line, through the western tier of counties of Ohio, and through Hillsdale, Jackson and Lansing, Mich., to the Straits, and thence to be continued by the preceding route to Lake Superior.

This project is subject to the same objection as the last, and the further objection that its southern termination is out of the State, and obviously contrived to transfer our legitimate trade to Cincinnati. And if these objections should not prevail, still the road cannot be built, crossing the tracks of the Central and Southern roads, and extending as it does across the south line of the State, without the consent of those corporations; a consent which they can never be expected to give.

It is doubtful whether the project is serious. Cincinnati is ninety miles nearer Ontonagon by way of Chicago than by the Straits, and avoids the obstruction of the Straits, and the expense of bridging.

By the Chicago route there is not more than one third as much wilderness and unsettled country to go through; and less than one fifth as much road to be yet provided for, in order to effect the connection.

Against this the only advantage promised by the Mackinac route, is the Mackinac and Sault Ste Mary's passenger and fish transportation business. This passenger business would not amount to one passenger a day.—Any one may judge the amount of fish transportation, when we add that there are seldom 5,000 barrels of fish wintered at both places, and that the fishing in the winter is less than the home consumption. And the opening of a constant outlet would not materially change these facts. The difficulties in the way of winter fishing are too great to be overcome. It will never be resorted to in this region, except by barbarians, reduced to starvation, and gentlemen of leisure, who for an adventure will work of an occasional fine day, six or eight hours, for what fish a shilling would purchase.

Lumber, which the country immediately south of the Straits would supply in abundance, can be furnished cheaper from the interior counties, on the same route, two hundred miles further south. There are no other articles which Cincinnati looks for in this direction.

The object of Cincinnati in this move, is, doubtless, to get a direct communication with the Grand River Valley, for the purpose of competing with Detroit in the trade in groceries and southern productions generally; articles which she can furnish at a very small figure below the Detroit rates, but still sufficient, with a good line of transportation, to give her a monopoly of the trade.

So far as the people of Michigan are concerned, this object will be attained by extending the Cincinnati and Perryburg road to Detroit; but this would leave the trade between wholesalers and retailers at Detroit. To transfer that branch of the business to a rival city in a neighboring State, is the sole object of this magnificent project. The promise of a road to the Straits and beyond them is but a blend to the real purpose, and designed to secure northern aid in the effort to procure the right of way through the southern counties.

Among these three projects the only one which commends itself to the interest of Michigan as a whole, is that of a road by way of Saginaw and the Straits to the copper region; a project not to be thought of, unless the Straits are to be bridged.

There is, however, another route, so far as we know, never spoken of, which secures to the State the advantages of the improvement: avoids the difficulties at the Straits, and is more direct, and possesses more local advantages than either of the other routes.

From Pontiac, through Flint and Saginaw, to Lake Michigan, midway between Grand and Little Traverse Bays, is a route admitting the construction of an air line road of the first class, at the lowest cost. No road ever constructed in the country presents more favorable grades for the same distance. The country on both sides for a great distance is of the finest quality, and from the beginning would send forward a large amount of freight.

The termination on Lake Michigan would be at a Bay (into which Pine River discharges itself) always affording safe anchorage, sheltered from all winds but the north, and but slightly exposed in that direction, and never closed by ice. From there across to the north shore, at Seul Choix, or the mouth of Manistique River, the navigation of the Lake is never obstructed by the ice, and a good harbor is obtained for the boats at that end of the steamboat route.

Notwithstanding its higher latitude, this route is more favorable to winter navigation than that from Marquette River (Noui-pe-kago) to Manitowoc. For the mouths of Marquette and Manitowoc Rivers close with ice; there are no outside harbors, and the steamboats in winter would be obliged to lie at anchor, exposed to every storm, and loading with ice.

But on this northern route the outside harbors are sheltered, so as to afford great security to vessels; and the streams entering them are large and rapid, and closed with ice but a short time.

Grand and Little Traverse Bays, and the Islands along the route, are within a few minutes steaming of the track of the boats, and some one of them could be reached, and thus secure the most ample protection in any storm, no matter how sudden and severe. The water is so exceedingly deep on this route, that the winter does not suffice to make it cold. In the month of February large fields of ice, blowing up from the Straits by continued north winds, melt and disappear before they reach the Fox Islands.

Passengers by this route might occasionally be detained one day waiting for a winter storm to blow out. But with stanch boats this would be of rare occurrence, and going off on some rival route would be out of the question. The distance across the Lake would be less than at Manitowoc by 18 miles; saving one hour and a half.

From the mouth of Manistique River the route would be nearly an air line, through both the iron and copper region to Lake Superior, at or in the vicinity of Ontonagon, a line of country abounding more in natural wealth than any other section of the Upper Peninsula.

The advantages of this route are, that it is entirely within the State, and therefore subject to legitimate Legislative control, and protection; that it is no where liable to be tapped, and its business transferred to competing routes, carrying our legitimate trade to rival cities; that it can be used the entire year, and avoids the difficulty at the Straits; that it will command a good way business; and is the shortest as well as the best route from the copper region to Detroit, and all places to the east.

The difference in distance in favor of this route over that by Manitowoc is twenty-four miles of Rail Road, and eighteen miles by steamboat, equal to two hours and a half in time. But the saving in construction, rolling stock and daily expense in running is still greater, because it avoids the necessity of two distinct roads at the northern termination.—And all these advantages are gained without loss or expense.

There is a local advantage of no small moment, and yet quite worthy the attention of statesmen, to be gained by adopting this route. The iron region is between Lake Superior and Lake Michigan, somewhat nearest the former. The iron has to be carried by a short Rail Road to Lake Superior, where it is shipped to the Sault, carried around the rapids, and shipped again to the ports below. The completion of the Sault Canal will save this portage, and two transshipments.

But the navigation of Lake Superior and of Saint Mary's River, close a full month earlier than Lake Huron and the Straits; and that of Lake Michigan can scarcely be said to close at all.

Now, by this route as soon as navigation closes on Lake Superior, the iron can be sent to Lake Michigan, at a very slight additional charge, and there shipped to market, and the avails realized immediately, instead of remaining on hand for months as so much dead capital.

As it is now, iron manufacturers can only send forward their productions and get immediate returns for about four months in the year. Increase that term to ten months, and the capital now invested would employ twice as many laborers, and increase the dividends by a still greater ratio. The operation of this fact would fill the iron region with forges and furnaces, and change it from a wilderness to clustering villages, teeming with industrious population, digging wealth from the bowels of the earth.

No other route in the State can develop and combine so many important interests, both local and general, as this. And no other is so essentially a State work, benefitting every part, by giving prosperity to the whole.

SHAMEFUL

Last November the schooner "Sovereign of the Seas" was wrecked on Isle le Galet. An insurance agent (we have forgotten his name) came to Saint James to get assistance in saving part of her cargo. Here he chartered the schooner Seaman, belonging to Mr. Strang, but in charge of another person, to assist him through the job, at eight dollars a day. The evening of the same day the Seaman landed him at Isle le Galet, where he learned that a number of men and two vessels from Mackinac were engaged in removing the

cargo. These all, with sailors and light house keeper, engaged in a tirade of the most unmitigated abuse of the Mormons. The insurance agent immediately discharged the Seaman, paying her but for one days service, and leaving her to return in her own time.

On his return to Milwaukee he called at Saint James, and went aboard the Seaman and took off about three fathoms of rope, alleging that it had been stolen from the "Sovereign of the Seas."—Mr. Strang learned of it, and requested him to return his rope, or take off the balance of the stock he had on hand, including a long line from which that piece had been cut, and which he had had in use some two years. There was a laughable scene of backing and filling on the subject, but Mr. Strang insisted that if any part of his stock of rigging, &c., was taken, the lot must go. The insurance agent brought the rope back, and put it where he got it.

Among the sailors who went aboard the Seaman, either with the insurance agent or a little previous, when his Mackinac vessels were in this harbor, some one left a marlinespike unlike the one in use there, and when they took the rope they carried off this marlinespike with them, and in the result tried to get Mr. Strang to claim it, but could not. Still, when they brought back the rope, they brought and left the marlinespike with it. The rope was of the same kind as some used on the Sovereign of the Seas, and probably the insurance agent was hoaxed. But there is not the slightest doubt that the sailors from Mackinac contrived to steal *ad libitum*, and charge it to the Mormons. The marlinespike was carried on the Seaman to give strength to the charge. And but for the fact that the Seaman was laying along side of the wharf in the most public place, without the slightest appearance of concealment, the attempt might have been partially successful.

THE MERIDIAN ROAD.

It will be remembered by many of our readers, that three years ago a road was laid out through Beaver Island upon a straight line from St. James to Galilee, but presenting most extraordinary difficulties in the way of construction, though when done making the most important business route on the Island.

Until the present winter but little progress was made in opening this road. Many had become discouraged with the undertaking, and some very enterprising men have expressed the opinion that the road could not be made. Last winter, to avoid the difficulties of this route, a road was made from Troy by way of Big Sand Bay to Galilee. This route was opened at small expense, but is much longer, and can never be a good road, winter or summer.

During the month of January the meridian road has been opened, and made a good winter road from Saint James to Galilee.—Though it will require much more work to make a first rate summer road, it is now so far advanced that it will continue in

such situation as to be useful until it is finally well worked. The effect of the improvement, besides facilitating intercourse between the extremities of the Island, is to bring into use a large tract of excellent land.

Too much praise cannot be awarded to those who have helped this important undertaking through every discouragement to completion.

A QUESTION FOR ASTRONOMERS.

The present doctrine of all astronomers is, that the sun is the centre of the solar system, around which planets, asteroids and comets revolve. Also that fixed stars are suns to other planetary systems, having no motion corresponding with this planetary motion round the sun, and no determined or ascertained motion.

The earth is supposed to revolve round the sun once a year, at the distance of about ninety-five million of miles from it.—When the earth has made half of this annual revolution, it is therefore one hundred and ninety million of miles from where it was six months before.

Now the north pole of the earth points constantly to a point near the north star, and the south pole as constantly to a point near the south star, and consequently, the line from these two points is a straight line coincident with and a continuation of the axis of the earth.

Therefore, either the earth does not revolve around the sun, once a year, or the two pole stars also revolve around the axis of the sun, in similar and very nearly coincident orbits. And as the pole stars have constantly the same relation to the fixed stars, it would follow that all the fixed stars had an annual motion around the sun coincident with the annual revolution of the earth.

But this would make the sun the common centre of the whole starry system, and the most distant fixed stars as much the satellites of the sun as the moon is a satellite of the earth.

"There is no new thing under the sun."—SOLOMON.

Several expeditions have been fitted out during the present century to find the mouth of the Niger. The most powerful governments have thought them worthy their patronage. Bounties and medals have been offered and awarded to discoverers, by princes and learned societies. And the discovery that the Niger flows into the Gulf of Guinea, was a few years ago paraded as the greatest geographical discovery of the nineteenth century.

The following note from Raynal's East and West Indies proves that this fact was as well known and understood during the last century as now:—

"The French settled at Senegal, had long heard of the mines of Bambuck, without giving much credit to what was reported. So soon, however, as the certainty of their existence was established, they were desirous to obtain the possession of them; but, by the loss of the colony, this ambition was transferred to their conquerors. England was wholly taken up in finding out the means to appropriate these immense treasures, though the way to get at them, by the Niger, was more than three hundred leagues. If we are to give credit to the testimony of a modern traveler, the possessions of Goren are still nearer to this conquest, by the river Salum, which has always been neglected, for reasons too long to be explained at present, though it has lately been found capable of admitting vessels of three hundred tons. Besides being shorter, by the one half, this road is also easier than the other. The getting up the Niger, is attended with danger; the navigation is impracticable, except in the time of floods; and part of the voyage must be made by land, by reason of the rocks that obstruct the course of the river. Three months are hardly sufficient to surmount these difficulties; and, in one month, we may arrive there by the Salum, which presents none of these inconveniences. These two rivers lead equally, the above obstructions excepted, to Galam, Tombut and Bambarra, abounding less in gold than Bambuck, but notwithstanding very rich."—Raynal's E. and W. Indies, Edinburgh, 1782, Vol. 4, p. 28, note.

(Continued from second page.)

mold. It is naturally inexhaustible, and much of it easily cleared and cultivated. Along Lake Huron it is poor and swampy.

The prevailing timber is white pine, white and black oak, sugar maple, beech, elm, lynn, ash, &c. Norway pine, spruce, fir, hemlock, black ash, ironwood and numerous other varieties are found. The pine is not found in extensive forests, but in small groves, or scattered among hard timber in the proportion of eight or ten trees to the acre. Beech, maple and oak are found in vast forests, on very level plains, elevated twenty to fifty feet above the streams. The various evergreens, except pine, grow in swampy land, and along the slope banks of the streams.

Lumbering has heretofore been the principal business of Cheboygan County. But the village of Duncan must soon be the principal place of trade on the Straits of Michilimackinac. Situated on the South Channel, steamboats plying between the upper and lower cities of the Lakes save several miles by stopping at Duncan instead of Mackinac. Being on the main land, the business of the country can reach it easier and with less expense. It can furnish wood to the steamboats at the lowest prices, and Mackinac cannot at all.

Cheboygan County, which must do all its trade there, is without doubt the very best County for agriculture in the State; and its fisheries are considerable. The day is not distant when goods and passengers destined for Mackinac will be landed from steamboats on the wharfs at Duncan, and reshipped on the small sail vessels employed on the fisheries. Many of the first settlers of Cheboygan were not of the best class. They partake too much of the characteristics of Mackinac. But they are of the more industrious class from that place, and circumstances favor their improvement. There is a good prospect of a regular and considerable emigration of the most industrious classes from the eastern and middle States, of a decrease of drinking and dissipation, and a real and substantial improvement in society. Few if any of the Counties of the State ever began with brighter prospects than Cheboygan.

GRAND TRAVERSE COUNTY.

The country around Grand Traverse Bay has for several centuries been a favorite residence of the Indians. The supply of game was always good, and of fish abundant. The climate is very mild for the latitude, and the soil productive.

At an early period the Jesuite missions made considerable progress there. Both the apple and peach planted by them are now found growing wild, and are flourishing. The fruit, though inferior in quality to the cultivated, is, nevertheless, of considerable value. Since the Indians of Michigan have generally emigrated beyond the Mississippi, an effort has been made to concentrate those who remain around Grand Traverse, and improve their condition. This attempt has entirely failed, as it ever must, while the execution of it is entrusted to persons feeling no particular interest in the fate of the Indians, and receiving office as the reward of political services.

At the present time there are a number of small Indian villages around Grand Traverse, engaged part of the year in agriculture and part in hunting. Their number is not increasing. Pulmonary diseases are very common and fatal. At different villages are stationed school teachers, farmers and mechanics, appointed by the Government of the United States, to instruct the Indians.

As often as a new administration comes in, these appointments are changed. For twenty years past most of the incumbents have come so much attached to the country as to remain there on going out of office. Some few years since the then unorganized Counties of Leelanau, Omeena and Antrim were organized as a township of the County of Michilimackinac, by the name of Omeena.

About this time two saw mills were built, and the business of manufacturing lumber for Chicago market commenced. This gave a little impetus to settlement. In 1851 Messrs. Hannah, Lay & Co., of Chicago, erected a large steam mill at the West head of Grand Traverse Bay. The same year an Act was passed erecting the County of Grand Traverse, out of a portion of the territory of the unorganized County of Omeena. The balance of Omeena, Leelanau and Antrim remained the township of Omeena; but no provision was contained in the Act for organizing a township, choosing inspectors of election, levying taxes, or forming jury lists. It was, therefore, impossible to organize the County, and it remained destitute of legal government or judicial authority till 1853.

Many of the outlaws who had been engaged in the unsuccessful attempt to expel the Mormons from Beaver Island, resorted to Grand Traverse, and for a time lawlessness and violence run riot, except at the mills, where the influence of the proprietors answered instead of law. A gang of these villains, located just within the Bay, and ostensibly engaged in fishing, made frequent trips to the head of Beaver, where, loading their boats with such plunder as they could seize upon, they went on with the same wind to some uninhabited Island and waited a fair wind to return.

Occasionally their trips were extended to the fisheries off Pointe Seul Choix, and they returned to Hog and Hat Islands for concealment. These excursions were made in the night, laying by at uninhabited places through the day; and as their depredations were com-

mitted in the neighborhood of the Mormon settlements, and the usual prejudices against the Mormons were greatly aggravated by the late events, they generally succeeded in charging their crimes to them.

Old settlers in the country understood the matter; but they were interested in increasing the prejudice against the Mormons. New comers, traders and fishers, and the people generally throughout the United States were willingly deceived, and gladly, without evidence, believed the Mormons the guilty parties, though at that time they were destitute of the necessary boats for any such undertakings, and were in extreme want of quiet, and to the last degree anxious to avoid further excitement.

At the same time the settlements near the head of the Bay were receiving accessions of some industrious and enterprising emigrants. In 1853 an Act passed the Legislature extending the boundary so as to make it coincident with the original unorganized County of Omeena, dividing it into townships, attaching the contiguous unorganized Counties, and providing for a full legal organization.

The first visible effect of this Act is ridding the place of a few of its most undesirable inhabitants, and a great increase of a better class of emigrants. Improvements are rapidly progressing, and both agriculture and the manufacture of lumber are being carried on with success.

The pineries around Grand Traverse are extensive. There is also considerable white oak of an excellent quality. About half the land, distributed in tracts of considerable extent, is of an excellent quality for agriculture. The rest is pine plains and cedar swamps. These are covered with valuable timber, which will not be exhausted in many years. As the timber disappears, this land will also be found susceptible of a high state of cultivation.

Grand Traverse is the most beautiful Bay in Michigan, and little excelled in mild chaste beauty anywhere. Its shores are bold, and there is considerable high land around it. It is sprinkled with Islands, and its shores notched with Bays, and Harbors. Indeed, all Grand Traverse answers the purpose of a harbor. The Bay is rarely obstructed with ice. Except in very severe winters, no ice forms there.

A road has been opened from the County Seat, at the West head of the Bay to the Muskegon River, and by this route all the towns from Grand Traverse to Lake Superior are supplied with mails during the winter. Any road hereafter made from the lower part of the State to the Straits of Michilimackinac, is sure to take Grand Traverse in its route.

Grand Traverse is getting a good emigration by water. But a strong tide of emigration is now settling to the North from Grand Rapids, which will soon fill Grand Traverse County with settlers. Steamboats begin to enter the Bay occasionally, and a very little addition to its business will call them in regularly. These facilities of communication will make settlement easy and desirable.

EMMET COUNTY.

In 1810 the County of Tonawaga was laid off, consisting of that part of the State North of township thirty-six North, and West of range four West, and the County of Kishkoko, consisting of that part of the State between Tonawaga on the North, and township thirty-two on the South, and West of range three West.

In 1843 these names were changed to Emmet and Charlevoix; and Delta and Michilimackinac were cut off on the North, leaving their Northern boundary along the Northern margin of Green Bay and Lake Mich'n. These Counties, remained unorganized and attached to Michilimackinac till 1853.

In 1847 the Beaver Islands were erected into a township, by the name of Peaine. In the course of that year three meetings were held to elect township officers, but did not succeed in effecting a regular organization.

At the time this Act was passed there were three white families temporarily settled in the township, as well as four or five white men with Indian wives, and several French half-breeds; and twenty or thirty single men, and men who had families elsewhere, were spending the winter at Beaver.

But township organization was not sought by them. It was granted at the instance of Col. Fisk, of Rochester, N. Y., who had commenced a fishing establishment on a large scale, and, with his associates, had invested ten thousand dollars in improvements and outfit, at the harbor of Beaver Island.

These men succeeded in monopolizing all the office, though they neglected to attend to the public business till 1850, when the Mormons elected a majority of the officers, and in 1851 they elected all the officers, and have since continued to do so.

In 1853 the Counties of Emmet and Charlevoix were united in one, and organized under the name of Emmet. So much of Cheboygan County as lay in range four West, was included in the new County, and also Grand Traverse Bay, part of Lake Michigan, and some small Islands not before included in any County.

It was understood by every member of the Legislature when the Act was passed for the organization of this County, that nearly its entire population were Mormons; and that the legal administration of all its affairs would be in their hands. It was equally understood that they intended to emigrate to and settle

the County, with a view to permanently occupy and control it.

Mr. Strang, the Mormon prophet and leader, was a member of the House, and introduced and advocated the bill, and so far did his presence and personal acquaintance with him serve to allay prejudice, that the Act passed by a vote almost unanimous. Seven votes only were recorded against it in the House.

The County was divided into three townships. Its organization was perfected in May. All its affairs have been conducted in strict accordance with the law, and for order and regularity it is an example worthy the imitation of most of the old Counties.

INDIAN POPULATION OF EMMET.

There are in Emmet five Indian villages.—Garden Island, Cross Village, Middle Village, Le Arbor Croche, and Bear Village, containing in all a population of about two thousand.

The Garden Island Indians formerly resided on the North end of Beaver Island, and have removed to Garden within six years. A majority of the males and many of the females can read, and some of them write in their own language. Very few, none but the children, speak English. They are skillful fishermen, and pay some attention to agriculture and the mechanic arts. A few years ago they were excessively dissipated; but now, owing to the suppression of the liquor trade, are sober and industrious. They are in better circumstances than any other band in the State.

A Roman Catholic Priest visits them once a year. They have a church, and are very devout. In the absence of the Priest, one of the head men reads service. A few, however, remain Pagans.

Cross Village lies on the top of a high bluff, at the bottom of the broad Bay South of Point Waquo-shance. A Roman Catholic Priest resides there, who receives his support from the United States, under the character of a school teacher. The Indians at Cross Village are considerable farmers, and keep many horses and some cattle. They are respectable workmen at house building, boat building and coopering, and have a saw mill. Changing frequently from well constructed houses to the hunter's camp, pulmonary diseases prevail.

Middle Village is on the bluff back of Isle le Galet (Skillagalee) light house, and is much such a place as Cross Village.

Near the head of Little Traverse, and upon a splendid harbor that makes up in the North side of the Bay, is Le Arbor Croche, the best located and most thriving of all the Indian towns in the State. All the Indians in the County have lands, which they have purchased of the United States. But these are the most extensive proprietors. They raise considerable quantities of corn and potatoes for sale, and, besides the business and employments common among the Indians, have a well built vessel of thirty or forty tons burthen, constructed, owned and navigated by themselves.

Bear Village is on the South side of Little Traverse, and is an out station of Le Arbor Croche. Its agriculture is considerable. All these villages are engaged in fishing a part of the year. The fisheries along the East shore are not very productive. Some seasons they come from there to Beaver, to the number of one hundred boats. Many of the streams and inland lakes furnish considerable quantities for domestic use, and during the winter more or less are taken through the ice.

MORMON SETTLEMENT IN EMMET.

Mr. Strang, the leader of the Mormons at Voree, in Wisconsin, fixed on the Islands in Lake Michigan as a place for a Mormon community in 1846. The 11th May, 1847, he, accompanied by four others, Gordon Brown, Nathan Wagner, R. Frederick Mills, and Wm. Savage, arrived at Beaver Island to explore it, and prepare for settlement. It is worthy of remark, that they were so destitute of means for the undertaking that they were obliged to sell their blankets to pay their passage on the little hooker that landed them there, and went ashore with less than two days provision, and not one cent of money.

Alva Cable had a trading house on Whiskey Point, and the Rochester North West Company, of which Col. Fisk was President, had one on the back side of the Harbor. They were not well received at these houses, and went into the woods and made a camp of hemlock boughs, and commenced a thorough exploration of the Island, living principally on leeks and beechnuts.

This perseverance, where men who would work at all were obtained with difficulty, soon got them employment—a stock of provisions, and the use of a boat. After making a most thorough exploration of the group and building a cabin, Strang, Savage, and Wagner, returned to Voree. Brown and Mills remained, and are the first Mormons settled on Beaver Island.

In the course of that summer several families moved to the Island, but became dissatisfied with the prospects and left. At the setting in of winter the Mormon population consisted of five men and their families, in all eighteen persons. A few persons left for the winter, intending to return in the spring.—The following winter the Mormon population had increased to sixty-two persons, of whom seventeen were men.

The lands were brought into market in 1848. At the land sale was the first positive demonstration of an intention by the other inhabitants to dispossess the Mormons. They got notice of the land sale first. It being the season of fishing, they were quite numerous.—

Each one marked his claim on the best quarter section he could find. After this they proposed that every claim, whether occupied or not, should be respected at the sale, and no one buy another's claim, whether the claimant was able to enter it or not. This was agreed to by all, when it was ascertained by the Mormons that all the most desirable locations were covered by claims, many of them merely fictitious, which, under the circumstances, they were not at liberty to disregard.

Very little land was entered at the sale, few being able to spare the money, and all satisfied that this arrangement would be faithfully regarded. But Thomas and Samuel Bennett entered three lots of fine land, on which several Mormons had made valuable improvements, and built houses. They were without remedy, and gave up the land with the improvements, and without harvesting the crops.—The Mormons only got one small lot at the Harbor, by buying out a claim; when, by doing as they were done by, they might with five hundred dollars have purchased property worth as many thousand.

There was another robbery of this kind, equally scandalous. Randolph Densmore and E. J. Moore, the resident agents of the North West Company, of Rochester, divided the possessions of the Company between themselves, and entered them in their own names, by which the stockholders residing at Rochester were defrauded of their improvements, worth at the time not less than ten thousand dollars. This broke up the Company, and the same men being in possession of considerable amounts of personal property belonging to the stockholders, also converted that to their own use.

The shares in this Company were but twenty-five dollars, and, at that distance from the scene of action, the facts were not within reach of the injured parties, and they submitted to the loss rather than go to law. This having occurred at Beaver Island, rendered famous by the numerous outrages charged to the Mormons, it has in some way been attributed to them in the public mind, though done by violent enemies of theirs. Moore afterwards joined the Mormons, but was a mere hypocrite, hoping to make money out of them; and directly turned against them, as in the beginning.

During the summer of 1849 the Mormon emigration to Beaver Island was considerable. Until then they had only engaged in such labor as they could find to do for traders and others around the Harbor. But at that time they commenced making a road through the swamp into the interior of the Island, where the land is adapted to agriculture, and several families settled in the interior. A steam saw mill was also commenced, and a small schooner built. Three companies of emigrants came from Voree, amounting in all to about one hundred persons.

This season the Captains of steam boats were found generally using their influence in opposition to the settlement. Emigrants ticketed for Beaver, were persuaded by every imaginable species of misrepresentation to go by into Wisconsin. When persuasion failed, they frequently refused to stop in pursuance of their contracts, and carried them by without their consent. Fifty-four emigrants from Otsego County, New York, took passage on the Steamer Empire State, on a special contract, to be landed at Beaver. The boat passed Beaver Harbor in the day time, running along close to the Island, with very fine weather, but refused to land.

Some of these boats had contracted for their wood at the Manitou Islands, and wished to avoid making two stops. But those which stopped at Beaver, were still more unjust to their passengers. They were undoubtedly acting at the instigation of the traders and fishermen, in the effort to defeat the settlement of the Mormons at Beaver. Their conduct can be accounted for in no other way. During that one season more than one hundred persons, who started for Beaver, were, by such means, either persuaded or compelled to land at some other place. The same practice has been resorted to subsequent years, but with less success.

A Conference was held at Saint James in 1849, at which most of the leading members were present, and a considerable delegation from many of the distant churches, the effect of which was a more favorable impression of the place, and confidence in its prospects.—Twelve Elders went on various Missions, with directions to return in the spring with their converts to Beaver.

The large emigration of this year was mostly of persons of the poorer class. As winter approached, some apprehension was felt, lest they should be unable to lay in a supply of provisions. The traders were A. Cable, and three associates, and Densmore and Ward, at the Harbor, and J. Cable at the head of the Island. Late in the fall they announced that they should sell no provisions to the Mormons the following winter, and advised those who had not a supply to remove. Samuel Graham, a Mormon, supposed to be possessed of considerable means, undertook to make up the deficiency, and take his pay in erecting buildings and cutting steamboat wood. Many families who had not a supply for one month, remained on this undertaking. But not one ounce came.

Fortunately, Samuel Shaw went to Chicago and engaged a cargo of timber to a lumber firm, and got them to send a vessel to winter in the Harbor, with provisions to pay for the

timber as fast as it was made. This made a sufficient supply; and the same traders immediately offered to sell large amounts to the Mormons, at low prices, and so sharply did they press the competition, that Mr. Shaw found it difficult to make out his cargo.

In 1849 the Mormons commenced building a house of worship, since known as the Tabernacle. During the winter of 1849 '50, while several men were engaged in getting out timber for this building, a large company of men came from Whiskey Point and drove them from their work. One of the Mormons, Spaulding Lewis, who refused to quit work, was severely beaten.

During the same winter a debating school was instituted by the Mormons, but others came in, and by rude and filthy conduct, sometimes accompanied with threats of violence, broke it up. At a social party, new years, a large number came in uninvited, but promising to conduct with propriety, but before leaving they beat two of the Mormons, pretending to no other reason than that they were "Damned Mormons."

A mail came in, in the course of the winter, and when the Mormons called for their letters, they received every manner of insult. Some were struck, and some had letters taken from them before they left the office. Fishermen, pretending to be drunk, went to the houses of the Mormons when the men were absent, and exposed their persons in a beastly manner, accompanied with vile language and threats of violence.

Mr. Strang had left a cow on the Island for the use of a poor woman, afflicted with palsy. A fisherman of the name of Frazier, wintering on the Island, drove her off and sold her to another fisherman, named Patrick Sullivan, who, knowing the circumstances, said he "would kill any damned Mormon who came for her."

The effect of all these aggressions was a decided animosity between the Mormons and their neighbors. The distinction of Mormon and Gentile came into use, and a line of distinction in society became visible and broad. However the Mormons neither resisted nor retaliated. Until the spring of 1850 they adhered strictly to the rule of non-resistance to violence, and a patient endurance of whatever injuries and persecutions were inflicted upon them.

The spring of 1850 brought a large emigration of Mormons to Beaver. The various missionaries returned, generally accompanied with a goodly number of followers. A large company came down from Voree, and the leading men of the church removed with their families, intending to make Saint James the permanent head quarters of the church.

These emigrants generally had to land at Whiskey Point, then in possession of Peter McKinley, successor to Alva Cable. They were frequently met with threats on the boat's deck, and always on the wharf. A dozen men would generally surround a family of emigrants and order them back on the boat, telling them that they were preparing to drive off and kill all the Mormons, and had combined to prevent any more landing. There was a wharf on the West side of the Harbor, where boats might have landed the emigrants in the vicinity of the Mormon settlements, but most of them refused to do so. These demonstrations were the means of keeping away many emigrants, notwithstanding which they increased to between six and seven hundred.

At this time there was a marked change in the policy of the Mormons. They publicly announced that they should submit to injury and aggression no longer—that they would return blow for blow and stroke for stroke, and would punish every man who insulted or intruded upon them.

On different occasions fishermen and sailors went to their meetings for the avowed purpose of interrupting them in the course of worship. All these attempts were suppressed with a strong hand. Guards attended all the meetings. When strangers came in they were seated, so as to disperse them through the congregation. As the guard walked up and down the aisles, with heavy canes, the first show of disturbance was the signal for dragging out the guilty party, without waiting for parley or apology. Not a word was heard in extenuation. If any associate rose to aid or even speak for his companion in mischief, it was, but the signal to drag him out. Two or three exhibitions of this resolution put an end to this mode of disturbing meetings. But as the Mormons began at this time to keep Saturday as the Sabbath, the gentle teamsters generally found some opportunity to work their oxen that one day of the week hauling past the place of meeting. For this annoyance there was no legal remedy, and the Mormons were compelled to submit.

Mr. Strang went for his cow, and the Irish fishermen in Sullivan's neighborhood gathered with shalals to beat him and rescue the cow. They were met by an equal number of Mormons, standing in the edge of the woods ready for an encounter, and desisted. He drove the cow home, and Patrick Sullivan went to Mackinac to prosecute him before Justice O'Malley. But at that time O'Malley was a candidate for the office of Member of the Convention to revise the Constitution, to which he had no hope of being elected without the votes of the Mormons, and he sent Sullivan home without any process.

(To be continued.)

NORTHERN ISLANDER.

VOL. IV.—NO. 3.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, MARCH 2, 1854.

WHOLE NO. 50.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 50 cts. for every subsequent insertion. A liberal discount made to those who advertise large quantities. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

BEAVER ISLANDS AND EMMET COUNTY.

(Continued from last No.)

FIRST ATTEMPT TO DRIVE THE MORMONS FROM BEAVER.

In May, 1850, a general invitation was given on all the fishing grounds to come to Whiskey Point against the 4th of July, for a glorious and patriotic celebration of Independence; to be consummated by the expulsion of the Mormons. In this invitation all the traders at Beaver, as well as the fishermen, joined. Material aid was furnished from Mackinac, and several small vessels owned there engaged to go to Beaver with supplies, and lay in the Harbor ready to join in the fray. Arms, ammunition and provisions, (of which whiskey was chief article,) were laid in; and the Gentiles expressed the utmost confidence of success.

On their part the Mormons gave notice of a General Assembly, and by that means called in a great number of their brethren from distant places, some of whom brought arms. A cannon and a stock of powder and lead was purchased; a regular guard enrolled, who were on duty nightly, while others were drilling. This was conducted with the utmost secrecy; all affecting to believe that no attack would be made. They also procured a large schooner, from Chicago, for the occasion; which they anchored in the Harbor, and in the night filled with armed men, who kept below the deck.

On the third of July, several boats arrived at Whiskey Point, from the fishing grounds, filled with armed men. One vessel from Mackinac arrived, and anchored in the Harbor. During the night they had a carouse, in the course of which Mr. Strang, with a select party, reconnoitred their quarters, ascertained their plans, numbers, &c., poured some of their powder in the Lake, and put tobacco in one of their barrels of whiskey, by means of which those who drank of it became excessively drunk.

The plan was to go to the meeting singly, and in small groups, with slung shot, and other concealed weapons; but affecting good order and propriety, and get seats as nearly as possible in a body, in the region of the speaker's stand and Clerks' tables. In the progress of the service they were to commence talking, drinking, swearing, &c., and if any one interfered, or attempted to keep order, begin a fight; and falling suddenly on the unprepared congregation with pistols, bowie knives and slung shot, disperse them, and disable or kill all the leaders, before they had time to rally, arm or make a stand. This was to be followed up by a general debauching of the women, and burning of houses.

At the first dawn of the fourth, the Mormons commenced firing a national salute; which was the first intimation to the Gentiles that they had a cannon. They were not a little alarmed when they discovered that at every boom of the cannon the balls skipped along the water, past Whiskey point, scarcely two rods from them, and were regularly getting the range for their buildings.

The Mormons met within the unfinished walls of the Tabernacle; eight men mounted guard, with their guns slung; the cannon unlimbered in front, in charge of twelve artillerymen, with a fire, in which heated balls were continually ready; and two patrols, and a water guard, were constantly on the lookout for the enemy.

In the course of the day two vessels and sixteen boats arrived from the fisheries, bringing men, munition, &c., including one cannon.

Several attempts were made to reconnoitre the position of the Mormons, but were not allowed to proceed. The Gentiles complained that they were not allowed to come and go as they pleased, as they had always done at all religious meetings in other places.

The following evening during their carouse at Whiskey Point, a select party of the Mormons contrived to get within hearing of them at their consultation, and learned that they had been disappointed by the non-arrival of the Gull Island, Soul Choix, and East Shore fishermen; that part of the resident traders were anxious to postpone the attempt, in the fear that it would be a failure, and the Mormons would

take revenge on them for their part in the transaction; that jealousies existed among them as to the means by which the Mormons had obtained their plans; and the sober were fearful that the Mormons were too well prepared. Indecision and disorder prevailed, and they were unable to agree upon their leader. The result of all these embarrassments was that they generally agreed "to wait for recruits and then pay off the Damned Mormons for arming and setting guards, before any body meddled with them."

Not a few fishermen having come only for a spree, and having no prospect of one, except at the risk of a bloody welcome to hospitable shores, they returned to their homes, leaving some urgent business. It soon became evident that the spirit of the undertaking had oozed out, and that the difficulty would pass away without blood letting.

The mob dispersed, and the Mormons went on with their Conference. Part of those engaged in it tried to make friends with the Mormons, pretending that no hostile project had been seriously entertained. Others kept up a continual clamor that the destruction of the Mormons had been only postponed, not abandoned. From time to time a new day was fixed for the onslaught, and confidentially committed to some timid persons among the Mormons, in the hope of frightening them away.

STRANG'S IMPRISONMENT.

George J. Adams, a somewhat distinguished preacher among the Mormons, but more widely known as a small player of great parts in various companies of strolling thespians, though next to Mr. Strang, the leading preacher among the Mormons, was about this time subjected to discipline for having abandoned his wife in the State of New Jersey, and taken with him to Beaver a woman of bad reputation, and introduced as his wife, saying his former wife was dead, and he married again; the result of which was, that he was degraded, and joined in the movement against the Mormons.

After trying in vain to raise a party of malcontents among the Mormons, he went to Mackinac, where he got aid to commence a series of prosecutions against them. He seized property of the value of more than \$1,000, to which he had not a shadow of claim, by process of replevin, on which the Sheriff, Tully O'Malley, took straw bail.

The Mormons litigated these seizures in the County Court, at Mackinac, and recovered; and the Sheriff became liable on his official bonds. But the Sheriff's bond was fraudulently removed from the County Clerk's files, and they were without redress.

Adams also prosecuted Mr. Strang, and got him committed to prison several times, but on removing the cause to a higher Court, he was on every commitment honorably discharged.

A grossly false statement of these proceedings was published in the Cleveland Plain Dealer, in which it was represented that the Sheriff performed a difficult and dangerous duty at Beaver in arresting Mr. Strang, and that the Mormons rushed to Mackinac in force to rescue him; whereas, in fact, Mr. Strang, on hearing that a process was out against him, went voluntarily to Mackinac, accompanied by four friends, and waited there five days, urging the consummation of the proceedings, before he was arrested at all; and except those four friends, no Mormon from Beaver was within forty miles of them. This publication in the Plain Dealer laid the foundation of the general public prejudice against the Beaver Island Mormons. But for this publication, aid and sympathy would not have been looked for from abroad in transactions which the authors had not the hardihood to pretend to justify, and the difficulty would have ended without the shedding of blood.

MORMONISM IN POLITICS.

While these proceedings were going on, preparations were being made for the State and County election. In Michilimackinac County political lines were abandoned for the time, and a County ticket put in nomination headed by Mr. Guilbeault for Representative, pledged to use their official power against the Mormons, and to deny them the protection of the Courts, and ignore them as citizens.

Against this movement another ticket was put in nomination, headed by John D. Irvine for Representative, pledged to a fair and equal administration of the law, and on this ticket were the names of three Mormons, being a trifle less than their proportion of the population.

Both the Whig and Democratic parties divided about equally on these tickets, but voted on the State ticket as usual. The Anti-Mormon candidate for Sheriff, Mr. Henry Granger, was elected by means of fraudulent tickets, in which his name was inserted so as not to be observed, in the law and order ticket. The rest of the law and order ticket were elected.

When the canvassers met, Michael Dousman, the Mackinac canvasser, proposed to reject the returns from Peaine township, (Beaver Islands,) showing ninety-two votes for the law and order ticket and thirteen for the Anti-Mor-

mon; on the allegation that there were not, in his opinion, one hundred and five voters there. This proposition being negatived, he withdrew.

The Board completed the canvass, certifying the result, and Dousman held a separate canvass, in which he rejected the vote of Peaine, but received that of Moran, where no canvass was returned, but the result was reported *ore tenes* by a half breed sailor on a wood scow; and on his certificate Mr. Guilbeault unsuccessfully contested the seat of John D. Irvine.

Of the ninety-two persons on Beaver Island who voted the law and order ticket, forty-five, less than half, voted the Democratic State ticket. But the Whig Committee neglected to send tickets, and election day found the Whigs without their nomination for State officers. Consequently no votes were given for the Whig nominees for State officers.

On these facts the Detroit Advertiser and Tribune commenced a bitter warfare against the Mormons, charging them with selling themselves, neck and heels, to the Democratic party, and receiving in return immunity for criminal conduct. High judicial officers in Mackinac were accused of releasing Mr. Strang from imprisonment, by the most outrageous violation of law, and the most shameless prostitution of judicial power, for party purposes.

So far as these public men were concerned, this was taken for political wrangling, and they were not injured. But the rule, "false in one point false in all," was never applied.—What was said against the Mormons was believed; and added to the previous publications in the Plain Dealer, fixed a deep conviction in the public mind that the Mormons at Beaver were a mere lawless banditti. These publications began just at the close of navigation, and were six months old and a hundred times repeated before the Mormons heard of them.—Then civil war was waged against them, and for a long time it was impossible for them to reply to any of them. The replies, when made, were a perfect refutation of the charges, but were never published or even mentioned in the papers which had given currency to the slander.

INDIAN HOSTILITIES.

During the winter of 1850 and '51, McKinley, Cable, Ward, Dodge and other traders at Beaver engaged the Indians to assume a hostile position towards the Mormons. Kimmeoue, Peaine, Wataneea and Chenotin, influential Chiefs, accompanied by thirty braves, thirteen white men and two interpreters, called on Mr. Strang for a talk. They carried guns and tomahawks, had their faces painted with war colors, and followed a red flag.—They made long speeches about their attachment to the traders who supplied their wants, and the fishermen who intermarried with them, and their bravery and cruelty in war.

In conclusion, Peaine, in behalf of the Ottowas and Ojibwas, denounced war and annihilation against the Mormons, in case any of them sued a Gentile at law, warned him out to work a highway tax, attempted to arrest him, or cut any steamboat wood, except what was purchased by McKinley. It was evident that the Indians fully believing that the Gentiles only were citizens, and that the Mormons were merely intruders; thought they were acting in fulfillment of treaties, and in support of the authority of the United States.

Mr. Strang replied at length to their speeches. When he came to the denunciation of war, he turned to the white men, first took down their names, and from the Revised Statutes, read to them the law concerning inciting Indians to commit crimes. Then turning to Peaine, he said, "I am no child, and cannot understand you. Your voice is like a scolding woman. I will not hear you. March on." The white men were already in riotous, and Peaine and his fellow Chiefs and braves sullenly followed.

Not far from this time an attempt was made by Constable Fields, of Beaver, to arrest Eri J. Moore, who was on Garden Island selling whiskey to the Indians. He brought his supplies from Mackinac on the ice, by the single barrel, and sold nothing else. Knowing that the Indians would secrete and possibly defend him, Fields took a posse of thirteen men.—It so happened that Moore had started for Mackinac before the posse reached the Indian village. After searching till they were satisfied that he was not there, they started across the ice on their way home, when coming round a point of the island they met Moore returning, having found the ice broken, and been unable to proceed. Chase was made, and he ran into the woods, and being assisted by the Indians and several white men, he escaped. The white men got behind the bushes and shot at the posse, evidently not intending to hit them, but to shoot as close as they could and miss.

WAR ON THE MORMONS.

As soon as navigation opened, Moore obtained warrants before Justice O'Malley, of Mackinac, against thirty-nine men, charging them with being concerned in this transaction, and "putting him in fear of danger." Sheriff

Granger came to execute the warrants. Mr. Strang had gone to Hog Island with a company of workmen, trying to save a yawl boat, which had been lost from the wreck of the steamer Patchin, and frozen in the ice on Hog Island shoals. Another company were there getting out timber for cars; in all eleven men.

Granger raised a party of thirteen whites and thirty-two Indians, well armed; went to Hog Island, stole the boat the Mormons had gone in; chopped in pieces the Patchin's yawl, and believing it impossible for any to get off from the Island, a little past midnight fell upon the camp of the sleeping Mormons with the Irish hurrah and the terrible Indian war whoop.

The hurrah was a moment too soon. The Mormons sprang to their feet, and boldly rushed through the troop to secure their boat.—Finding it gone, they again broke their lines and took to the woods. Feeling their way in the darkness through a deep swamp, many of them without their boots, they met on the opposite shore, where an old leaky fish boat lay filled with ice and snow.

When they had this ready to land, but one of their company was lacking. This was the 11th April; a cold freezing morning, the Lake spotted with vast fields of drift ice. With a boat preserved from sinking only by the ice frozen in it, without sails or oar locks, and with three unsuitable cars, not half clothed, no provisions, without a line to tie their boat, nor an ax to repair any accident, they set out on the broad blue waters, for a place of safety.

Having made the circuit of the Islands at such distance as to avoid being seen—after buffeting the waves for twenty-four hours, they landed at Gull Island, then uninhabited, having suffered so much with the cold, that when they had warmed and slept, they waked with their faces so swollen that they could not recognize each other.

Here they remained five days, occupying the best fish shanty, and for want of an ax to cut wood with, taking down the others for fuel.—The fragments of provisions left in the various shanties supplied them with food, such as starving men know best how to relish. With an ingenuity of invention which necessity only produces, shaping timber with fire and knives, saving nails from burnt shingles, and using pebbles for hammers, they put their boat in good condition, and returned to learn the fate of their lost companion, and the condition of affairs at Beaver.

Twelve days elapsed after leaving Hog Island, before they reached it again. Then they found the missing man, David Bates; who, after escaping Granger and his party in the long hunt they kept up, hoping to find Mr. Strang, had subsisted on some small fragments of raw hide intended for oar straps, and about two quarts of frozen potatoes, which escaped the scrutiny of Granger's free booters. Granger took the tools, provisions, blankets, cooking utensils, &c., of the Mormons as spoils of war, and divided them among his companions. A portion of them were afterwards given up, but the larger share remained in the hands of the victors.

Among the spoils was a joiner's chest of tools, taken along by Mr. Royal Tucker to use in repairing the Patchin's yawl. Upon this Sheriff Granger made a semi-official publication in the Tribune or Advertiser at Detroit, that he had seized in Strang's piratical camp "a box of tools admirably adapted to burglarious purposes."

Granger took some fifteen or twenty prisoners to Mackinac. O'Malley ordered all to prison. But when it was ascertained that all were ready to give bail, two or three were let to bail, and the prosecution against the rest abandoned, and they went home. Those let to bail were discharged at the next session of the County Court, no one appearing against them.

Granger returned to Beaver for Strang, and getting a fund subscribed for the purpose, offered a reward for his head. The reward offered at first was but twenty-five dollars, but in a short time it was raised to \$300.00. For this reward, Mr. Strang was hunted by bands of armed men, Indians and Half Breeds, Irish, &c., varying from seventy-five to 350 in number, as the prospect of success increased or diminished, for four weeks.

UNITED STATES TAKE UP AGAINST THE MORMONS.

While these proceedings were going on, President Fillmore and his Cabinet were invited to New York to assist in the ceremonies of opening the New York and Erie Rail Road. The President extended his visit to Detroit, where he had a broader residing; and while there complaints were made before him, charging the Mormons with being mere bucaniers, and alleging specifically that Mr. Strang and others were guilty of treason, robbing the mail, counterfeiting the coin, &c., and finally of trespass on the United States land.

The President ordered a vigorous and sweeping prosecution, and put the armed steamer Michigan and the cutter Ingham under the orders of Geo. C. Bates, District Attorney for the District of Michigan, to aid in making ar-

rests, which it was alleged the Mormons would resist.

The first intimation that the Mormons had of this movement was the arrival of the Michigan at Beaver Harbor. Hon. J. M. Greig, Judge of Michilimackinac County Court, who had just adjourned his Court at Mackinac, came aboard there, and with the utmost difficulty persuaded the District Attorney and Marshal, who were aboard, to go peaceably about their arrests, without any hostile demonstration.

The Steamer anchored in the Harbor about midnight. At the instance of Judge Greig, Mr. Bates went ashore, accompanied by no officer, and Mr. Strang. A friend of Mr. Strang's arranged an interview, which took place in a few minutes.

Mr. Bates began the interview by an effort to convince Mr. Strang that he could not escape from the force in his hands, nor avoid arrest, and would do best by giving himself up promptly. Mr. Strang replied that he was satisfied with his present opinion on that subject, and asked "on what charge do you visit to arrest me?" Mr. Bates replied, "the papers are aboard, and if you will step aboard a few minutes, I will show them to you."

It was immediately arranged that Mr. Strang should go aboard the Steamer and have a consultation, where if he saw fit to do so he should surrender himself to the officer charged with his arrest. But that if he did not consent to so surrender himself, he should at the end of two hours be landed on the beach, in front of his own house, and neither pursued or watched for fifteen minutes.

Mr. Strang went aboard in the same boat that had brought Mr. Bates ashore. No papers were exhibited, but Mr. Bates and Mr. Knox, the Marshal, stated that Mr. Strang and thirty-eight others were charged with trespass on the United States land, and a portion of them, including Mr. Strang, with counterfeiting the coin, and that if they could see the men and look into the matter, they would discharge such as appeared not to be guilty, and take to Detroit for trial only such as the evidence against was conclusive.

Mr. Strang asked for a list of names of the accused, promising that if it was furnished him, all the men named in it should come to the wharf to be arrested within two hours. To this Mr. Bates finally agreed, though Mr. Knox objected, saying it would advertise the Mormons, who should run away. The list was sent ashore with a request from Mr. Strang that the men named would come to the wharf, and wait for a boat to bring them aboard. Not satisfied, Mr. Knox, with some of his Deputies, went and commenced arresting them on their approach. He soon saw his error, and desisted; and within two hours thirty-one men, all the persons named, who were on the Island, had come to be arrested.

A young fellow named William Arnold had been taken aboard at Mackinac, with the tale that the Mormons had an artificial cave in Mount Pisgah, in which they carried on an extensive business at coining, and that he had been solicited to join in the business, and had been in the cave and seen the work going on.

He was brought along to point out the cavern, but on arriving at Beaver acknowledged that his tale was false. It appeared that Adams had persuaded him to tell this tale, as a mere matter of scandal. He had been unexpectedly called to verify it in a legal proceeding, and had gone blindly on till the moment came to point out the workshop. He could go no further, and in shame and confusion burst into a flood of tears.

Some of the civilians aboard the steamer determined to believe the Mormons were guilty, though the testimony vanished. A company of them went ashore, and inquiring of children the route, made their way to Mount Pisgah, and after a thorough examination, concluded—that the cavern was somewhere else. The idea that it was nowhere, did not occur to them.

An awning was prepared, and arrangements made to hold a Commissioner's Court on the deck of the steamer, when McKinley, one of the complainants, expressed his utter inability to produce his witnesses without a delay of several days, representing that several of them were nearer Detroit than Beaver Island. The Court was dismissed, and a consultation began as to the disposition of the prisoners.—The result was that Messrs. Strang, Townsunder, Ketcham and Page, not as prisoners, but under surveillance, to be the subjects of further judicial proceedings, went to Detroit. Mr. Strang became bail for the appearance of four others, in case bills were found against them, and all the others were discharged. Mr. Strang obtained, in behalf of himself and his associates, a pledge from the District Attorney and Marshal that in case of their acquittal they should not be delivered to the Sheriff of Michilimackinac, but should be brought either on a national vessel or in custody of a Deputy Marshal, and discharged at Beaver. In the result this pledge was broken.

The prosecution continued before the District Court of the United States at Detroit,

from the latter part of May till the 9th of July. Mr. Strang and twenty-six others were indicted for going out in armed force and robbing the United States mail; Mr. Strang and two others for coining, and Mr. Strang and about a dozen others in twelve bills for trespass on the public lands. A bill was also submitted to the Grand Jury of the Circuit Court of the United States against Mr. Strang and several others for treason, which was ignored.

Thirteen persons were tried on the indictment for mail robbing, and acquitted. It is well known that these men were prejudged and foredoomed; and that nothing but a defence beyond doubt or cavilling could have produced their acquittal. The whole public expected their conviction.

The Advertiser and Tribune, daily papers in the city of Detroit, belched forth morning and evening the most bitter calumnies against them, and though the Free Press occasionally admitted a brief article in their defence, it was in no sense committed in their behalf. The reports of the trial published in the Advertiser were so barefaced pervasions of the truth, as to excite severe condemnation from the Hon. W. Wilkins, District Judge. Under the circumstances, the acquittal of the defendants must be the most satisfactory evidence of their innocence.

It is worthy of remembrance, too, that the defendants were charged with going out in armed forces, and in military array at midday on the 19th of February, and making an attack on a mail train only a few rods from a large Indian village, and in the presence of a considerable number of white men. They were not arrested for this offence, till three months after. William Wilkins, Clerk of the Court and United States Commissioner, was sent to take testimony on the spot, and among three hundred witnesses attending before him, over one hundred of whom were sworn and interrogated on this point, not one man could be found who had ever heard of it till after the arrest.

Even the Assistant Post Master, Peter McKinley, though he swore to the military attack and robbery, on his cross-examination said he sent the same mail after its recovery to Mackinac on the opening of navigation, on a vessel owned and navigated by the same men he was prosecuting for robbing it.

The truth became apparent before the conclusion of the trial, that there had not only been no attack and no armed force, but actually no mail in the premises. That a portion of the defendants had been engaged only in assisting in trying to arrest a man charged with crime, who was at that time in company with a dog train, which did not carry a mail, and was not interrupted: and, finally, that the whole story of mail and mail robbery was merely a false tale, got up for the purpose of destroying Mr. Strang by the most unblushing perjury.

This conviction on the public mind, where the trial took place, can only account for the abandoning of other indictments. The trial of the first indictment did not shed the slightest ray of light on the merits of the other cases, except by showing that the whole batch were the creations of conspiracy and perjury.

(To be continued.)

(Continued from fourth page.) and closely imitating their motions when they slunk behind trees, or laid in wait for their enemy. The war dance was then resumed, and formed a strong contrast to the usual sluggishness of the dancers. It was not difficult to appreciate how formidable such men must have been in the early days when it required all the ability of a CASS and SCHOOLCRAFT to manage them.— Their yells were frightful. There was a wildness in their bearing, a savage ferocity in their gaze, a nervous eagerness in the brandishing of their weapons, which evinced how highly wrought their souls had been by the narration of the adventures of war.

But strange to relate, their next ceremony was one of delicate kindness. They presented to the mother of the diseased a bunch of eagle feathers (emblems that her child had flown to rest) wrapped in fine cloth, as Indian children are. This she is to keep for a year, to carry with her wherever she goes, and to watch over, as if it was her child. There is an exquisite pathos in this custom which touches the finest sensibilities of the heart. Their loved one is not decaying in the cold grave; but is pillowed on the bosom of her mother.

The ceremonies on this occasion are new to me. I am informed that they are confined to the Lake bands, and are only performed when the deceased is related to some great man. They usually walk over the grave, and

strike a post with their tomahawks, relating their war deeds as they do so.

In the afternoon another much commoner phase of Indian manners was developed. A party went around dancing the begging dance—the object of which was to procure provisions for a feast in honor of the dead. They repeated it several times before the stores of different traders, who invariably gave them a maw-kaw of sugar, a barrel of pork, tobacco, flour or some other article which they prize. That night I passed the place where the girl was buried. A single torch, and low whispers of human voices, attracted my attention. Her sisters were eating over her grave.

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, MARCH 2, 1854.

UTAH AND THE NEW YORK TRIBUNE.

The New York Tribune publishes a long and interesting article from "The Seer," on the condition and progress of Utah, and another on polygamy, or what the Seer calls "Celestial Marriage;" to which the Editor appends the following remarks:—

MORMON POLYGAMY.

We publish in another column, from *The Seer*, documents of high interest and importance, which shed a great deal of light on the weighty question of the treatment which the community in Utah should receive from the United States. One of these papers related to the growth and present condition of the Mormon Church, to the number of its adherents and the progress of its doctrines in different parts of the world, and to the splendid work of reclaiming the desert, which the emigrants have achieved in the face of obstacles and difficulties, such, as in all history, scarce any exiled and pioneer people ever had to contend with. It is impossible, we think, to read the simple facts set forth in the Epistle of Orson Pratt and not feel a degree of admiration for the courage, energy, and industry which have accomplished so much in the subjugation of the wilderness, and converting the useless haunts of beasts into the habitable home of men.

But a far graver interest attaches to the second of the documents in question, which treats of what is called in the Mormon jargon, "Celestial Marriage," or polygamy. This is the difficult and dangerous point in our political relations with that people, and on this head the Rules of Celestial Marriage are calculated to reassure the anxiety of the most nervous among those who deplore the existence of such an institution. They show that there is no need of an invading army of the United States soldiers to put down the evil in question, but that, if it is not prolonged by external persecution, it must speedily extinguish itself, and put an end at the same time to all the distinctive falsities and absurdities in general. We have in these theological state papers the palpable evidence that polygamy does not work well among an industrious, shrewd newspaper-reading community. The results which are naturally to be expected from it, are evidently appearing in full bloom. Domestic discord has invaded the penetralia of Mormonism, and the nursery, kitchen and parlor of the saintly households are already in hot water on account of wilful wives and battling babies. Hence the necessity for new revelations, telling the sex that there must be no cap-pulling, face-scratching, or baby-spanking of other than their own bairns. If the thirty loves of Brigham Young, or whatever the number is, have a lot of cherubs apiece, all under one roof or in one neighborhood, as they are possessed of domestic precedents and practices of American women, it is a matter of course that they cannot dwell in all that saccharine softness of communion with one another which *The Seer* sets down in its catalogue of good behavior, and that the institution which so degrades and enslaves them will inevitably be overthrown. Among these sixteen mortal rules for the guidance of polygamic wives, the shortest and last of the lot is most significant that there is a screw loose in the uxorious arrangements of the saints. It runs thus:—

"Rule 16th.—Let each mother correct her own children, and see that they do not dispute and quarrel with each other, nor with any others; let her not correct the children of the others without liberty to do so lest it give offence. The husband should see that each mother maintains a wise and proper discipline over her children, especially in their younger years; and it is his duty to see that all his children are obedient to himself and to their respective mothers. And it is also his duty to see that the children of one wife are not allowed to quarrel with and abuse those of the others,

neither to be disrespectful or impudent to any branch of his family."

Now, rules are never made against aught but entities. Crimes come before laws, and faults before corrections and advisals. If, then, the polygamy of the Mormons be let alone to work out its own necessary results, it is certain that Rule No. 16, with its fifteen antecedents, will become speedily obsolete.

This being the common-sense of the matter we hope there will be no talk of sending an army to conquer the Mormons and compel them by sack and bloodshed to renounce this monstrosity. We might as well think of putting down the concubinage of slavery by the same means. Besides, the Mormons form a separate community, and it would be hard to say whence we should derive our authority to coerce them into conformity to the faith, laws, and usages established by the separate States of the Union, but not provided for in the Constitution or legislation of the Union itself.

And, even if there were no moral certainty that polygamy will extinguish itself in Utah, it would by no means be a plain case for a resort to violence. Wisdom would still dictate waiting for the action of mental and moral influence instead of resorting to the temporal arm.

Certainly, the institution as it exists there, is not to be put on a level with polygamy among us and in defiance of laws. Whatever is done universally and legally, though wrong, is attended with more or less of a compensating principle; hence the profession of a soldier, whose business it is to kill according to law, is better than a brigand, whose business it is to kill without law. So too of polygamy in accordance with Mormon law in comparison with bigamy in our latitude. The one is a crime by the law of this community; the other is not only permitted, but held to be virtuous and laudable by the law of that. We cannot force our laws upon the Mormons; but we may be sure that if we leave them at peace, the necessities of Society, and the progress of intelligence and the moral sentiments among them will lead to the correction of the evil we deplore.

This article certainly pays a deserved tribute to the industry and enterprise of the Mormons in Utah. And its distinction between *legal polygamy* in Utah, and the misnamed bigamy, which in christian countries consists in *abandoning one wife to swindle the heart of another*, is the beginning of justice. But the argument against polygamy, and the reasons for believing it will be of short continuance, strike us as in the last degree puerile. The argument is this:—

"A rule has been made that different wives of the same husband, shall not punish each other's children. Rules are not made against anticipations, but entities. Therefore the fault of spanking each other's bairns already exists, (otherwise the rule against it would not.)"

"Therefore (assuming that this fault is neither curable, nor endurable,) polygamy will be abandoned—and with it all the distinctive features of Mormonism, which make the deep gulf between it and other systems of religion." How the latter conclusion is arrived at we do not understand.

It is not true that rules are made only against entities. They are commonly made against probabilities, as well as experienced evils. The *Newspaper-reading American citizens* in Utah, know very well that in such places as New York, where a majority of the people live from two to a dozen families in one house, differences frequently arise between the children of different mothers; and indiscreet mothers are prone to aggravate them, by occasionally chastising those who have wronged their own bairns; and that this evil is only partially curable, but has to a great extent to be endured. (Yet it has not broke up the system of dual marriage, with which it is intimately connected.)

Does it strike any one as in the least singular, or as indica-

ting domestic broils, that when one man is the common father of all the children in such a house, he should assume the ultimate control in family government, and restrain imprudent women from making quarrels? If so, then the social state in Utah, with its polygamy, ought to be more peaceable and better ruled than in New York.

All the argument against polygamy is founded on the assumption that women will not do right, and will quarrel, cause or to cause, an assumption very far from complimentary. If this is true, there is rottenness in the social order which produces it.

That the marriage system throughout christendom is a bad one, is universally felt, and generally acknowledged. As long ago as the publication of the Spectator, it was allowed by the ablest writers in the English Language, that not one in one hundred matches were happy; and that not above one in four escaped open quarrels, and *public hostilities* between husband and wife. It has not grown better since.— The evil is every where felt, and every where acknowledged.

Tyrannical husbands and obstinate wives are too numerous to be hated; hen-pecked husbands and hen-hussed wives too common to be despised; and broken spirited husbands and broken hearted wives are met too often to be objects of compassion.

Contrivances without number have been set on foot to cure or mitigate the evil. Divorces have been made easier, until from being granted for adultery only, they can be had for a dozen flimsy reasons, one of which is incompatibility of temper; a reason which either party can manufacture at any time; and instead of making less quarrels, they have removed some of the strongest inducements to peace.

There is a small excess of marriageable women over men in most well populated countries, and more men than women are predisposed to celibacy. By the universal custom women cannot propose, but only accept marriage. The consequence is, that few can ever have their choice of husbands. They must take such as offer, or none. They cannot even postpone a present offer, in the hope of a better. For that may never be made, and the present is not likely to be renewed. To a woman possessed of only ordinary charms, an offer of marriage is coupled with the *probable conditions*—"this or none—now or never." In nine cases out of ten the man proposing has not been tried in the business of the world, and the chance of getting a good husband, by the exercise of the utmost caution, is about equal to that of drawing a capital prize in a lottery. A very moderate share of attention to that object insures perpetual celibacy.

In consequence many talented women find themselves tied for life to puerile men, whom they cannot but despise; and just and amiable women, to unjust and selfish men, whom they are compelled to dread; and they set about preaching womens' rights,

in the hope of some relief by relaxing the matrimonial bond as much as possible.

Others, of virtuous habits, and unused to licentious conduct, are shocked in finding their husbands spending their time at tipping houses and their money on women of ill repute; or with declining health are neglected and abandoned for the society of women more grateful to a sensual and unfeeling man, and they die, broken hearted.

A more numerous class, hitched together, like a horse and mule in one team, jostle through the world, having the same ends to accomplish, but forever opposing each other; or like pigs in a field quarreling the live long day, but too much wonted to separate; lying down together at night to continue the quarrel with which there is no happiness, and without which they would die of homesickness.

The Caudle curtain lectures and the sequel were admired by every body, because every body felt the truth. So little is felicity expected in conjugal life, that a man who pretends that his wife's worst passions between him and his wife, is discredited by his best friends; and the highest compliment a woman can bestow on her husband, is that he treats her as kind as though she was not his wife.

And the most hopeful popular remedy for this universally acknowledged evil, is that of making marriage so near nothing at all, that it shall be only a partnership at will, for propagating the human species; about as near marriage at all as one can well conceive of.

What a lovely state of society it will be, when the authority of the husband over the wife's person ceases, lest he should whale her; his control over her property, lest he should squander it; his direction of her business, so as to give her a chance to get rich; and over her associations and employments, in order that she may take her true position among the public men of the age, and her true niche in the temple of fame!

Would not this purpose be about as well accomplished by abolishing marriage altogether? Why not just borrow a husband for an occasion, when one was really necessary? Or, if only a lackey or personal attendant was requisite, hire one, who, being retained on no false hope, but merely serving for wages, would be more attentive and obsequious?

Whatever new evils spring up with polygamy, and they have not yet been named, it is scarcely possible that these should not disappear. If men of established habits and known character are seeking wives, those who consent to marry them know what kind of companions they are bargaining for; and where a woman of real excellence may refuse a dozen uncertain and undesirable propositions, without the least fear that her merits will fail of appreciation, our best women will not mate themselves to men whom all their lives they must hate, fear, despise, or loath.

The effect of polygamy is to give to women a wider range for the selection of husbands.— Consequently they will accept only such as suit them. Higher talent, purer virtues, more constant kindness, more enterprise, better business capacities, a larger share of everything that makes the man and the gentleman, is then requisite to get wives at all.

The possession of these excellences in man, will confer happiness on the companions of their possessor. And the man who possesses them, will not only be careful in the first instance who he selects for the companions of his life, but exceedingly careful when he has a happy household, not to destroy his domestic felicity, by introducing a shrew, recommended only by a pretty face or small ankles.

Mutual jealousy between wives is only conventional. To say that it exists in nature, is most uncomplimentary to the female sex, in more ways than one. That love is divided undiminished, every father, every mother of several children very well knows. It is only prejudice which prevents the application of this rule to wives as well as children.

Children inherit both their physical and intellectual and their moral characters, in some measure from their parents. It is better, therefore, for the coming generations, that amiability and moral excellence should to every woman be a sure passport to a happy marriage; and that a good physical form, commanding talent, untiring enterprise, and social and moral superiority in man, should perpetuate itself in a numerous posterity.

With polygamy women will emulate such a character, till habit has established it for life, because it offers a sure hope of a happy marriage; and men who will not make themselves deserving, must either remain solitary, or take up with such shrews as no better man would marry.

Under the dual system mankind have been, and necessarily must be, less careful of the breed of their children, and children's children, than of their pigs and chickens. For daughters they could not choose, and the habit of being mercenary and regardless of congeniality extended to sons marriages.

But the worst fault of the system is, that wives being generally mated rather than matched to their husbands, treat them without affection, and those men who have any degree of kindness acquiesce, because they feel that it would be cruel to exact more than the heart can feel. Desolate in the want of love, they seek the affection in vile places, which is denied at home, and too often their delinquencies are returned upon them, and the household made a desolation. The few that are really

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well matched, are carried away by the prevail-
ing custom, and virtuous women are ashamed
to show their affection for their husbands. It
is an unpardonable weakness. Thus connub-
ial felicity is denied the good and the evil, the
well and the ill matched.
Nearly all the children born are the off-
springs of matches without affection, or where
affection is worn out. Hence frequent idio-
cy and nearly universal ill-temper. Thus man is
put below the brute. Instead of improving
the race, the worst stock is cultivated as much
as any, and crossed and recrossed upon the
best, and all its ills aggravated by the power-
ful mental influence of woman upon her pos-
terity.
Women admire and love every manly ex-
cellence, and they are fond of each other's so-
ciety. Take away the feeling of degradation,
and shame, and a half dozen intellectual, ami-
able and beautiful women would spend their
lives far more happily, with one man, such as
either would really choose, than separately
with the same number of men, such as they
can get, in the existing state of society.
Then these ladies who hold their husbands
in such esteem, beating children, and quarreling
with other women, part and parcel of the rights
of the women of America, would be free either
to choose single blessedness, or to match them-
selves to those men who are so vile that but
one woman can live with them at a time, and
she only at the expense of a perpetual
quarrel, and an occasional beating.
And the man who unfortunately was mar-
ried to a vixen, instead of abandoning a home
no longer endurable, for tavern haunting and
other vile practices, would seek his happiness
in the affection of a more amiable wife; and
restrain the vicious, for the welfare of a house-
hold, in which even still centered the hopes of
his life.
Selfish and mean men, and quarrelsome
scolding women, are underrated by polygamy.
That is the sum of its discovered evils. Among
its benefits are a higher estimation of physical,
social and intellectual excellence; more of hu-
man happiness, a more numerous posterity,
and a better race.

IMPOSITION.
In November last, four gentle-
men from this place were in Mil-
waukee, purchasing merchandise,
produce, &c., For convenience,
all placed their purchases in store
on the wharf of Messrs. Kellogg
& Strong, to be shipped in one
lot, when their assortments were
complete. As the last lots were
coming in, one of the clerks from
Kellogg & Strong's counting
room, came into the storehouse,
and without the slightest provo-
cation, commenced swearing a-
bout Beaver Island and every
thing going there, damning them
all to hell, and wishing them
in the bottom of the Lake. This
was not addressed to any person
in particular, but the gentlemanly
clerk took pains to ring his noisy
soliloquy in the ears of Messrs.
Strang and Wait, of Saint James,
who were delivering produce, &c.,
in store. Mr. Wait immedi-
ately called at the counting house
and inquired of the principal
"how much extra wages he paid
his clerk for abusing his custom-
ers." The clerk made his apolo-
gy, that he "was just then very
mad at somebody else, and could
not avoid swearing, but did not
address the gentlemen from Bea-
ver Island, and he thought they
ought not to take offence at what
was not addressed to them in par-
ticular." The principal thought
"this apology ought to be satis-
factory." Here the matter drop-
ped. The bill of wharfage and
storage for the party, was charg-
ed over to the steamer Bucepha-
lus, when the property was ship-
ped, to be settled at Beaver, and
the same clerk who charged it
over came with the receipted
bill in his hand, and called on Mr.
Strang for his wharfage and stor-
age. Mr. Strang asked a bill,
and he declined making one.—
He paid the money, and de-
manded a receipt, which was also
refused. He then called several
gentlemen around, and compelled
the dishonest clerk to exhibit

his receipted bill of the same
charges, which he had collected
not five minutes before. The
money was returned, but—
what is the conclusion?

DEATH OF CAPT. GUNNISON, U. S. A.
The untimely and tragic fate of this gallant
and able officer, while engaged in the arduous
duties of the government, has caused a profound
impression throughout the country.
Capt. Gunnison was placed by the War De-
partment, in April last, in command of the party
charged with the survey and exploration of
the Central Pacific Railroad route. He left
St. Louis, after receiving his instructions from
the government, early in June last, with high
hopes, and possessing the confidence of the
country that a more faithful, energetic and effi-
cient officer could not have been selected for
the important post assigned him. The approp-
riation of Congress providing for the survey
was extremely limited, but the utmost pow-
er was given to Capt. Gunnison, by the Sec-
retary of War, consistent with the act under
which the survey was required to be made.—
It was not until May that Capt. Gunnison re-
ceived a notification that he was required to
assume the command of the expedition. He
immediately set out for Washington to arrange
the necessary matters for the difficult work be-
fore him; the organization of his party, the se-
lection of his assistants, the purchase of com-
missary and material for the work. The Sec-
retary of War, having the most unbounded
confidence in the judgment and fidelity of
Capt. Gunnison, allowed him to write his own
instructions, and to organize the whole plan
and material of the expedition. This work
was accomplished in less than a week, and the
gallant officer was on his way to the mountains.
Capt. Gunnison was a native of New Hamp-
shire. He graduated at West Point in the
year 1835. After his graduation he assumed
his place in the artillery. On the organization
of the Topographical Department of the army,
consisting of thirty-six persons, he was trans-
ferred to that branch of the service. He was
selected for that scientific corps because of his
peculiar qualifications, and his active and effi-
cient labors in the Topographical corps has
won for him a name among the first in the
country. For many years previous to 1849 he
had been engaged in the coast survey of the
Lakes, and his labors in that important work
have been second to none in his corps. He
was remarkable for energy, accuracy and per-
severance in whatever he undertook for the To-
pographical bureau; and it is believed that
Col. Albert, his chief, regarded him as one of
the most competent, faithful and upright offi-
cers in the service of the War Department.—
He was an honest man. He served his gov-
ernment with all the energy and power of his
cultivated mind.
In 1849 he was attached to the party under
Capt. Stanbury, which was ordered to make a
Topographical Survey of the basin of the Great
Salt Lake. Capt. Gunnison was charged with
the astronomical duties of that survey; and
the manner in which he acquitted himself is
well known to the country. The detention of
the party at the Mormon city of Utah enabled
Capt. G., in the interval of time, to make im-
portant observations upon the theocracy of the
Mormon government, which, in the following
year after he returned, were given to the pub-
lic. This work is one of the most interesting
records of the interior growth of this country,
and of the peculiarities of the Mormon church,
which has ever been written. It was exten-
sively republished in this country and in Eng-
land.
Capt. Gunnison married Miss Delony, of
Georgia, in 1841, and he now leaves his wife
and three children, who it is believed are in
the latter State, to mourn his untimely and
most melancholy fate. As nearly as can be
ascertained he was killed by a band of Utah
Indians, who had mistaken his party for Mor-
mons. His body was pierced by twenty-six
arrows, one of his arms had been cut off, and
he was otherwise mutilated. This must have
occurred about the 26th October last. Capt.
G. had determined to go into winter quarters,
and was making his arrangements accordingly.
His death in the service of the government,
many hundred miles in the interior of the coun-
try, is an instructive lesson to the War De-
partment, in reference to the safety of sci-
entific officers thus detached from the haunts of
civilization and safety. He was one of the
ablest and bravest men in the scientific corps,
and, although young, had won a position as
an officer, and a character as a gentleman,
which gave promise of the highest usefulness
to his country. Peace to the gallant dead.—
N. Y. Herald.

It is, perhaps, just to add, what
could not be published during
Capt. Gunnison's lifetime with-
out the risk of jostling a gallant
gentleman out of public service,
that Capt. Gunnison was a Mor-
mon. Nor was he quite alone,
even among public officers. He
had studied Mormonism, and
could not but believe it.

**THE MASSACRE OF CAPT. GUNNI-
SON AND PARTY.**
We are indebted to George Moran, Esq., of

Grosse Point, for the following copy of a let-
ter from his sons, who were attached to the
expedition under Captain Gunnison, a portion
of which, with its gallant leader, was massacred
by the Utah Indians a short time since.—
Free Press.

FILLMORE CO., UTAH TERRITORY,
October 29, 1853.

DEAR FATHER:—Our 98th camp was at the
crossing of Sevier River, California road. Our
ext camp was Cedar Springs. This camp we
left on Sunday, at 12 o'clock, M., and march-
ed until 9 o'clock, P. M., making 18 miles.—
The next morning we left this camp at sunrise,
at 9 o'clock, A. M., camped on Sevier River.
The next morning, (Tuesday,) Captain
Gunnison, with twelve men, left to survey Se-
vier Lake, we moving our camp up the river
4 miles.
The next day about 10 o'clock, as a party
was about leaving to find a pass through the
mountain, a man came into camp, and inform-
ed us that Capt. Gunnison and party had been
attacked, and all killed by Indians, with the
exception of himself, he escaping.
Capt. Morris immediately set off, with his
party, in pursuit of the Indians, and after
men, for the spot, but the Indians had fled,
leaving eight dead bodies, perfectly naked, and
cut all to pieces, upon the field. The names
of those killed are—Captain Gunnison, Mr.
Kern, Mr. Creutzfeld, John Bellows; and
three Riflemen, named Calfield, Lipitrot, and
Martines.
Capt. Gunnison received fifteen arrows, all so
bad his breast cut open. Mr. Kern had only
one ball through his breast. Mr. Creutzfeld
received several balls, also had his hands cut
off; whilst the rest of the men were cut and
butchered most horribly. Those that escaped
were four in number—Corporal Barton, Smith,
Whiteside, and Merah.
I forgot to name one man; his name is Wm.
Potter; he was also killed.
We are all well, and are under the command
of Capt. Morris. We will leave on Monday,
the 31st, for Salt Lake, where we will wait for
orders from Washington.
The distance from Westport to where the
Captain was murdered is about 1,500 miles,
on Sevier River, about eighteen miles from
Sevier Lake.
It is not known when we shall return, but
we expect to leave Salt Lake in May. Your
affectionate sons,
ALEXANDER MORAN,
RICHARD MORAN.

IMPORTANT DECISION.
Mr. Justice Bagg, of this city, before whom
several complaints had been lodged for viola-
tions of the new liquor law, and one of which
he had heard, yesterday made a decision ad-
verse to the constitutionality of the act. Three
points were made, viz: 1st. That the consti-
tution does not authorize the submission to the
people of any act for their approval or disap-
proval, except in specific cases. 2d. That the
constitution expressly forbids the passage of
any law granting licenses for the sale of intox-
icating liquors, &c. 3d. That the constitution
guarantees the right of trial by jury in all pe-
nal cases. Upon these points Justice Bagg
decided that the new liquor law is unconsti-
tutional, and thereupon dismissed the complaint.
His opinion was a written, and, we under-
stand, an able one.
We observe among the proceedings of the
city council, published in the Free Press of
yesterday, an opinion of Jas. B. Witherell,
Esq., City Attorney, given in obedience to the
requirements of a resolution of the council,
touching the question of constitutionality.—
Mr. Witherell regards the law as in contraven-
tion of the constitution, and gives his reasons
therefor.—Detroit Free Press.

Such we have no doubt will
be the final decision of the high-
est tribunals. The safe course,
we believe, is to enforce the law
of 1851, which is not repealed by
that of 1853. Suppressing in-
temperance depends on citizens
rather than laws. We doubt
not Emmet will remain the only
County in which liquors are not
sold.

UTAH.—The population of Utah is stated by
the Conference held at Salt Lake last Octo-
ber at 18,206, as follows:—Salt Lake City,
5,979; Salt Lake County, 2,273; Utah Coun-
ty, 4,064; Juab County, 229; San Pete, 765;
Millard, 304; Iron, 847; Tovele, 215; Davis,
1,598; Webber, 1,933.
This is far less than we expected, and when
it is considered that it is made up of clerical
reports, including all the names of church
members who may be temporarily absent and
possibly not return, it does not show a resi-
dent population of above half what was asser-
ted in 1849, when the State of Deseret was or-
ganized and applied for admission into the
Union. By the same document it appears that
the number of Elders, &c., out on missions is
only 139. We had supposed it not less than
500. At the present rate we shall soon be
even with them.

WEATHER.
Our winter has been extremely fine. The
sleighing has been good since new years, but
the amount of snow is moderate, and has fal-
len in small quantities every week, with no
thaw sufficient to make it run. The depth in
the woods is now from eighteen to twenty-

four inches. The severest cold this winter was
11 degrees below zero, Fah. The ice covers
a large area, but is thin, and there are no large
ridges and mountain piles, as two years ago.
The quantity of ice is less than half what it
was then.

This number is issued ten days in ad-
vance of its date, for the convenience of send-
ing off a mail, which is about to leave. The
Islander will continue to issue regularly. We
shall send one more number to those subscri-
bers who have not paid, and then strike their
names from the list. One mail only has been
received here during the winter. Another
will be in within a week, and one more in
March. We had letters from a few of the El-
ders out on missions by the mail, and expect
by the next to hear from all. So far the news
is cheering. We cannot fail of large additions
in the spring.

The supply of provisions is abundant,
and a large quantity will remain on hand for
the spring trade. Flour retails at \$7.00, pota-
toes are worth 37 cts. per bushel. Several
kinds of fish, which they are
holding for the spring trade. Teams are gen-
erally in excellent condition, with plenty to do.
Less wood is being cut than last year, but the
seasoned wood is well brought forward, and
the green is hauled nearly as fast as cut. The
supply for trade is good, but not what it might
be. There is a scarcity of laborers, and many
are cutting for logging, for want of help to cut
cord wood.

INDIAN WAR IN UTAH.—We have noticed
elsewhere the death of Capt. Gunnison, at the
hands of the hostile Indians in Utah. The In-
dians have been at war with the Mormons for
a year past, and while traders on the plains
have encouraged them, the government has
at best been neutral, and many have looked on
hoping that the Mormons would be destroyed;
when a horde of plunderers protected by troops
could steal another country, made valuable by
the labor of Mormons. We are happy to be-
lieve that this hope will perish. Few as they
are, the Mormons will take care of themselves.
The habit of doing so will make them formi-
dable.

Traders intending to come on the
fisheries, are reminded that liquors are not le-
gally sold. Though the Courts overrule the
law of 1853, as they probably will, that of
1851 is still in force. The people of Emmet
are fully determined to enforce the law, and
armed resistance will not be sufficient to pre-
vent them. Traders who intend to deal in li-
quors, will do well to find some other place of
operations. The results so far have not dimi-
nished the courage of the Mormons.

The article by Elder Hutchins is
from a work which he is about issuing from
this office. We take the liberty of reprinting
it in the *Islander* as a proper mode of adver-
tising his valuable work, which we commend to
those in search of the truth.

We have several long articles from
various newspapers, indicating a change of the
public feeling in regard to the persecution of
the Mormons, and the prevalent practice of ac-
cusing them of crimes as an excuse for injur-
ing them, which we hope soon to embody and
present to our readers.

Preparations are making for several
new settlements in the spring, both on differ-
ent islands, and on the East Shore. We hope
to open every part of Emmet County before
the end of the season.

The President's Message has been re-
ceived. We do not always get it till spring.

FAMINE IN MEXICO.
In several of the departments of Mexico,—
among others, Durango and Zacatecas,—the
crops have almost entirely failed, and a fam-
ine is anticipated in consequence. Even now,
the only article of food to be procured in Zaca-
tecas is the prickly pear, and this is to be ob-
tained only at so great a price that the poorest
class can get nothing to eat but cactuses; and
this has produced dysentery, by which num-
bers are being carried off. A city of Mexico
paper says that "the loss of crops cannot be
general throughout the country; but the im-
perfect state of our means of communication
renders it impossible to transport grain to the
departments of Zacatecas and Durango—say,
from Puebla, for example."—Detroit Free Press.

A THOUSAND A DAY.
During the year 1851, the arrivals of immi-
grants at the port of New York, amounted to
300,992—an average, deducting Sunday, of
one thousand a day. Of these immigrants, 300,
418 were from Europe. The following state-
ment exhibits their respective countries whence
they came:—

Germany, 118,611	Spain, 471
Ireland, 118,131	Italy, 359
England, 31,551	Poland, 188
France, 8,868	Denmark, 157
Scotland, 7,694	Belgium, 83
Switzerland, 6,471	Sardinia, 69
Wales, 2,581	Sicily, 42
Sweden, 2,005	Portugal, 37
Norway, 1,589	Russia, 33
Holland, 1,223	

THE GLOBE.
THE OFFICIAL PAPER OF CONGRESS,
AND NEWSPAPER FOR THE PEOPLE.
It will be seen by the annexed extract from
a letter of General Washington to David Stew-
art, dated New York, 19th March, 1790, that
the idea of such a paper as I propose to make
the *Globe* originated in the mind of the father
of his country. He said:—

"It is to be lamented that the editors of the
different Gazettes in the Union do not more
generally and more correctly (instead of stuff-
ing their papers with acurrility and nonsen-
sical declamation, which few would read if
they were apprised of the contents) publish the
debates in Congress on all the great na-
tional questions. The principles upon which
the difference of opinion arises, as well as the
decisions, would then come fully before the
public, and afford the best data for its judg-
ment."—Sparks' Writings of Washington, vol.
10, p. 84.

THE DAILY GLOBE,
AND
THE CONGRESSIONAL GLOBE.
Having succeeded in my purpose of perfect-
ing the reports of the debates in Congress and
giving them the official stamp, I now propose
to send them abroad, in connection with the
news of the day, in such haste as shall out-
strip full and accurate intelligence sent from
the seat of Government in any form whatever.
It will even anticipate the scraps of news for-
warded to cities within two hundred and fifty
miles of Washington by telegraph. Before
the events thus transmitted are published in
the morning papers, (for instance, of the city
of New York,) the *Globe* containing them will
have reached the post office of that city by the
express mail of the previous night. The pro-
cess by which this will be effected I now lay
before the public.
I will have a corps of sixteen Reporters in
Congress, each in succession will take notes
during five minutes, then retire, prepare them
for the press, put them slip by slip in the hands
of compositors, and thus, while a debate is go-
ing on in Congress, it will be put in type, and
in a few minutes after it is ended, it will be in
print. I shall by this means be enabled to
send by the Express Mail of 5 o'clock, P. M.,
for the east, west and north, and by that of 9
o'clock, P. M., for the south, all the proceed-
ings of Congress up to the ordinary hour of ad-
journment. Thus the accurate debates of Con-
gress will reach the cities two hundred and
fifty miles from the capital before their daily
morning papers are in circulation.
The miscellaneous news I shall be careful
to gather from remote sections of the country
by telegraph. I will obtain from the Execu-
tive Department, through official sources, the
matters of moment transacted in them, and
through agents employed for the purpose, all
the city news of consequence in sufficient time
to be put into the *Globe* and mailed in the Ex-
press Mail trains. In this way I hope to cre-
ate a new era in the dissemination of news
from Washington. Hitherto no paper has at-
tempted to give authentic accounts of things
done at Washington, before the public mind at
a distance had received its first impressions
from irresponsible telegraphic dispatches, or
by letter writers biased by peculiar views.
It is part of my plan to reduce the price of
the daily paper to half that of similar daily pa-
pers, and thus I hope to extend its circulation
so as to invite advertisements. I will publish
advertisements of the Government. To sub-
scribers in the cities I hope to submit such
terms as will induce them to advertise their
business in every village throughout the Union,
where the *Globe* is sent daily under the franke
of members of Congress, all of whom take it,
and some of them a large number of copies.
The installation of a new administration and
a new Congress portends much change in the
course of public affairs as the result of the next
session. Many vast interests which were
brought up in the last Congress, were laid
over by a Democratic majority to await the ac-
tion of a Democratic Executive. The new
modelling of the tariff; the new land system;
the question of giving homesteads, and mak-
ing every man a freeholder who may choose to
become one; the approximation of the Atlantic
and Pacific oceans by a national railroad
across the territory of the Union; reform in
the Army, Navy and civil offices—all these
great questions, with a thousand minor ones,
deeply affecting multitudes of men and every
State in the Union, will, now being matured
by public opinion, come up for the Govern-
ment's decision. These new issues, co-oper-
ating with old ones, coming up to be dispo-
sited of by new actors in the scenes at Wash-
ington, will be apt to modify greatly, if not alter
essentially, the party organizations of the
country.
The *Daily Globe* will be printed on fine pa-
per, double royal size, with small type, (bre-
vier and nonpareil,) at five dollars a year.
The Congressional *Globe* will also be print-
ed on a double royal sheet, in book form, royal
quarto size, each number containing sixteen
pages. The Congressional *Globe* proper will
be made up of the proceedings of Congress and
the running debates as given by the Reporters.
The speeches which members may choose to
write out themselves, will, together with the
messages of the President of the United States,
the reports of the Executive Departments, and
the laws passed by Congress, be added in the
Appendix. Formerly I received subscriptions
for the Congressional *Globe* and Appendix
separately. But this has not been found satis-
factory, inasmuch as it gave an incomplete
view of the transactions of Congress; and
therefore I have concluded not to sell them
apart, considering that neighbors can have the
advantage of both by clubbing, in case indi-
viduals shall find it too onerous to be at the
charge of both.
To facilitate the circulation of the Con-
gressional *Globe*, and cheapen it to the subscri-
bers, Congress passed, last year, a joint resolu-
tion, making it free of postage.
The next session of Congress will be a long
one; and it is believed that the Congressional
Globe for it will reach 4,000 royal quarto pa-
ges, as the last long session made 3,842, and
the long one before that made 3,901 royal quar-
to pages—four large volumes each session.—
If subscribers will be careful to file all the
numbers received by them, I will supply any
that may miscarry in the mails. This work
increases in value as it grows old. The first
seventeen volumes will command three times
and some of the subsequent ones twice their
original subscription price.
The subscription price for the Congressio-
nal *Globe* (including the Appendix and the
laws) is six dollars.
Complete indexes will be made out and for-
warded to subscribers soon after the session is
ended.
Subscribers for the *Daily* should have their
money here by the 5th, and for the Congres-
sional *Globe* by the 15th of December. The
money must accompany an order for either the
Daily or the Congressional *Globe*. Bank
notes current where a subscriber resides, will
be received at par.
JOHN C. RIVES,
Washington, October 12, 1853.

GOOD TEMPER.

BY CHARLES SWAIN.

There's not a cheaper thing on earth,
Nor yet one half so dear;
'Tis worth more than distinguished birth,
Or thousands gained a year.
It lends the day a new delight;
'Tis virtue's earnest shield;
And adds more beauty to the night
Than all the stars may yield.

It maketh poverty content;
To sorrow whispers peace;
It is a gift from heaven sent
For mortals to increase.
It meets you with a smile at morn;
It lulls you to repose;
A flower for poor and peasant born,
An everlasting rose.

A charm to banish grief away,
To free the brow from care;
Turns tears to smiles, makes dullness gay—
Spreads gladness everywhere;
And yet 'tis cheap as summer dew,
That gems the lily's breast;
A talisman for love as true,
As ever man possesses'd.

As smiles the rainbow through the cloud
When threatening storm begins—
As music 'mid the tempest loud,
That still its sweet way wins—
As springs an arch across the tide,
Where waves conflicting foam,
So comes this seraph to our side,
This angel to our home.

What may this wondrous spirit be,
With power unheard before—
This charm, this bright divinity?
Good nature—nothing more!
Good temper—'tis the choicest gift
That woman homeward brings,
And can the poorest peasant lift
To bliss unknown to kings.

THE GUIDE TO ETERNAL LIFE.

BY JAMES HUTCHINS.

ACCORDING to the declarations of Jesus Christ and his Apostles, eternal life depends upon a correct knowledge of the Father and the Son; hence it behooves all who desire eternal life, to become acquainted with God the Father, and Jesus Christ the Son. The Bible having been written by inspiration, I shall take that for a criterion. What kind of a being is God? The Bible says, "and God said: Let us make man in our image, after our likeness; so God created man in his own image, in the image of God created he him; male and female created he them." Gen. i. 26, 27.

It is obvious, then, that God is the image and likeness of man, so far as personal appearance is concerned. Hear his own words to Moses, respecting his person: "And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock: and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen." Ex. xxxiii. 21, 22, 23.

He hath then both body and parts. Hath he passions? "For I was afraid of the anger and hot displeasure wherewith the Lord was wrath against you, to destroy you. But the Lord hearkened unto me at that time also.—And the Lord was very angry with Aaron, to have destroyed him: and I prayed for Aaron also the same time." Deut. ix. 19, 20. And again: "The Lord said unto Moses, Behold, thou shalt sleep with thy fathers, and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them."

Then he said: "My anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, Are not these evils come upon us, because our God is not among us? And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other Gods." Deut. xxxi. 16, 17, 18.

And again: "See now that I, even I am he, and there is no God with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand.—For I lift up my hand to heaven, and say, I live forever. If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will remember vengeance to his adversaries, and will be merciful unto his land, and to his people." Deut. xxxii. 31 to 39.—And again: "For love is of God; and every one that loveth is born of God, and knoweth God; for God is love." I John iv. 7, 8.

Saying that the God that created the heavens, the earth and the contents thereof is God of body, parts and passions, it is obvious that whoever acknowledge and worship a being without body, parts or passions, are worshipping what exists not, and cannot save. He who created all things, even the great God Almighty,

ty, ever hath been a wonder-working God.—He confounded the language of the Babelites, and scattered them upon all the face of earth, to prevent them from accomplishing their unlawful determination. He rained upon Sodom and Gomorrah fire and brimstone from heaven to destroy them, because the cry of them was waxen great before his face.

He it was in the days of Noah that opened the windows of heaven and inundated the earth, to depopulate the world, in consequence of the wickedness of man. He miraculously led the children of Israel out of the land of Egypt by the hand of Moses, guiding him as a scribe does his pen. He it was that sent his only begotten Son into this world to make a propitiation for our sins, and through him marked out and established the way whereby all the human family might be saved.

Inasmuch then as God sent his Son into this world for the happiness and salvation of the human family, it will be well to search out the precise course that was pursued, and system that was established by Jesus Christ, while he was upon the earth. It will then be an easy matter to know what a man must do to be saved, inasmuch as he marked the way whereby all mankind might be saved. We see that he came into this world as do other men; he was born of a woman; grew from infancy to manhood; he was baptized by John.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. And Jesus, when he was baptized, went up straightway out of the water." Matt. iii. 13, 16. "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." Mark i. 9. Jesus Christ was then, is now, and ever will be, the waymark whereby the human family will or can be saved in the kingdom of God. "And he that taketh not his cross, and followeth after me, is not worthy of me." Matt. x. 38. "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Matt. xix. 21. And again, Jesus said: "If any man serve me, let him follow me." John xii. 26. And again: "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke ix. 23.

The next question then to be taken into consideration is, by what authority did Jesus preach the gospel? Did the power naturally exist within himself? or did he preach by supernatural authority? Said he: "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." Luke x. 22. As much as to say that no man was able to testify that God was God, or that he was the Son of God, without revelation from heaven. And again: "I do nothing of myself; but as my Father hath taught me." John viii. 28. "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory." John vii. 16, 17, 18. He set forth no principle, he preached no gospel only as he was taught of his Father, which was in heaven. By what authority did his Apostles preach and baptize? "I have called you my friends; (said the son of man,) for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you." John xv. 15, 16.

Said he: "As thou hast sent me into the world; (speaking of his Father,) even so have I also sent them into the world." John xvii. 18. "And he ordained twelve, that they should be with him, and that he might send them forth to preach." Mark iii. 14. "And said he unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16.

And again, said he: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Matt. xxviii. 19. We will next notice those whom Jesus Christ chose, ordained and sent forth into the world to preach the everlasting Gospel. "If ye have heard of the dispensation of the grace of God which is given me to you ward, how that by revelation he made known unto me the mystery, as I wrote afore in few words." Eph. iii. 2, 3.

"But I certify unto you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. i. 11, 12. Paul then preached the gospel by revelation, and not by the wisdom or learning of this world. Said the same writer again: "And no man taketh this honor to himself, but he that is called of God as was Aaron." Heb. v. 4.

Hence it is plain that no man can preach the everlasting Gospel, even that gospel that was preached by Jesus Christ and his Apostles, excepting he be authorized from heaven. And any other gospel or doctrine aside from that which was preached by them cannot save, and is not calculated to benefit the human family. Paul marvelled in his day at some of the believers for being turned away from the pure gospel, to that which was spurious.

He wrote to them respecting it: "I marvel that ye are so soon removed from him that called you unto the grace of Christ, unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. i. 6, 7, 8.

Seeing then that the Apostles were commissioned by legal and proper authority to preach the gospel, and to administer in the ordinances pertaining thereto, it will be well to notice some of their preachings and practices, in regard to the order of the kingdom of God.

See the Apostles preaching on the day of pentecost, and Peter's instruction to those that were pricked in their hearts.

They said unto Peter, and to the rest of the Apostles: "Men and brethren, what shall we every one of you in the name of Jesus Christ, be baptized, and ye shall receive the gift of the Holy Ghost. For this promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii. 37, 38, 39.

Compare this with what the Apostle Paul wrote on the subject of calling: "How then shall they call on him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Rom. x. 14. "When the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost: for as yet he had fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost. Acts viii. 14 to 17.

This then was the order of the kingdom of God in the days of the Apostles. In regard to the reception of the Holy Ghost, it will be well to notice some more of the rich instructions of the Son of God, pertaining to the eternal plan of salvation. He spoke on this wise: "I am the true vine, and my Father is the husbandman." John xv. 1. "If ye love me, keep my commandments." John xiv. 15. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John xiv. 21. "If a man love me, he will keep my commandments: and my Father will love him, and we will come unto him, and make our abode with him." John xiv. 23. Again, hear his conversation with the ruler of the Jews, Nicodemus: "Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, how can a man be born when he is old? can a man enter the second time into his mother's womb, and be born? Jesus answered, verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God." John iii. 3, 4, 5.

"Paul, having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be an Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him; that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spoke with tongues, and prophesied." Acts xix. 1 to 6.

By the laying on of the Apostles' hands then the believers received the Holy Ghost, the gift of tongues, and the spirit of prophecy. "And when Simon (the sorcerer) saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." Acts viii. 18, 19. Hear the answer of Peter: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.—Repent therefore of this thy wickedness." Acts viii. 20, 21, 22.

The subject of immediate revelation being one in which mankind have little or no faith, I shall dwell more largely upon that subject. John the revelator says: "The testimony of Jesus is the spirit of prophecy." Rev. xix. 10. Paul, the Apostle, writes thus respecting the same: "Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles." Col. i. 26, 27. Likewise the same wrote on this wise: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night." I Thess. v. 1, 2.

Again: "Touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another." I Thess. iv. 9.

Again, said the Son of God: "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say. And I know that his commandment is life everlasting: whatsoever I speak, therefore, even as the Father said unto me, so I speak." John xii. 48, 49, 50.

And again: "Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because straight is the gate, and narrow is the way, (not ways,) which leadeth unto life, and few there be that find it." Matt. vii. 13, 14. Likewise: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. vii. 21.

Hence you can plainly see the necessity of being inspired by a supernatural influence, or power, that he may have the testimony within his own breast, to bear him witness that he is pursuing a course acceptable in the sight of heaven. John said: "A man can receive nothing, except it be given him from heaven." John iii. 27. And Paul said: "Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." I Cor. ii. 12.

INDIAN FUNERAL.

BY J. L. C.

The evening succeeding our arrival a young girl related to Mucka-da-pe-na-se (or the Blackbird) died. Her father came to us for cloth and trinkets, with which to decorate her body. Of course we could not refuse them. The custom is one which originates in the purest feelings of human nature, and, though linked to a heathenish superstition, evinces a tenderness of affection we do not expect in an Indian. To appreciate the extent of this, one must know how few worldly goods they possess, and how many are required for this testimonial to the dead. Indeed, with all our civilized refinement, we have failed to make death as beautiful as he. He even shuns the word. The departed are not extinct—forever gone. They "sleep," or the "sand is upon them." And in their simple faith they believe that Manitua has received them into a happiness so perfect that earth has not its counterpart. And even now, when christianity has made the office of the great destroyer more apparent to them, and consequently more terrible, they fondly cling to their old custom of surrounding the deceased with those things he loved best when living.

I went to the lodge where the corpse was laying. The monotonous "thump," (the word, though vulgar, is the only one that expresses it,) of a native drum, and the worldless chant of a medicine man, were the first sounds that greeted my ear; but soon I distinguished that low, smothered wail, peculiar to the Indian women, when mourning the dead. It is impossible to conceive anything, unless one has felt it in his heart, so eloquent as grief. A man came out, and at first ordered me away; but recognising in me a connection of the tribe, invited me to enter, which I declined. He then, with a courtesy as unreasonable as unexpected, drew his knife and cut a hole in the bark, through which I beheld the interior.

The corpse, robed in the finest of cloth and silk, and surrounded by every thing that anxious affection could have lavished upon her, if living, occupied one side. On the other, at the upper end—the man's place—sat the medicine man, clad in a rabbit skin robe, with his bag upon the mat before him, and his drum in his hand. Next succeeded the father of the deceased, then the male relations, and lastly the females, down to the daughters of the family, who, as is generally

the custom, were nearest to the door. A few faint coals served to light the scene, and to separate the quick from the dead.—She had been beautiful when living, and fair for one of her race. If the disease, which had so long preyed upon her until death in tender pity snatched her to himself, had left the impress of pain, destroyed the roundness of her cheek, or pinched her faultless features, a gentle smile resting upon her face, like a sunbeam, hid it all beneath its brightness; and she laid surrounded by other girlish ornaments, and decked in her daintiest apparel, as if sleeping a sleep of sweet dreams, and destined to know an awaking of joy.

Upon the succeeding day she was buried. All of her relations, —and they who understand Indian consanguinity, will appreciate what a multitude—followed her to the grave. Something like a procession was attempted. First came a man bearing the flag of the United States and the banner of the Chippeway nation, one in each hand—certainly an adroit method of avoiding the question of precedence. The latter was a singular affair, composed of crane (the armorial bearing or do-daim of the greatest clan of the Chippeways) hawk and eagle feathers, confined by a red and curiously worked binding at their points, to a pole, leaving their plumage free to float upon the wind. The body followed, in a coffin, suspended by wythes from two stout poles, the ends of which were borne by four chiefs. Next was the father and male relations, with their faces blackened; then the mother and sisters, disheveled hair and downcast heads, their sobs, laden with the accents of affliction, forming a touching contrast to the mute sorrow of the men. Having arrived at the grave, the bearers deposited their burden upon the earth, while the mourners sat themselves around, and resorted to the consolation of the never failing pipe. After several minutes spent in this manner, the sound of drums, accompanied by yells, and the firing of guns, was heard in the distance, and drew nearer and nearer, until a group of twenty-five or thirty warriors ranged themselves around the body, and commenced a slow, measured dance, in honor of the dead. They discharged frequent salutes, loading their pieces as they danced. Three males and five females sang a wailing chant, which would have been melodious if it had not been accompanied by the drums. The warriors, however, moved in perfect time to it.

At length, the character of the dance changed. The step became more animated—the music a song of triumph, and was often drowned by the terror-striking war whoop. The dancers continued to move around the grave; but they were no longer performing the offices of sorrow. They were consoling the living, endeavoring to dispel from their minds the thought of their bereavement. Ever and anon they paused, and some noted warrior came forward and related his deeds on the war path. One had killed a Sioux brave, and dedicated his soul to be the slave of the diseased girl in heaven. Another had taken a scalp, which he said her spirit could laugh at. Another had slain a noted chief, who was on a retreat. As he was running at the time of his death, he could carry her back to the spirit land so quick that she need eat but once on the way.—Thus one after another came forward, some brandishing their weapons to show how they had taken scalps, others firing guns,

(Continued on second page.)

NORTHERN ISLANDER.

VOL. IV.—NO. 4.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, APRIL 13, 1854.

WHOLE NO. 51.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

BEAVER ISLANDS AND EMMET COUNTY.

(Concluded.)

AFFAIR WITH THE BENNETTS.

Two men, Richard O'Donnell and James Hoy, had beaten Samuel Graham, a leading Mormon, with a cane, breaking his arm and fracturing his skull. Warrants were issued for their arrest, but Sheriff Granger would neither arrest them, or suffer it to be done. He took them in his personal keeping, pretending to employ them as assistants; until the attempt to arrest them was given over, when they returned to the fisheries.

Wm. N. McLeod, Prosecuting Attorney for Michilimackinac County, went to Beaver to direct a prosecution. Under his advice a Constable, with two men, went to arrest them. They were resisted by Thomas and Samuel Bennett with loaded guns, and driven back. Soon after the Constable returned with a posse of some thirty men, and additional warrants for the Bennetts, and acting under the official instructions of the Prosecuting Attorney.

The Bennetts refused to surrender to the Constable, and as he drew back to call his posse to assist, fired upon him. At the second shot he fell, seriously though not mortally wounded. The fire was returned. There was a crash of arms one moment, and all was still. Thomas Bennett was dead—shot through the heart. Samuel had one hand nearly shot away.

There were upwards of seventy fishermen within three-fourths of a mile, who had a military organization, and had been well drilled. They were banded together to resist arrests, and had agreed on a signal for a call to arms of three guns. But the rapid discharge of arms alarmed them, and prevented the signal being understood. Some fled to the woods, and some took to the Lake in their boats. Before the rest were ready for action the posse were upon them, and compelled them to disperse. O'Donnell was pursued upon the water, and taken.

A Coroner's inquest was held on the body, and a verdict brought in according to the facts. This jury consisted of six Mormons and six Gentiles, and their verdict was signed by nine of the Jurors, the other three declining to sign on the allegation that it was not in proof that the Constable was a citizen; pretending that if he was not a citizen, the warrant and his office would neither protect him nor his posse in the doing of their duty. In fact he was a citizen; but it is doubtful whether another instance can be found of the raising a question of that kind, for the purpose of charging an officer criminally for obeying the mandate of his warrant.

Had the same resistance of the legal authority occurred at any other place, and a public officer performed similar duties in like manner, his conduct would have been applauded by the public voice throughout the length and breadth of the country. But in this case it was spoken of everywhere as a most atrocious murder. Statements were published in nearly all the papers, representing that the Bennetts were unarmed, and only standing upon their legal rights against "Mormon law;" that the Mormons had long before doomed them to death; and on that occasion had killed and cut in pieces one of them, and terribly mutilated the other, from mere blood-thirstiness. The surgical examination was garbled into a tale of post mortem barbarities, such as cannibals would turn pale at the rehearsal of.

The account of these transactions reached Detroit after the indictment, and previous to the trial of Mr. Strang and the other Mormons indicted in the District Court of the United States. The Daily Advertiser advised not on the prosecution of this posse as murderers; but of Mr. Strang also, who was in Detroit when the events occurred. The indignation excited against the Mormons by these events was a most dangerous preparation for their trial; but they passed the ordeal unscathed.

A great effort was made to produce the impression that these Bennetts were substantial farmers, and respectable and liberal minded men. Nothing could be further from the truth. They were escaped felons from Ireland, who kept beyond the bounds of civilization, to avoid the extradition laws. They had been some time in Mackinac, where they were no-

ted for thieving propensities, and the place becoming too warm for them, had taken up their abode at Beaver Island. Thomas took an Indian wife, and lived with her till the expense of supporting the children was more than the value of her work, when he turned her off late in the fall to provide for herself. On her way to her father's, at Traverse, she was overtaken by a storm and perished, with all her children.

Samuel Bennett prosecuted nearly all the men on Beaver Island, charging them with the murder of his brother. Sheriff Granger commenced raising a posse at Mackinac ostensibly for the purpose of arresting the accused, but really for the purpose of wasting the entire Mormon settlement on Beaver Island. Jacob Sammons, of Duncan, learning the purpose, remonstrated, and offered to go alone and make the arrests.

The result justified his confidence in the peaceable and law-abiding disposition of the Mormons. He went alone to Beaver, and gave out notice that he had come to arrest the men concerned in killing Bennett, and wished them to meet him at a designated place the next day to be arrested.

In the mean time two men, H. D. McCulloch and Samuel Graham, had gone to Mackinac and been arrested and thrust into jail. Notwithstanding this, they met Mr. Sammons, according to his request, and above twenty were taken into custody, and remained there prisoners in his hands till the United States steamer Michigan returned with Mr. Strang on board, and a number of public officers charged with arresting divers other persons, and taking the testimony of numerous witnesses, to be read on his trial, when part of them were transferred to the custody of the Marshal of the United States, and Sammons chartered a vessel and took the rest to Mackinac.

At Mackinac he had the utmost difficulty in protecting his prisoners from the mob. They were taken before O'Malley, and ordered to prison. The Mackinac jail is a log building, in a side hill, consisting of two rooms, cold and damp, like an out door cellar, each only eleven feet square. One room is a dungeon, and the other has two grated holes, twelve or fifteen inches square, without glass. It is furnished with neither beds, chairs, benches or table. To such a place fourteen men were committed to remain ten weeks, until the charge against them could be laid before a Grand Jury.

The intention evidently was that they should perish of the confinement. But Granger's cupidity saved them. They arranged with him to allow them to go out and work about town, they paying him for their board, which he also charged to the County, thus giving him double pay for boarding them.

The excitement against them had passed off, and as they were industrious men, they got plenty of work at a place where good laborers can scarcely be got at any price. As steamboats came in almost daily, covered with passengers, these men were pointed out to them as the Mormon "prisoners for murder," and the idea of keeping men on such a charge, in the public streets, at work about on docks, where steamboats were coming and going at all times of day and night, was so perfectly ridiculous as to produce a strong suspicion, even with those prejudiced against them, that the prosecution was without any foundation.

The tragedy had sunk to a farce; but as if it needed one more scene to mark it with its true character, Sheriff Granger, while he held these men prisoners for murder, summoned them to serve him as a posse in executing a writ of replevin, where he was resisted; two of them as appraisers of replevied property, and finally a majority of them as Jurors on an inquest, which was held before him. The Sheriff pocketed the fees, because they being his prisoners he was entitled to their services. No bills were found against them, and after eleven weeks detention they were discharged. But the Grand Jury, in order to keep up some show of justification for the violence which Mackinac had exhibited in the matter, indicted two persons who were not in custody, and who were no more complicated in the matter than those they refused to indict.

GENERAL OPPRESSION.

Between the 11th April and the 23d of June, 1851, ninety-nine Mormons were arrested on Beaver Island and carried to distant places, prejudged and foredoomed, to answer to criminal charges. Some individuals had to run the gauntlet on from twelve to forty different accusations. Before the end of August every one had been legally acquitted, and returned home. Yet so voracious was the public maw for some tale of Mormon rascality, that their discomfited accusers found as many to feast on their fables as ever.

Besides prisoners, a great number were taken away on compulsory process as witnesses. At one time but twenty-four men were left. The women cultivated the fields, and thus produced the crops which the following winter saved the settlement from starvation.

In addition to prosecutions, the United States Marshal seized large quantities of square tim-

ber, on the allegation that it was wrongfully taken from public land. Most of this was cut on lands belonging to individuals. That cut on government lands was taken in accordance with instructions of the Commissioner of public lands. And Mr. Strang held in his hands a written official note from Geo. C. Bates, the District Attorney who prosecuted him, advising him to cut the timber, and assuring him that he should not be prosecuted.

These seizures were abandoned, but before the timber was restored, Peter McKinley, whom the Marshal had left in charge of it, had four thousand feet belonging to Mr. Strang thrown into the Lake.

But some of the Deputy Marshals engaged in the seizures took quantities belonging to the Gentiles, who had engaged in these prosecutions, most of which was sold—a single act of justice amid a long train of wrongs—for they had no excuse. They were mere trespassers.

STEALING ON THE FISHERIES.

In the spring of 1852 a large body of fishermen and traders came on, prepared for hostilities. The Steamer Northern landed fifty in a body at Whiskey Point, but the buildings were in a ruinous condition, and the prospects so unpromising that most of them left on the same boat.

A large schooner started from Mackinac a few hours later, with a still greater number, well armed, and avowing the intention to kill the Mormon men and take the women on the fishing grounds to cook and do the drudgery. Learning the failure of the other party, and that the Mormons were prepared to welcome them, they abandoned the undertaking.

Among those that remained, two immediately commenced selling whiskey to the Indians, and before a week passed around found themselves charged with a penalty of twenty dollars for violating the Statute; and only escaped further prosecution by shipping off their liquors, and promising reform.

They then went on the fishing ground, and went into partnership with a Mormon in the fishing business, and after selling off their stuff and getting a quantity of fish, one went with the fish, pretending to go for supplies, and the other took the boat which belonged to the Mormon alone and went to Mackinac, boasting there that he had stolen enough to make good his fine for selling liquors. At Mackinac this was considered an excellent joke.

Transactions like the following were frequent through the summer. A lantern, a piece of chain and some old irons were stolen from the wharf at Presque Isle, one hundred and twenty miles east of Beaver, and several respectable new spars, issued many hundred miles away, published flaming notices of the transaction, representing that the Mormons were the thieves; as though anybody would go a hundred and twenty miles to steal a few shillings worth of property, such as could be picked up nightly in any neighborhood. Among these the "Green Bay Spectator" took the lead. Stories of this kind were so often repeated, that their utter incredibility was lost sight of.

As an extreme example of this, may be mentioned the "Buffalo Rough Notes," which gravely published a statement that the Mormons habitually boarded the Lake Steamers, and pirated what they pleased; and they, with one eminent exception, submitted to it.

Any one who had taken pains might have collected during that summer fifty accounts of Mormon depredations on the property of others, gravely and circumstantially asserted, in respectable newspapers, not one of which would have been credited for a single moment, had it been asserted on any other people; every one made up of improbabilities, and containing the most glaring absurdities and impossibilities. Yet these were credited and repeated from mouth to mouth undoubtingly by those who in other matters are not over credulous. It is clear enough if any reliance can be placed on newspapers and legends, that the Mormons have a most plenary power of miracles in mischief-making, and if not preserved from destruction by the Almighty, are wonderfully and supernaturally strengthened in villany and protected from punishment by the Devil.

Numerous thefts were committed upon various fishermen on Beaver Island, all of which were charged to the Mormons. But in several instances the stolen property was finally discovered in the hands of other fishermen; in none was it found in the hands of the Mormons. Many instances occurred where fishermen reported themselves stripped of everything, and unable to pay the sums advanced to them by traders, and getting new supplies, left for distant fisheries, where they were found in possession of the lost property, having made a good speculation out of their own falsehoods and the trader's credulity.

This system once begun was overdone, and soon no fisherman on Beaver could get credit. At the same time a general system of plundering the Mormons was carried on by the fish-

men. This was not a new practice. As early as 1850 Mr. Strang had landed 14,000 feet of lumber, on Whiskey Point, where he owned a small piece of land, and a few weeks after there was not 1,000 feet left. More than twenty shanties were afterwards found on the remote and secluded fisheries, covered and floored with this lumber, and not even the marks obliterated. But in 1852 the fishermen supplied themselves regularly from the gardens of the Mormons, and some considerable fields of potatoes and turneps remote from dwellings were quite cleared out.

A few Mormons were fishing, and their nets were lifted and stolen till they were quite broken up; but while this was going on, the guilty were detected, and prosecutions commenced. The Mormons recovered their damages. On the criminal prosecutions part of the accused escaped, and the rest gave bail, and accused and bail left the country together.

MR. STRANG IN THE LEGISLATURE.

In 1851 there was a new apportionment of Representatives among the Counties of the State, and though Emmet and above twenty other unorganized Counties in the Lower Peninsula were attached to Michilimackinac for judicial purposes, yet on this apportionment they were all included with Newaygo, Oceana, Lake and Mason in a single Representative District, and Michilimackinac became a District by itself. This apportionment was probably made without much consideration, for it is very evident that not a dozen persons in the State thought of the Mormon settlement being in Newaygo District.

Had the people of Peaine township voted as a part of Mackinac District, they would have controlled the election; but their votes would have been liable to be rejected, on the ground that the apportionment bill placed them in Newaygo District. But if they voted as part of Newaygo District, there was no mode provided in law for the return and canvass of their votes.

A more serious difficulty was, that, by the Constitution, all the State north of township twenty was included in the District of the Upper Peninsula, and elected its Representatives the last Tuesday in September; but Newaygo was one of the Districts of the State at large, and elected the Tuesday following the first Monday in November; and it was questioned whether the Legislature had the power of detaching Emmet County and legislating concerning it as part of the State at large. Moreover it was disputed whether the Beaver Islands were really in Emmet or Michilimackinac County, the general but erroneous opinion being that they were in Michilimackinac.

The universal opinion was that the Mormon settlement was in Michilimackinac District, and it was known that it could control the election. But the Mormons concluded that legally they were in Newaygo District, where the result was uncertain. Mr. Strang was put in nomination, but his name not announced till election day. There were four other candidates in the field, and he received more votes than any three of them.

The Canvassers met at Newaygo, seven hundred miles by any traveled route from Beaver, and had no intimation that Mr. Strang was in the field, or the Mormon settlement in their District, till Mr. Chidester arrived there as Canvasser for all the unorganized Counties attached to Michilimackinac. He succeeded in satisfying them that the Beaver Islands were in their District, and Mr. Strang received the certificate of election.

This result was exceedingly mortifying to Mackinac, and the more violent set about devising means to defeat it. At the town meeting the spring previous Mr. Strang had been elected Supervisor of Peaine, and in the effort to prevent his sitting with the Board the Grand Jury had trumped up an indictment against him, hoping to frighten him from the place, and E. A. Franks, one of the Jurors, mentioned the fact in his hearing, before the warrant issued, but Mr. Strang would not leave, and on being arrested refused to give bail, and waited the result. After being in custody five days he was turned at large, and continued to visit Mackinac both on official and private business, as he had occasion, unmolested.

But on its being ascertained that he was elected to the House of Representatives, a warrant was issued on this old affair for his arrest, and the plan laid to seize him on his way to the Capitol. There was no officer nearer than Detroit having jurisdiction of the writ of *habeas corpus*, and the session would close before a writ could be obtained and executed.

This plan was defeated by Mr. Strang's going by way of Green Bay. But Mr. Irvine, District Attorney of the Upper Peninsula, went with a warrant to Detroit, and engaged an officer there to meet Mr. Strang at Lansing, and arrest him, immediately before the call of the House. The special deputation of the Detroit officer to execute this warrant was a forgery.

In the mean time the certificate of Mr. Strang's election had been withdrawn from the files of the Secretary of State, and Mr. James Barton, who stood next to Mr. Strang in the

canvass, came on from Newaygo to contest Mr. Strang's seat in his absence. This would have given Mr. Barton a clear field, neither an opponent or a certificate of election against him, and the universal opinion in his favor.

The plan signally failed. Though charged with a breach of the peace, so that he could not claim privilege from arrest under the Constitution, Mr. Strang claimed privilege as to the manner of the arrest, at common law; insisting that he could be removed, only by permission of the House, after they had examined the ground of the proceeding. As the officer charged with his arrest determined to remove him forcibly, before the House assembled, he prepared for defence, and notified him that he should treat any attempt to remove him as an unprovoked assault; saying, significantly, when his claim of privilege was disputed, "I will put my neck in a halter upon that."

When the House was called, he laid a duplicate of his certificate of election on the Clerk's table, and was sworn in. Informing the House of the attempt to arrest him, after several propositions, a Committee was appointed to investigate the matter, who reported the facts at length, coming to the conclusion that the arrest was attempted, not for the furtherance of justice, but from private malice and persecution, and a desire to deprive the House of his services as a member. He was discharged from arrest by a unanimous vote.

Mr. Barton's petition for leave to contest his seat immediately came up, and being referred to the Committee on Elections, two reports came in, the majority report being adverse to Mr. Strang. Leave was granted to the parties to be heard at the bar of the House. Mr. Taylor, Ex-Secretary of State, appeared for Mr. Barton. Mr. Strang defended himself, in person. His defence was spoken of in the press generally as marked with great ability, and an extraordinary amount of legal learning, and general information.

Mr. Strang maintained his seat, by a vote of forty-nine to eleven; which considering that both prejudice and legal opinions were against him in the outset, was a fine tribute to his learning and ability. But what was still more complimentary, some of the ablest members of the House stated in their places that they were not only convinced by the arguments of Mr. Strang, but that their prejudices were quite removed. Among these were the Hon. E. Ransom, of Kalamazoo, for a long time Chief Justice, and once Governor of the State.

The effect of these proceedings was to give Mr. Strang a high standing in the Legislature, and among the public men of the State. He fully maintained that position through the session. At its close he had carried all the measures which his District, consisting of twenty-six Counties, asked, and was universally acknowledged to have exerted more influence than any other member, without having ever condescended to anything short of the most open and manly means.

When he entered the House, Newaygo and Oceana Counties were organized and fully detached from all other Counties, but had no judiciary except Justices of the Peace and Judges of Probate. Consequently no crime, however heinous, committed there, could be punished. Judgments recovered before Justices of the Peace could be appealed, which laid them on the Clerk's files, and operated as a perpetual stay of execution.

Grand Traverse had not so much as a County organization legally existing, but was fully detached from all other Counties; and was, therefore, utterly without law. One-fourth of the State, extending from township twenty to the Straits, had only a single township organized in it, and only a foreign judiciary. There were several portions of the territory of the State not in any County, and therefore not subject to the jurisdiction of the judiciary, or of any local municipal authority, and it was in the most serious dispute to what Counties some of the largest settlements in the District belonged.

These and a hundred other wants growing out of the blundering legislation of thirty years were remedied, leaving him abundance of leisure to attend to all the general business of the session. The organization of Grand Traverse County was perfected, two new Counties and eight new townships organized, and a judiciary and municipal government provided for all parts of the district.

ATTEMPT TO KIDNAP MR. STRANG.

The people of Mackinac were mortified at Mr. Strang's success as a legislator. As he was on the steamer Morton in May, 1853, bound for Buffalo, but stopping at Mackinac a few minutes, an attempt was made to kidnap him, with the avowed purpose of "serving him as they did old Jo."

This attempt was made by a gang of rowdies, without any official authority, who had an old writ on which he had before been arrested and legally discharged. Mr. Strang defended himself, barricaded his stateroom door, where he remained in a state of siege till the boat entered the Saint Clair, when he broke

(Continued on fourth page.)

NORTHERN ISLANDER;

SAINT JAMES, BEAVER ISLAND,

THURSDAY, APRIL 13, 1854.

SAMUEL GRAHAM.

At a meeting of the citizens of Springport, Jackson county and vicinity, the Hon. Samuel Graham, late of Beaver Island, was called upon to give a lecture on the subject of Mormonism, showing its moral and political bearing upon community. When, at the hour appointed for the commencement of the services, the Rev. J. S. Comstock, the standing advocate of Mormonism in that vicinity, arose and requested the privilege of introducing Mr. Graham to the audience. Whereupon it was thought expedient to organize the meeting, which was done by calling the Hon. Josiah Whitman to the chair, and appointing Richard Moore, Secretary. After the meeting was duly organized, the Rev. John S. Comstock proceeded to warn the people against listening to the remarks of Mr. Graham, stating that inasmuch as he had once been a zealous advocate of the doctrine which he was then opposing, his remarks would be merely to traduce individual character, and not an attack upon the doctrines and principles of Mormonism. Hence they were to receive the statements which he (Graham) was about to make with due consideration and caution; and after making some personal remarks upon Mr. Graham, and prejudging the matter to the audience, he very unceremoniously took his leave, without waiting to hear a reply; an act of cowardice seldom witnessed amongst the preachers of that doctrine—after which Mr. Graham arose and proceeded to disclose, in an eloquent, clear and concise manner, some of the distinctive doctrines of Mormonism, showing their moral and political bearing upon the world of mind. After he closed his remarks, the following resolutions were unanimously adopted:—

Resolved, That the doctrines of Mormonism, as taught by Jas. J. Strang and his votaries, are anti-republican, demoralizing, poisoning to the minds of the youth, and dangerous to the free institutions of our country.

Resolved, That inasmuch as Samuel Graham has been an able advocate of those doctrines for about eight years, having preached them throughout the United States, and being in possession of all the facts in relation to the corrupt administration of Jas. J. Strang, it devolves upon him as a lover of freedom, and a friend to humanity, to deliver a series of lectures throughout the Union, in exposition of those corrupt doctrines, and unburden the minds of those led away by the cunning devices of Strang, and his adherents.

Resolved, That the proceedings of this meeting be sent to some paper for publication.

JOSIAH WHITMAN, Pres't.

RICHARD MOORE, Secretary.

The foregoing is from the Jackson Patriot, of Oct. 5th, 1853, but as the Patriot did not send us a copy, we have but just got our eye upon it. We can hardly see the justice of giving free admission to articles of this kind in respectable papers, and not so much as putting the injured parties in possession of a copy, so as to advise them of the attack upon them. We know not how far such is the custom among editors; but we have never yet said an unkind word of any one without sending, or endeavoring to send, to him a copy of the paper containing it.

It is no part of our policy to defame or in any degree injure the character of those who go out from among us; and we shall not now depart from the rule which has so far governed us in this respect. Nor do we think it would add anything to the reputation of Mormonism, could we show that Samuel Graham—once a zealous advocate of that faith, but now its bitter opponent—was as great a scoundrel as he accuses his late friend, Mr. Strang, of being.

"Revile him not—the Tempter hath
A snare for all—
And pitying tears—not scorn and wrath—
Befit his fall.
Scorn! would the angels laugh to mark
A bright soul driven,
Fiend-goaded, down the endless dark,
From hope and heaven!"

But though we will not depart from so safe a rule, we owe it to ourselves and perhaps to the public to take some notice of this new mission and dispensation which has been committed to

"the Hon. Samuel Graham," and of this new gospel which "devolves on him, as a lover of freedom, and a friend of humanity," to deliver in a "series of lectures throughout the United States." And whenever he takes upon himself the mission of this new Apostleship, we will cheerfully do our part in furnishing the new fledged ambassador with credentials of capacity, if nothing more.

Indeed, in no respect would we do worse than the Hon. Josiah Whitman, President, Mr. Richard Moore, Secretary, and the meeting of which they were officers. For we did believe, while he was among us, that Mr. Samuel Graham was a fair and honorable man. It is true that some very grave accusations followed him from his former residence in Jackson County, but it is so common to tell falsehoods upon all who join the Mormons, and his appearance was so fair, that we did not deem them deserving a passing inquiry. It was not till about the time of his apostacy that his moral character fell into doubt here. Whatever opinions have been entertained of him here since then, no unfriendly allusion has been made to him in our columns. If we have not commended, so we have not accused.

Not so the meeting at Springport. "Set a thief to catch a thief." So says the old saw, and so say they. In the first resolution they denounce the doctrine of Mormonism as "demoralizing, poisonous to the minds of youth, and dangerous to the free institutions of our country;" and in the next, recommend Mr. Graham as a public lecturer, because he has been eight years preaching those corrupt doctrines. Cannot a man be found to lecture against Mormonism, who has not been eight years engaged in poisoning the minds of the youth, corrupting the public morals, and destroying the free institutions of the country?

Here, it is not disreputable to be a Mormon; and to have been an able advocate of Mormonism for eight years, would be no mean introduction into society. But at Springport, where the Mormon doctrine is believed to be "anti-republican, demoralizing, poisonous and dangerous," to be a Mormon would naturally produce a strong suspicion of want of veracity.

Hence we justly had some confidence in Mr. Graham while he was among us, especially before we discovered any exceptional act in his conduct.

But how is it with the people of Springport, where Graham's sole recommendation is, that he has been an active participator in the alleged Mormon corruptions for eight years? If our doctrine is, so dangerously corrupting, what is there in the antecedents of Samuel Graham to assure them that he could advocate it and constantly dabble with it eight years and escape contagion?

No doubt when thieves fall out, they disclose each other's peculations; but it is equally true that when hypocrites fall out with honest men, they accuse them of such crimes as they them-

selves would commit under similar circumstances.

Having never been partners in crime with Mr. Graham, we have never had anything of that kind to tell on him. If he has been an associate in crimes and moral pollution, he kept his conduct and associations secret from us.—He so carried himself as to retain the confidence of the public generally in this place, until he was found in league with our enemies. Whatever we have since seen and learned of him, we are content that he shall be his own trumpeter.

The people of Jackson County will readily perceive that there is nothing in the time and manner of Mr. Graham's separation from the Mormons to exempt him from the full force of the obloquy of Mormonism, if, in fact, that institution is disreputable.

If the Mormons were really building such an institution, and teaching such doctrines as Mr. Graham now represents, they would naturally confer the highest offices, and those which carry with them a knowledge and control of affairs, on such as had been tried in inferior stations, and found possessed of the necessary obtuseness and recklessness.

Now, this Samuel Graham, before he left Jackson County for this place, in 1848, became one of the highest officers in the church, and the personal adviser and confidant of the Prophet, and so continued until near the close of the trial of the Prophet before the United States District Court in Detroit, in 1851. During all that period he was an influential adviser and an active participator in the leading transactions of the Mormons, exercising constantly probably more influence than any other man, except the Prophet; and not unfrequently during his numerous and long absences, filling his place and performing his official duties.

During that period the Mormon settlement on Beaver Island grew up from a little handful of a half dozen families to nearly its present importance, and all its institutions were formed and put in operation. Had those institutions received the public approbation, no man could have denied to Samuel Graham a large share of the credit of establishing them. With the reputation he has helped to give them, shall he escape his share of their pater nity?

Whatever answer the people of Springport make to this question, they cannot but see that Mr. Graham all along knew just what Mormonism was, and that it is foolish to pretend that he advocated it while he believed it pure, and abandoned it when he discovered it corrupt. They must know that during the last three years of Mr. Graham's eight years ministry, he knew the character of Mormonism just as well as he does now; and they are aware also that often during that period he went among them and exhibited as much zeal in proselyting them to Mormonism as he does now in convincing them that what they spitefully said of his doctrine was true.

Such an advocate of Mormonism Graham continued to be, un-

til some time after he left Beaver Island, and ceased to be a dweller among us. All he knows of Mormonism now—all he knows of "the corrupt administration of James J. Strang"—he knew as well, while he was the zealous propagator of the one and the vigilant minister of the other.

And the kind of instrumentality he had in propagating Mormonism, and the time and nature of the testimony he has borne in its favor, are such as to give a very suspicious character to his present opposition, whatever conclusions the public may come to as to the subject matter.

In 1851 the Mormons on Beaver Island published the book of their institution and doctrine, entitled—"The Book of the Law of the Lord, consisting of an inspired translation of some of the most important parts of the Law given to Moses, and a very few additional commandments, with brief notes and references,"—which contains the quintessence of their system, and the body of whatever is in it, good or evil.

The divine authority of this "Book of the Law" is attested by the following certificate:—

"Be it known unto all nations, kindreds, tongues and people, to whom this Book of the Law of the Lord shall come, that James J. Strang has the plates of the ancient Book of the Law of the Lord given to Moses, from which he translated this law, and has shown them to us. We examined them with our eyes, and handled them with our hands. The engravings are beautiful antique workmanship, bearing a striking resemblance to the ancient oriental languages; and those from which the laws in this book were translated are eighteen in number, about seven inches and three-eighths wide, by nine inches long, occasionally embellished with beautiful pictures. And we testify unto you all that the everlasting kingdom of God is established, in which this law shall be kept, till it brings in rest and everlasting righteousness to all the faithful." Signed, "Samuel Graham," and six others.

In July, 1851, after Mr. Graham had ceased to reside at Beaver Island, he was called as a witness before the United States District Court at Detroit, and this book and certificate called in question; and Mr. Graham, there, before the Hon. Ross Wilkins, Judge of the District Court, and in the name of the Great God, swore a solemn oath that this certificate was true.*

We know it has since been plead in his behalf that there was some kind of prevarication by which he evaded the exact point; that by some mental reservation, or verbal evasion, he only seemed to testify to the truth of this certificate, and carried that impression to Court, Jury and every body else, while captiously avoiding that exact point himself.—Of the moral of such a defence we leave our enemies to judge.

But no such evasion in fact occurred. Mr. Graham was upon his cross examination, in the hands of George C. Bates, one of the most able attorneys in the State, whose object was to discredit Mr. Graham's testimony, by getting some answer out of him which the Jury could not, or would not believe.

The reader will understand the

force of the attack from the following considerations:—Mr. Graham's certificate is a most solemn testimony of the divine authority of the Mormon institution. If he had answered that this certificate was false, he would have placed himself just where he seems to be now, the perjury excepted—confessedly guilty of bearing false witness in the matter of salvation, and everlasting life, and of a conspiracy to impose a false religion on mankind.

But he did no such thing.—Mr. Graham, with steady and unhesitating voice, and unchanged countenance, and with such marks of sincerity as to challenge the most respectful consideration, if not actual credence of the persecutors of the Mormons, affirmed the truth of that certificate in all its parts; asserting anew, on his solemn oath, that he had been present near two months as an assistant in the translation of the plates, and much of the time had them in his possession, and reiterated, with his reasons, his unshaken faith in the identity and antiquity of the plates, and their translation by divine power.

Here was no evasion—no dodging the question. The whole was summed up by Mr. Graham answering that he was as certain of the truth of what he had stated in that certificate as of anything which he had sworn to, or anything which he pretended to know.

Mr. Bates was satisfied with the witness' position, and prepared to go to the Jury with the argument, that, if Graham's testimony was true, Mormonism was also true; if the Jury did not believe Mormonism, they could not believe this testimony; if this was false, his testimony was altogether tainted, and should be struck out.

Such was the position voluntarily assumed by Mr. Samuel Graham, not at Beaver Island, nor under the much dreaded influence or terror of the Mormon leaders, but in the city of Detroit, and in the District Court of the United States, by his solemn oath, in the name of the Most High God.

If both this oath and that certificate, on the truth of which, in the great day of God Almighty, souls will be saved or lost, are lies, then are the people of Springport welcome to all the truth they can draw from the same fountain.

But for the matter now in hand it is not necessary to discuss the question of the truth or falsity of Mr. Graham's certificate or oath. It is enough that they are either true or false. He has cut himself off from saying that he was sincere, but deceived. He has placed himself in the catalogue of the knowing ones.

By his own account of himself, he was the bosom and most intimate and trusted friend of the Prophet, and his most influential counselor; possessed of all his secrets; the chief of those Apostles who have established the Mormon institution and doctrine; and in the absence of the Prophet, his Viceroy, exercising all his authority. Yes, and if Mormonism is not true, the holder of a guilty key to the back entree; a wire-worker behind the scenes; a

chief actor in a conspiracy to get to himself wealth, influence, fame; something or anything; by swindling mankind out of salvation and everlasting life; by lying to them in the name of the Almighty; and confirming the lie by a judicial oath.

But if that certificate is true; if Mr. Graham was not guilty of willful, deliberate, aggravated and most horrible perjury, before the United States District Court at Detroit, and before God Almighty, what can be said of his present position? Where shall the world look for a parallel in falsehood and treachery?

Personal, political, national treacheries are not to be named with this. Their consequences, at the most, are transitory—of the earth, earthly—and of short continuance; but this is eternal. If Mr. Graham did not lie in the name of the Lord God Almighty; if he did not conspire to impose a false religion on mankind; if he did not commit perjury, such as earth nor heaven had witnessed in a thousand years, then his turning away from the revelations of the Most High; his departure from the Divine Commandment, after receiving heavenly gifts, being made partaker of the Holy Ghost; of the word of God, and the powers of the world to come; where shall the world look for a parallel to this treason against the kingdom, which hath foundations, whose builder and maker is God; this falsehood against the Eternal?

We know of none. We can conceive of none but that of the Apostle Paul, after being called by the voice of Jesus Christ, guided and directed by divine revelation, preaching the gospel throughout the Roman empire, and establishing churches in nearly all the cities of Greece and Asia Minor, and taken prisoner to Rome, denouncing Jesus Christ as a traitor against the state and nation—the christian religion as an imposture—the christian doctrine as demoralizing and poisonous to the minds of youth; and going about preaching to his converts, a return to the dead rites of Judaism, and the abandoned superstitions of heathen mythology.

It is right that the Apostles of this crusade against Mormonism should be so base, so self-stultified. Still we cannot help thinking that these facts qualify a man much better to humiliate himself in dust and ashes, and confess his sins, than to preserve the decaying morals of the nation, and prop up the tottering pillars of state.

One other fact the occasion compels us to allude to, though we do so with no disposition to accuse. We will not affect any prudery on the subject of the accusations made by the public and by Mr. Graham against us. They charge us with some improper interference with the marriage relation; and the fact that we really disapprove of the existing social state, is made the occasion for charging us with doctrines and practices which we abhor.

One of the most prominent complaints against the Mormons—is that accusing them of separating families by inducing wives to leave their husbands and come here.

Since the settlement of Beaver Island we know of but three instances of women separating from their husbands and coming here.—They are Mrs. Brown, of Springport, and Mrs. Coltrin, of Parma, Jackson Co., and Mrs. Beebe, of Genesee Co., Mich.

In regard to the latter, it is only necessary to say that, after a residence of some three or four weeks, she left here in company with her husband, who had followed her; and the readers of the Islander will remember that we made her case the occasion of some very se-

vere remarks upon the separation of families, expressing our wish never to see another runaway wife here, and our fixed conviction that every such, whether she succeeded or failed in getting another husband, would in the end repent her delirium in dust and ashes. Everything we have said, everything we have done, shows that our complaint of the marriage relation is, not that the bond of union is too strong, but that it is too weak.

The facts in the other two cases, occurring, one in Springport and the other in the adjoining town, the people of Springport can investigate for themselves. They doubtless are already aware that both women left there and came here under the protection of "the Hon. Samuel Graham." If there was anything corrupt or immoral in either case, doubtless Mr. Graham can tell what it was. We do not know.

If the reader has any interest in knowing what the Mormons did with Mrs. Brown and Mrs. Coltrin, we answer, nothing—as far as we have ever heard, Mr. Graham excepted.—Mrs. Coltrin, after a two or three months residence, left here with her husband. Mrs. Brown, not having the good fortune to be followed, and finding no Mormon who would take her, connected herself in succession with Thos. E. Dodge, a Gentile trader from Saint Charles, Ill.; J. L. Frazier, a Gentile trader from Plymouth, Mich.; Ray Peckham, a Gentile trader from Racine, Wis.; and Andrew Thayer, a Gentile trader from Rochester, N. Y., and has finally taken a mission to Kenosha, Wis., "as a lover of freedom and a friend of humanity." "to unburden the minds of those led astray by the cunning devices of Strang and his adherents."

We can see no reason why her old neighbors, the good people of Springport, should not make her an Apostle of this new dispensation against Mormonism, and send her also on a mission "throughout the Union;" and as the ancient rule was to send Apostles two and two, it might not be amiss to send her and Mr. Graham together. Let them lovingly go, "like idiots gazing in a book, Who leap at stars, and fasten in the mud."

TO OUR PATRONS.

This is the last number of the Islander which we shall send to non-paying subscribers. The next No. will be issued in about two weeks, after which we shall keep the work constantly going on, and seldom if ever fail of the regular issue. No man need imagine that the paper is not printed because he fails to receive it. We shall strike off every name from our mail books which is in arrears. At the same time we shall send this paper to several who are not subscribers, in hopes they will become so.

Payments for the Islander can always be made to us by mail, at our risk. But we will not send another paper beyond Emmet County on credit. We have more than \$3,000 of newspaper accounts now on our books, one half of which we will guarantee collectable. Yet none of it is worth collecting. We will give the whole for a farrow cow.

SCIENCE, vs. THE BOOK OF MORMON.

When the Book of Mormon was first published, several attempts were made to impeach its credibility, by arraying history and some of the natural sciences against it. These attempts all failed, and have been long since abandoned, as have all attempts at argument against Mormonism; vituperation and slander against its votaries being universally resorted to.

It is well for us to take an occasional note of these matters, though we are no longer attacked with that kind of arms. Among the "Smithsonian Contributions to knowledge," is a "Memoir on the extinct species of American ox, by Joseph Leidy, M. D.," proving by the most incontestible evidence the former existence and recent extinction of several species of oxen in North America.

So this scientific Institution has fully answered one of the objections first made to the Book of Mormon, that it affirmed the use of cattle in America by the early inhabitants, two thousand years before the discovery by Columbus. The popular opinion was that they were first introduced by the Spaniards.

It is not amiss to add that the American buffalo is truly an ox, and might have been domesticated at an early period, as similar cattle have in India from time immemorial. The musk ox found west of Hudson Bay, and above sixty-five degrees north latitude, is also a genuine ox, and a native of America, found nowhere else, unless possibly in the neighboring province of Siberia in Asia.

So the argument was never good. But whatever doubt may have existed as to a former domestication of the buffalo, none can exist

as to these extinct species of oxen. Nothing could be more probable than that the domestic ox in the hands of a civilized people like the Nephites of America, should have been hunted out and become extinct after the conquest of all their country, by their more savage neighbors the Lamanites. But in a grass producing country, and a mild climate like the Mississippi valley, no race of wild oxen could become extinct until the country was well peopled.—Like European cattle, horses, buffalo, &c., they would increase infinitely, and range the country in countless herds.

SALT LAKE AFFAIRS.

We are not in receipt of any recent news from Utah, and are looking with anxiety for information from that quarter. We were quite surprised recently to learn that the population of Utah is but eighteen thousand.

But this information does not shake our confidence that they will maintain themselves against the Indians, and any other force that shall go there to disturb their peace. Nor do we think it a misfortune to the Brighamite Mormons that military protection is not extended to Utah, as to other territorial settlements. In the end they will have to take care of themselves, and the incursion of a few barbarous bands of Indians among them will compel them to learn the art of war, and insure them to watchfulness and self-defence. There are enough of them to withstand all the Indians in Utah.

But our latest news from Washington, some two months old, to be sure, shows a new feature in the Utah affairs. In the plan for the organizing the Territory of Nebraska in the proposition to carry its western boundary to the mountains, a few miles this side of Salt Lake City, placing fort Bridger and nearly all the country between it and the Mormon settlement in Nebraska Territory.

The boundary proposed is an unnatural and inconvenient one. But the reason given for it is horrible. The friends of justice and religious liberty, if there are any in the country, must have been shocked at Mr. Richardson, of Illinois, avowed the intention and effect of the proposed change.

Fort Bridger was established many years since by the man whose name it bears, as a place for carrying on Indian trade. During his long residence among them, Bridger had obtained great influence over the Indians.—After the commencement of the war of the Indians upon Utah, and after the regular revocation of Bridger's license as an Indian trader, it was ascertained that he was furnishing arms and ammunition to the hostile Indians.

For this crime process was duly issued against him in the name of the United States, and an attempt made to arrest him, and where did he flee to avoid an arrest for aiding and abetting an Indian tribe in making war on the United States? To Washington—to the seat of government.

And because the persons injured by the war are Mormons, it is now proposed to extend the Territory of Nebraska as near to Salt Lake City as possible, without including the Mormon settlements, so that the Indians can shelter themselves from the militia of Utah by a short retreat over the Territorial boundary, and can get their supplies near at hand. Mr. Bridger wishes to go back to his trading house, thirty miles out of the Mormon settlements, and recommence selling guns, powder and lead to aid the Indians in killing Mormons in Utah, and United States officers on public duty in the mountains, and to help him on in so laudable an undertaking Congress propose to dismember Utah.

We do not know the fate of this proposition. But when Doby-eater Richardson, of Illinois, proposed it, no one rebuked him. Such a wretch is a fit representative of Egypt, or the neighboring military tract, Algiers.

STEAMBOAT WOOD.

There are now three wharfs at this place prepared to sell steamboat wood, and one at Galilee in such a state of forwardness that first class boats can get to it, though it will take some two months to complete it.

But the supply of wood is not commensurate to the facilities for disposing of it. We are not precisely informed of the amount on hand, but presume it will not vary much from three thousand cords.

But what wood is on hand is of the very best quality, of good length, nearly all body wood, and much of it well seasoned. The supply of seasoned wood will more than supply the trade till the green is seasoned.

But the wants of trade require more wood than has been cut. Unless choppers are employed to cut and teams to haul wood, there will not be enough for the summer and fall trade. It is hoped that twenty or thirty hands may be employed constantly in cutting. Yet the wants of agricultural labor almost forbid it.

The price of wood this year will be \$1.75 per cord, and possibly may rise higher; but this rise will not be equal to that in articles we purchase.

DYE'S BANK MIRROR.

We are in the regular receipt of "Dye's Bank Mirror," a very good Bank Note Reporter, published at Cincinnati. Circulation 75,000. Its illustrated descriptions of counterfeiters are very valuable.

THE MUSICAL WORLD AND TIMES

I just what its name indicates, a musical paper for all the world, well deserving the attention of those who delight in sweet sounds.

CLIMATIC STATE OF BEAVER ISLAND THE PAST WINTER, FARM. THERMOMETER.

	December.	January.	February.	March.	Means.
Mean for the month,					
at 7 A. M.,	25.21	14.74	12.53	23.64	19.03
Mean for the month,					
at 2 P. M.,	27.52	18.39	21.51	33.00	25.10
Mean for the month,					
at 9 P. M.,	25.31	16.09	15.10	25.11	20.42
Mean of the three observations,	26.04	16.41	16.38	27.37	21.55
Highest range,	45.00	38.00	43.00	53.00	
Lowest do	10.00	10.00	11.00	4.09	
Greatest variation					
in one day,	9.00	22.00	28.00	30.00	
Days Three below zero,		5	5		
Days Three above freezing,	11	9	5	16	

This will be recognized by those acquainted with our climate as an unusually severe winter. The lowest range of the thermometer since the Islands were settled was 12°, and 4th of Feb. morning was but one degree short of it. This, exceedingly cold as it is with us, is not as cold as it occasionally is in all inland places three or four degrees south of here. But the extent of the Lakes, and the immense depth of water, gives uncommon steadiness to the weather, and moderation to the changes.

Probably many places may present a milder mean, and yet have had severe weather a portion of the winter.

We usually look for cold winters with high water, and last year was the highest water in two centuries. But as the water began to fall early in the summer, and continued constantly falling till winter, many looked for a mild winter.

There is every prospect of a continued fall of the Lakes for some years to come, and of course a reasonable prospect of mild seasons.

Larks appeared March 20th. Singing birds about the 1st April. Vegetation is coming forward freely, but there are large quantities of ice in the Lake.

The prospect of high prices in provisions the coming season has had the effect of sending many persons into the woods to make farms. The woodman's axe is heard generally through the Island, and the best locations are being rapidly filled up.

It is necessary that we produce grain for our own consumption, otherwise we shall be forever troubled with scarcity. The lands in these Islands are as well adapted to growing wheat as any in Wisconsin, and for grazing are equal to any in the United States. The same may be said of large tracts on the east shore, which can be opened to settlement at the present time without the slightest difficulty.

We shall have a mill to do our grinding the present year, and as there is every prospect that flour will bear a high price for two or three years, it is all important that we produce our own. Land enough is now improved to raise a fine portion of the supplies for the inhabitants. Already we have a full supply of the coarser crops, and shall have some to spare for the spring trade.

NEW SETTLEMENTS.

It is deemed of considerable consequence to make a good beginning in the settlement of Pine River early this spring. It was intended to settle there last spring, but a great crowd of Gentiles rushed in and prepared for hostilities. Now they are all gone, and there is no prospect that any of them will return. If the brethren go in, in good season, there is not the slightest danger of interruption.

Pine River is the next location in this region for building up an extensive farming community. The proper situations for settlement are some miles inland, but having good water communication with all the world.

Fishing and wood business can be done there only to a limited extent. Nor is it a lumber country, though there is good timber for all necessary home purposes. It is essentially an agricultural country.

The settlement at Drummond Island needs reinforcement. Indeed, it is scarcely begun. As the situation is a valuable and important one, it offers great inducements to the enterprising.

Many of the small Islands in this immediate neighborhood are well adapted to settlement, and have some partially improved lands, with good grazing.

THE FISHERIES.

The Beaver Island fisheries have for a long time been in the hands of a numerous rabble of fishermen, who had not the slightest interest in their preservation. The custom with them has been to throw the fish offal into the Lake, and every autumn numerous nets are lost by hard storms, which remain at the bottom filled with the carcasses of the fish caught in them. The buoys of other nets are carried away, leaving the nets regularly set, and continuing to catch fish until they rot away.

The effect has been to drive off the fish, until the fisheries seemed to be failing. Numerous valuable fisheries have been destroyed in this way, but the progress of destruction was arrested here two years since, and last fall the improvement was very perceptible.—The present year will probably be as favorable as any formerly. The strictest measures will be taken to preserve the fisheries.

Small sail vessels will leave Saint James weekly, during the season of navigation, for Fox Islands, Grand Traverse and

Pine River, carrying the mails. They will touch at the other Islands as often as business requires.

THE ICE.

The extent of the ice last winter was greater than has been seen at any previous time within the memory of man, though the quantity is not as great as it was two years ago. At that time there were numerous ranges of icebergs, miles in length, from forty to seventy feet high, and not unfrequently resting on the bottom in six or seven fathoms water.

Last winter these ranges were few of them—above fourteen feet high, and not very extensive, and it is seldom that the bottom is found plowed by the floating ice in more than two fathoms water.

The ice has at times extended in vast fields as far as the Manitow Islands. These fields are occasionally many miles in extent, and icebergs have been seen about fourteen feet high. But the fields consist of broken, scattered fragments of ice, and there has been no day that a steamboat could not have passed them.

The existence of ice in that region in any quantity, is a new thing. When the wind was light, these ice fields could be passed on one side or the other. But if high, they would soon pass to some other region.

LATER.

OPENING OF NAVIGATION.

The Propeller Wisconsin, Capt. Hickey, arrived last evening from Chicago, bound for O-swego, being the first arrival of the season. She brings Elders Brownson, Finch, Loomis and Fields from their winter's mission, with a few emigrants, and report large numbers on the way.

The Wisconsin encountered large fields of ice at the Fox Islands, but had no difficulty in passing it. There is no prospect of her getting through the Straits immediately. The wind is strong from the east, a favorable wind for opening the Straits, but the thermometer is only up to 32°, and the ice does not waste rapidly.

We look momentarily for the Lady, usually the first boat through, and expect to see a fleet within three or four days. Several sail are near the Manitow Islands. By passengers on the Wisconsin we have a few papers, and very little news.

We find the following in the Chicago Tribune, of March twenty-fifth, which is the last and nearly all we can find from that quarter. "This Indian alliance is very powerful, but we are confident the Brighamites will successfully resist it, and we believe the overland emigrants will suffer more by the hostilities than the Mormons. Our only fear for the Mormons is in the known cowardice of some of the leaders. The body of the people have the genuine buckram."

The Mormons had fortified Salt Lake City in Nov. last, to some extent, and the prospect is that it will be the first walled city in the United States:—

"The latest advices from Salt Lake City state that Walker, the Utah Chief, was preparing to give the Mormons battle. He has sworn that the war shall be one of extermination, and, as he has enlisted the Camanches and Apaches in his cause, a bloody struggle may be expected. An endeavor was made by the Mormons to negotiate a treaty with him, but his demands were of such a character that they would not comply with them. He required that they should build him a house as large as Gov. Young's, on a prominence near the city, pay him a large sum of money, and furnish him with as many wives as their veritable Governor has. So far as the house and money was concerned, the Mormons were willing to comply, but furnishing the wives was another matter, and here the negotiations ceased.—It is a matter of much regret that this difficulty should have occurred, as during the prevalence of Indian hostilities, the route to California across the plains will be one of much danger, especially to small parties of emigrants."

EUROPEAN WAR.

We are unable to ascertain from our meager file of papers, the state of the war question in Europe and Asia. It appears, however, that Turkey is making a noble stand against the aggressions of Russia, and that she is sustained by France and England. The prospect is that Europe is about to become a vast battle-field. The result will be a serious change in the map of Europe.

AMERICAN POLICY.

The policy of the American Government at the present time is undoubtedly national extension. A quarrel has finally been picked with Spain, in the hope of seizing Cuba; but Mexico, Central America, and the Pacific Islands are all in the way. The Americans are essentially a land-stealing people. The cloud of war in Europe is their occasion to extend the model Republic.

A vessel will leave this place for Grand Traverse carrying and bringing back the mail in a few days. We have had no mail since early in Feb. Anticipating an earlier opening, we had arranged to have our spring mails from there instead of Mackinac. Had not this arrangement been made, we should have had another mail over the ice previous to this.

(Continued from fourth page.)

down the door and jumped off on a wharf on Canada shore. Here the matter ended.

EFFORT TO OVERRIDE THE LIQUOR LAW IN EMMET.

At the same time the people of Mackinac called a meeting to devise means for destroying the Mormons; at which resolutions were passed disapproving the conduct of the Legislature in creating township and County organizations within sixty miles of Mackinac, and denouncing war against Emmet County, in case any person was arrested for violating the Liquor Law; and offering sympathy and assistance to the band of outlaws at Pine River and Grand Traverse Bay, and some fishermen on Gull Island, in waging war upon the Mormons.

Unfortunately the outlaws at Pine River took this in earnest. Entering into league with a disaffected family of the name of Hill on Beaver Island, who acted as spies for them, they stole large quantities of nets from the Mormons and Indians fishing at Beaver, and set fire to an immense quantity of Railroad ties, ready for shipping.

Before this crime was traced to them, the Sheriff of Emmet went to Pine River to summon three persons residing there to serve as Jurors at the approaching Circuit Court. On his way, learning that the outlaws at Pine River had determined that no process whatever should be served there, and violence threatened against any officer who attempted it, he got a second boat and took in all fourteen men, unarmed, believing that the presence of that number would prevent violence, till his business was known; when it was supposed the animosity of a portion at least would be appeased.

This reasonable opinion was not realized.—The criminal opposition to lawful authority there was greater than could have been anticipated. Believing that the Sheriff had come to arrest criminals, a large force assembled to meet him at the place of landing, prepared for battle.

He was permitted to land, and immediately met with a demand, what he had come for.—He stated the nature of his business, and showed his processes. While this was going on they examined his boats, and ascertained that he was without guns.

They then crowded up with such unmistakable signs of hostilities that he returned to his boats. Thirty of the outlaws were strung along the beach, within four rods of the boats; from thirty to fifty on the bluff, immediately back, rising abruptly some twenty-five feet high.

As the Sheriff's party were getting into the boats, this crowd commenced a murderous fire upon them. The wind was on shore, and the boats got off with difficulty. Before they had got beyond gun shot range, some had fired four rounds. Six men were wounded; some of them very severely, but none killed. More than fifty balls passed through the boats and rigging.

The outlaws took boats and pursued for twelve miles, the latter four of which they kept up a running fire, but without effect.—The Sheriff finally took refuge on the barque Morgan, where the wounds were bound up, and the same night he returned to Beaver.

The intention of the outlaws was to kill the whole party, and then report that they had been killed while engaged in committing some crime, and thus set public indignation against the Mormons. The Sheriff escaping, they took alarm, lest some signal act of revenge should follow, and all fled. The fishermen at Gull Island, and who were in league with them, fled as soon as they got the news. Not a soul was left at either place.

Scattering in such hot haste they failed to agree upon any story to tell, for the purpose of charging the blame on the Mormons. At Mackinac an attempt was made to put afloat the story that the Mormons had shot first, and wounded a boy. But the history of the matter was already before the public, and they failed to successfully falsify it.

At the Circuit Court held at Saint James shortly after, the guilty parties were indicted, but none have been arrested.

Since then there has been no attempt to interrupt the due course of legal administration in Emmet. The population is rapidly increasing. Though as yet it has no rich men, it has no paupers. There are schools for all the children. No liquors are sold, and the population are contented, prosperous and happy. The Indian population are superior in moral and material progress to any others in the State.

CONDUCT OF MACKINAC TOWARDS THE MORMONS.

From the first opening of the controversy against the Mormons, with a few honorable exceptions, the people of Mackinac have joined in every project for their destruction with relentless hatred. Immense and immeasurable as was the previous blackguardism, turpitude and rapacity of Mackinac; infamous to a proverb, in her reeking corruptions; her conduct towards the Mormons has been more than ordinarily intemperate, indecent and violent.

Mackinac, which was mostly built on plunder, and enlarged and beautified by stealing from the United States the town on Drummond Island, surrendered by Great Britain; which gained all its wealth, supported its luxury, and supplied the waste of its immense and unequalled dissipation, by plundering the national treasury, and robbing and stealing from the Indians; has exhausted the vocabulary of the language, for words where-

with to accuse the Mormons; who were six years in her exclusive jurisdiction without her being able to convict one of an offence; though so shameless in her proceedings that public officers boast of stealing from the Mormons by the perversion of legal authority.

The people of Mackinac had stood at the public treasury, like pigs at a trough, with nose and feet in, and received nothing from the nation but favors; and upon the first sound of arms surrendered their place, and took money and the oath of allegiance at the hands of the British; and now they find a poverty of words, and a marasmus of language to express their horror of the treason of the Mormons, who after being robbed and plundered of millions of property by the public authorities in two different States, and exiled from their boundaries, have determined to flee no further; to die upon their native soil, rather than flee from their country, for a home where they can worship God.

Rhetoric is exhausted in the vain effort to describe the morals of Mackinac, and its surrounding dependencies; where men raised to civilization have separated themselves from the restraints of society, leaving families and character behind, to give loose reins to lust and avarice; dreading no frown from the powerless, illiterate and dependent Indians; no loss of caste among the fellows whose errand is the same unrestrained saturnalia, in which actors and victims alike perish; where Indian men are brutalized by persuasions and temptations, which a Christian education and the experience of mature years in civilized communities, would resist in vain; that their wives may be intoxicated by compulsion, and prostituted by violence, before their eyes; where the humanity of the Indian has been ignored, and his rights placed below those of the dog, and thousands murdered by slow debasing processes of torture, immeasurably more cruel than the Indian ever knew how to inflict; for no greater temptation than the profits on adulterated whiskey: where men who are ashamed to intermarry with the colored races, have taken not only marriageable Indian women, but Indian wives, as prostitutes, and concubines during pleasure; till the streets were filled with half bloods, whose fathers were ashamed to acknowledge them; using their own daughters and grand-daughters as prostitutes in the same polluted bed with their mothers, till incest with the mixed races ceases to be despicable in their eyes.

Yet in this Mackinac, whose tints no logomachy can make life-like, are stalking about, wretches with withered and tearless eyes, wilted cheeks, shrunken vitals, and hearts where pulsation is dying out, and whose consciences are in no trouble in the recollection of robbery, rape and murder; asking assistance from Christian men to exterminate the Mormons: while in her mansions, late returned from loathing infamy, to revel in wealth and falsehood; amassing and destroying, and destroying and amassing; living lives made up of the refuse of human depravity; her chief men invoke the power of the mob, the stiletto of the assassins, the poisoned chalice, the perjury of their creatures, the perversion of the law, the corruption of the judiciary and the crushing weight of State and national government; to help them steal a few farms made valuable by the labor of Mormons; and correct the morals of a people among whom in seven years not one child has been born out of wedlock, and the sole discovered case of fornication or adultery punished by publicly whipping and banishing the guilty man from the settlement.

In Mackinac, where at the Indian payments the most respectable men have heretofore considered stealing from the Indian annuities honorable; where hundreds of inexperienced whites, and thousands of Indians, have been victimized and their lives destroyed for the sole purpose of obtaining their property; where gambling, drunkenness and debauchery swallow up all things, and during one third of the year are the sole employment of the population; where twenty cold blooded murders have been committed within the memory of man, and not one punished; where, till recently, poor men were imprisoned and sold without law and without process; where law is scarcely resorted to, except to gull or destroy some one by the perversion of it; and where the public officers, the sworn conservators of the peace, openly and shamelessly appeal to the mob power to override the authority of the law, and publish their perjured infamy with their names signed to it; there, in such a place, the men are found to complain of the Legislature for giving a legal organization to Emmet County, the inhabitants of which have never been guilty of an offence against the peace and good order of society.

Such conduct, out of the common order as it is, is not incomprehensible. Equally with that of a Burke or a Thug, it belongs to Pandemonium. But it is equally a matter of cause and effect.

When the Mormons were expelled from Missouri, the public meeting at Independence, which determined their expulsion, published their reasons for so doing, declaring that they did not proceed against them at law, because they had violated no law; but, that, on account of difference in religion, and in domestic institutions, (having no slaves,) the presence of the Mormons was incompatible with the happiness of themselves; therefore they would expel them, peaceably if they could, and forcibly if they must.

Yet, in spite of this public declaration, made

by the Missourians, it has for years been asserted, and is believed by ninety-nine in a hundred, even in the free States, that the Mormons were banished from Missouri for their crimes.

So readily was this falsehood credited, that when an attempt was made to steal a country in Illinois, made valuable by the industry of the Mormons, the first move was to accuse them of enormous crimes, and the most astounding corruptions, as an excuse for the wrongs which were to be inflicted on them.

Though the Governor of the State, who was present during most of their calamities, over-awed and prevented from defending them; the Senate Committee appointed to investigate and whitewash the cruelties practiced on them; the Hon. S. A. Douglass, the distinguished Senator from Illinois, then Judge of the Criminal Courts in that District; and Col. Kane, of the United States Army, who witnessed their expulsion; all agree that the patriotism, morals and industry of the Mormons was far superior to that of their enemies; yet Christian men have labored successfully in convincing mankind that the Mormons were guilty of all they were accused of, and that the half was not told.

Then why should not men, clothed with iniquity as with a garment; reeking in corruption like the sewer of a slaughter house; whose whole lives are a mystery of iniquity; incomprehensible except by the deductions of Pandemonium; who have for fifty years built up and dwelt in a Colossus of wickedness, at the vastness of which human nature stands aghast; appeal to the same deep seated prejudice; the same wicked credulity; to sanctify more deeds of blood; assist them in destroying a successful rival to their trade; stealing a country preferable to their own; and prolonging the decay of Mackinac, till they can sell to victims able to pay for improvements which are rapidly becoming worthless.

The tide is now turned. Withering, blasting condemnation has come on these outlaws, and their more influential coeppers. The tale of Mormon ignorance, cupidity and wickedness, has been resorted to, till the well informed perceive its hollowness and falsehood.—The dignity and manhood of the Mormons has been vindicated in the presence of the assembled wisdom of the State, and their moderation and justice in its highest Courts. The same prudence which characterizes their past acts will insure them a glorious future.

ISLANDS IN EMMET COUNTY.

Besides numerous small and uninhabitable islands, and one of one or two hundred acres in extent in Grand Traverse Bay, the following habitable islands are included in Emmet County:—

ISLANDS.		LENGTH.	BREADTH.	EXTENT IN ACRES.
Beaver Group.	Big Beaver,	13 6 1/2	3 1/2	35,219
	Garden,	5 2	2	4,401
	Harbor,			10
	Hog,	3 1/2	1	2,071
	Hat,			11
	Rabbit,			69
	Virgin,			96
	Trout,			81
	High,	3 1/2	2	3,510
	Gull,	1 1/2	1	140
Fox Islands.	Holy,			1
	Le Galet,			1
	Patmos,	5 1 1/2	1 1/2	3,382
	Paros,	2 1/2	1 1/2	777
Summer Islands.	Big Summer,	3 1/2	1 1/2	2,130
	Little Summer,	1 1/2	1 1/2	583
	Poverty,	1 1/2	1 1/2	192
	Little Isle,	1 1/2	1 1/2	10
	Saint Martins,	2 1/2	1 1/2	1,322
	Gull,	1 1/2	1 1/2	14
	Little Gull,	1 1/2	1 1/2	6
	Gravel,			1

BIG BEAVER.

This Island is the largest in Lake Michigan, and one of the finest in the world. The Harbor at Saint James is the best in the Lakes, having an entrance eighty rods wide, with sixty feet water, a perfectly land-locked cove of great depth, with clay bottom, sufficiently extensive to accommodate a thousand vessels.

Saint James is the County seat of Emmet County, the seat of the fishing trade for Lake Michigan, and the head quarters of the Mormons east of the Rocky Mountains. It is a small but flourishing place, and cannot fail of getting a rapid growth.

It is scattered in groups amidst old forest trees, on dry rising ground, having a landscape of matchless beauty spread to the North and East, which the hand of improvement will rapidly develop.

The principal articles sold are fish and wood, and the purchases are dry goods, flour, salt, cordage and hardware. Small quantities of lumber are made, and a great number of fish barrels. Some attention has been given to boat building, and a few small schooners have been constructed here. There is one saw mill. Three large wharves are devoted to the wood business.

There is a Post Office at Saint James, the only one in Emmet County. A printing press has been in operation there for four years, and a weekly paper is issued.

At the South-East extremity of the Island is the new village of Galilee. The only business yet opened is that of getting out wood for steamboats. A large wharf has been built for that purpose. At the southern extremity of the Island is a Light House.

Most of the Island is well adapted to agriculture, and farms have been opened in every part. It produces all the crops usually cultivated in New York, Ohio, Wisconsin and Iowa, in perfection.

GARDEN ISLAND.

The Indian name of this Island is Tagoning, signifying garden or cultivated land. It is now inhabited by about two hundred Indians, who subsist by fishing and raising corn and potatoes. Many of them can read and write; their morals are good, and they are improving; and what is quite uncommon, are increasing in numbers.

HOG ISLAND.

Hog Island is occupied by a few families of Indians. Most of it has been in cultivation, but is now grown up to forests. Large fields, however, remain to grass. The soil is poor, but well adapted to grazing, and very little labor would be requisite to open an extensive grazing farm.

HIGH ISLAND.

High Island has considerable waste land, but much of the soil is of the very best quality. It has extensive old fields, most of which are grown up to forests, but some remain to grass. It is exceedingly well adapted to settlement, and the Mormons have a small beginning.—The Harbor is deep and bold, with good anchorage, but not entirely land-locked.

PATMOS.

Patmos is a mountain rising abruptly from Lake Michigan, to the height of two or three hundred feet. The summit is rolling and beautiful, and a most excellent soil. Towards the South-East the land is but moderately elevated, and exquisitely beautiful. There is the Mormon settlement. Several farms are opened, but there is room for more. No better farming land is found anywhere. There is no Harbor, but the shores are bold, and the landing good with any kind of craft.

BIG SUMMER.

Big Summer is the largest and most valuable of the Summer Island Group. It is partially surrounded and cut in different places by steep ledges of limestone, but the soil is excellent for cultivation. It has an excellent Harbor, which will naturally draw around it the business of the group, and build up a pretty little town.

SAINT MARTIN.

Saint Martin is elevated four hundred and fifty feet above the Lake, and its shores are precipitous limestone cliffs. Around it are valuable fisheries, and the soil is fertile, and well adapted to farming.

LITTLE SUMMER.

Little Summer Island has a good soil for agriculture, and the fisheries around it, though not extensive, are good. Its shores are rough and precipitous, but the water full of reefs and shoals.

POVERTY ISLAND.

Poverty Island has precipitous shores, a good soil, and fisheries of some value. It deserves a better name than it has received.

LITTLE TRAVERSE BAY.

Little Traverse puts up deep into Emmet County, nearly dividing the main land. The head of the Bay is an excellent Harbor, well adapted to local commerce. It is too far off the regular steamboat routes to attract the steamers on the long lines. Nevertheless, when the country settles, it will become a place of much consequence.

The Indian settlements around Little Traverse are extensive and prosperous. The soil is well adapted to agriculture, and the country well watered. There are several streams furnishing good water power, and considerable quantities of valuable timber around them.—But it is not so abundant, as to tempt lumbermen to make lumber for export.

PINE RIVER.

At the centre of the promontory between Grand and Little Traverse Bays, a small River enters Lake Michigan. On the old maps it is named See-pe-wa, or Green River; but is now known extensively by the name of Pine River. This stream is only a quarter of a mile long, and comes out of a Lake of about one hundred acres in extent, which is connected by a River only sixty rods long with Long Lake, sometimes called Pine Lake.

Pine Lake extends by its main or widest channel fourteen miles up in the country, and by a narrow Bay branching from one side several miles further. The shores of this Lake are bold, its waters deep; it embodies some beautiful islands; it is indented by numerous promontories; separated by deep Bays, and Harbors; presenting as fine natural scenery as the eye of man ever beheld.

The country around Pine Lake is well wooded, maple and beech being the prevailing timber. There is enough of pine for the use of the inhabitants, but the quantity does not accord well with that name.

The mouth of the River is closed by a bar, with no more than two feet of water. Inside this the depth is sufficient for steamboats.—But there is still enough between Pine Lake and Lake Michigan to drive mills. The Bay in which Pine River discharges, makes a very good Harbor; and with the advantage of water power, inland navigation, and a fine back country, it cannot fail of becoming a flourishing place.

When the outlaws who had been engaged in the crusade against the Mormons left Beaver, many of them went to Pine River. There they were joined by others from various quarters, ostensibly for the purpose of fishing.—The fisheries have never supported the settlement. Indeed, very few fish were sold. With no other visible business, they continued to increase till 1853, when they numbered seventy or eighty men.

These men made an occasional descent upon Beaver to steal from the Mormons. But as their object was to steal, they were not particular who suffered by it, and were prowling about the Lakes at all times, and taking whatever was in their way, and charging their own thefts to the Mormons. The breaking up of their settlement after the murderous assault on the Sheriff of Emmet, gave security to property for fifty miles around.

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NORTHERN ISLANDER.

VOL. IV.—NO. 6.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JUNE 1, 1854.

WHOLE NO. 48.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

For the year, \$1.00; for three months, \$0.50; for one month, \$0.25. In advance.

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THE NORTHERN ISLANDER

BY MARY DIEMER AMES.

[For the Rochester Daily Democrat.]

They tell me that she still is young,
Though now she bows 'neath a load of care,
And deep lines cut in the marble brow,
The cold hand of grief hath furrow'd there.
They tell me that not long ago,
Those eyes were bright and that face was fair;
Now her lustrous orbs wear a lenden hue,
And frost lies thick on her raven hair.

A low, and cold, and darksome room
Is this, where she sits and weeps and sews;
The furnace tempest raged without,
And the howling wind moaned wildly blows.
It creeps in the half hung door;
It rattles the broken window pane;
The shattered roof does not shelter her,
From the chilling snow, and driving rain.

What if the glorious sun look down,
As if to gladden her dreary lot,
With his genial rays so bland and warm,
In her gloomy prison she sees them not;
What if the earth be filled with flowers,
And breezes dance on the grassy hills;
And singing birds and rejoicing streams,
A thousand hearts with their gladness fill?
Her life-long task is not yet done,
From her dark abode she doth not stir;
God's gifts so lovely, so beautiful,
She deemeth not they were made for her.

When the dawning light her task begins,
But it endeth not when the day is done;
Though full of pain thro' the long, long night,
Weary and suffering she still sews on.
And thus she toils through all her years;
Though joy has flown and though hope is dead;
Sewing and sewing, and sewing on,
For the scanty need of daily bread.

What wonder that the wine of life,
So soon consumes in each fevered vein?
What wonder the soul's light waxes dim,
In a body worn with woe and pain?
O, marvel not that death comes soon,
And grasps in his, that shadowy hand!
God giveth that, she hath never known,
Sweet rest—a home—in the heavenly land.
O, blessed man that sells for gain;
O, blessed woman in splendid dress;
Think of the stricken and sorrowing ones,
Who turn to you in their wretchedness.
We give our tears to the poor slaves,
Who 'neath the rod of the tyrant smart;
O, let us be the down-trodden ones,
Whom we daily meet in the crowded mart.
Rochester, June, 1853.

From Arthur's Home Gazette.

INVESTIGATION.

BY ELIZABETH JESSUP FAMES.

Mysterious thing! the property of beings

With whom instinct is instinct, prompt and strong

Eye of the soul! the inner mysteries seeing

Unthought—unasked—resistless borne along

And, like a flash of vivid lightning, striking

Conviction home, attracting or disliking.

A marvellous gift—such as God made men

finds it—

Illuminate at once by innate reason,

Yet still unreasoned on! Genius enshrines it

Instinctively! It hath no time or season.

It is inspired without its will or power,

And blossoms in the soul a spiritual flower.

It follows where the Prophet's foot has trod,

And comes at once from Nature and from God!

Eye of the soul! its living power and presence,

Translucent orb, around the mental moving

In the pure light of Truth's ethereal essence,

With chemist test distinguishing, and proving

its power!

Wisdom's high worth from folly's effervescence

The following, from the Rochester Daily Democrat, sufficiently explains itself. The first letter, signed "S. A. E." was written to whitewash and excuse the attack made by a band of outlaws at Pine River on Sheriff Miller, while engaged in summoning Jurors.

We do not know who S. A. E. is, but presume he is some good natured denizen of Rochester, who spent a few weeks in the region of the Straits, in search

of large tales, and gave them

to the public without much attention to their credibility.

We give the letter, and Mr. Strang's reply, that the falsehood and refutation may stand together.

[ED. ISLANDER.]

THE MORMON TROUBLES AT BEAVER ISLAND—FIGHTING ANTICIPATED.

Cor. of the Rochester Daily Democrat.

MACKINAC, July 30th, 1853.

DEAR SIR:—Thinking that perhaps you might wish to learn some of the particulars of the Mormon difficulty, and being in possession of the principal facts in the case, I thought I would communicate them to you. The Mormons, for some time past, have been committing depredations on the fishing parties, in the vicinity of Beaver Island, on the main western shore, by occasionally stealing a gang of nets or a boat. Last winter, in the absence of the fishermen, they burned their houses, together with a number of barrels of fish and salt, which had been stored there during the winter. Their depredations continued, until the fishermen at last became exasperated, and made application to the town of Mackinac for material aid. A meeting was immediately called, and not a little bustle and confusion made. Nothing, however, was accomplished. The fishermen returned without success, depending on their own resources for defence against these midnight marauders.

The Mormons still continued, whenever an opportunity offered itself, to pilfer the goods of Mackinac merchants, which had been sent to the fishing grounds for trading purposes. The merchants were finally compelled to remove their goods. Shortly afterwards they stole a boat from a Mr. Bushee, who kept the light house on the Island of Skilagalee, which boat was found in their possession. The circumstances of this last depredation were these: Some one had burned up one thousand railroad ties, that lay at the upper end of Beaver Island, near the light house. The Mormons charged the Gentiles with this, who, I have no doubt, were guilty. They (Mormons), under pretence of summoning Jurymen, went over with two small boats, fifteen men, and four guns. They landed at Pine River, stating that their business was to summon three men as Jurymen.

One of these men had formerly been a Mormon; and one object they had in view was to get this man into their possession, that they might punish him as a traitor. The Mormon Sheriff, Miller, commenced reading what he called a summons; which proved, however, to be a warrant for the arrest of Savage and two others, whom they said they should carry back, "dead or alive." The people at Pine River remonstrating, and threat following threat, the Mormons became alarmed and took to their boats, firing as they started off, and wounding a boy in the leg, and a girl in the arm, six, as the Mormon account states.

I was just now informed that the Pine River people were receiving aid in the shape of money, rifles, revolvers, &c., and that they intend to return to-morrow, and (as they term it) try "titles with them." They all appear to be resolute and determined men, and there will doubtless be a skirmish between the two parties soon. The Mormons threaten to go over with six hundred men and "sweep the land;" but I am informed, by good authority, that they cannot raise one hundred efficient men. Present appearances indicate warm times; and it appears to be the impression here, that it will end in the extermination of the Mormons from Beaver Island. The fishermen are leaving Gull Island and other points in the vicinity of the Mormons.

Yours respectfully,

S. A. E.

THE BEAVER ISLAND TROUBLES.

—The letter from J. J. Strang, the Mormon leader on Beaver Island, will attract attention. It is a reply to the letter of a correspondent (given above) who spoke freely against the alledged

conduct of the Mormons. As a matter of justice, give Mr. Strang's letter, with the remark that it is accompanied with very ample evidence of his respectability, from those who have had excellent opportunities of forming a correct opinion. Ed. Rochester Daily Democrat, 27th, 1853.

THE MORMONS AT BEAVER ISLAND.

Answer to S. A. E. by Mr. J. J. Strang, the Mormon leader on Beaver Island.

Saint James, August

EDITORS OF THE NORTHERN ISLANDER:

SIRS—I find in your weekly Democrat of August 4th a communication headed "Mormon Troubles at Beaver Island," &c., and signed "S. A. E." which appears to have been written either in entire mistake, and on the most gross misinformation, or designed to excuse and white wash one of the most murderous assaults ever made upon a public officer, and to encourage and strengthen men whose avowed object is to overthrow all legal government in the county of Emmet.

If you will allow me a small space in your paper, it will give me pleasure to show the real truth in the matter, accompanied with such evidence as will convince those who would prefer to believe something else.

S. A. E. begins by accusing "the Mormons" of a long train of crimes and misdemeanors. Before confiding, I propose to take up each of these specific charges, and show their falsity.

He then accuses "the Gentiles" with feloniously burning a quantity of railroad ties belonging to the Mormons, and, to say the least of it, speaks as though he regarded it a justifiable retaliation. If that is the idea of the writer, it is a most dangerous doctrine to be promulgated in a land of law.

Doubtless, laws may be so bad, and so badly administered, as to justify resistance by a whole people; but it is a new thing to justify or excuse retaliatory crimes. If such conduct can be tolerated against the Mormons to-day, we don't know who will exempt to-morrow. The prejudice which denies to the Mormons legal protection, will not be satisfied with one victim.

The writer then says, "the Mormons" were summoned three times by Sheriff Miller, and that they refused to appear. What he called "summons" was a warrant for the arrest of Savage and two others.

What statement could be more absurd? What falsehood more obvious? What statement could Sheriff Miller have for pretending he had no warrant, if he intended to make arrests? Saying he had no warrant, would encourage resistance. Showing one, usually prevents it. There could be no possible inducement to the Sheriff to say he had no warrant, if he intended to make an arrest. No sane man can believe that part of the story.

I have pursued this point, however, for no other purpose than to discredit S. A. E., for it is equally a crime to resist a Sher-

iff making an arrest, or summoning a Juror.

I know your correspondent seems to excuse resisting an arrest, by saying that the Mormons wanted to get one man into their hands, and punish him as a traitor. But this assertion is gratuitous and false.

The Mormons of Beaver Island have never taken revenge on any of the numerous individuals who have robbed, persecuted and sought to kill them. They have never sought any but legal redress. The citizens of Emmet

to any private, or unlawful, or unconscionable end.

And, more than that, they have never been accused of it, in any specific case. We have often been accused of intending such things; and in general terms, of having done them. But no man has ever specified a single case. None can do it. Let any man attempt to do it, and I stand ready to justify our conduct, not merely to the satisfaction of the impartial, but to the satisfaction of a world overwhelmed with prejudice against us.

Pine River was a fishing village on the east shore, twenty-five miles from the nearest Mormon settlement, containing some seventy-five men, regularly banded together to resist the enforcement of the law; and pledged to mutually support one another in resisting the collection of taxes, the enforcement of the law against retailing intoxicating drinks, and the arrest of any of their number for any offence whatever; and in general to have no law there. And in these undertakings they were guaranteed the aid of the county of Mackinac, by a public meeting, got up by the officials, the proceedings of which you will find in the Detroit Weekly Free Press of May 30th.

Yet your correspondent has the hardihood to assert that at that place, Sheriff Miller, with but fifteen men and four guns, after he had been alarmed with threats and started to leave, was the first to fire, and wounded a boy. Was ever lie so transparent? Was ever tale so preposterous? So incredible?

Neither Sheriff Miller nor any one of the men with him fired a gun, nor did they show one; and the Pine River people did not venture to fire upon him, till some of their men looked into his boat and reported "they have no guns." There was no boy wounded. If so, why has not somebody found out what his name was? The six wounded Mormons were from one end of the United States to the other. Why has he not been seen by somebody? What surgeon dreamed of two wounds?

Your correspondent, after speaking without reprobation, of some efforts at Mackinac to aid in an armed resistance to the authority of the State, and calling a renewal of the attempt to commit a most bloody murder, by the unobjectionable name of "trying titles," says "the Mormons threaten to go over with six hundred men and sweep the land."

All I have to say to this is, it is an unmitigated falsehood. The Mormons have never threatened or proposed to take any but legal redress. And how justly and with how much moderation they have used the judicial power vested in Emmet county. I refer

the inquisitive with confidence to the Hon. Samuel T. Douglas, one of the Judges of the Supreme Court, who presided at the Circuit for Emmet county, and to Sidney D. Miller, Esq., of Detroit, who acted as Prosecuting Attorney.

Having disposed of this matter, I will return to the specific charges against the Mormons, and answer them in their order.

The first charge is, "occasionally stealing a gang of nets or a boat," "on the main western shore."

Where fishermen and fish traders "most do congregate." Not one prosecution has ever been commenced there against any Mormon, on any such charge. If there is any proof why no prosecution? If no proof, why are not Mormons entitled to the common right, with other citizens, of being held innocent?

The second charge is, "turning the houses, fish and salt, of the fishermen, last winter and spring." This is but a reiteration of the charge, made in the proceedings of the Mackinac mob meeting spoken of by your correspondent, and published in the Detroit papers. Those proceedings located the offence at Birch Point; said there was indubitable proof that the Mormons committed the offence; that they no longer affected secrecy, but went boldly about the most felonious outrages; and that it was vain to prosecute them at law, because the trial would be in the new county of Emmet, with Mormon Juries.

I replied to this charge, through the New York Tribune, showing that Birch Point is in the county of Mackinac, and the jurisdiction of offences committed there, exclusively in the Courts of that county, and calling upon the citizens and officers of that county, if there was any evidence that the Mormons had committed the offence, to bring it before the Grand Jury. A similar article was published in the Northern Islander, and forty copies distributed among the officials and leading citizens of Mackinac. Two Grand Juries have since sat there, and not one word of evidence has been offered before them on the subject. The conclusion is obvious.

The third charge is, "pilfering the goods of the Mackinac merchants, on the fishing grounds, till they were obliged to remove them." This is the first time that any of the goods of the Mackinac merchants were pilfered. Yet your correspondent speaks of it as a common occurrence, persisted in till merchants were compelled to remove their goods. Now, I challenge him, or any other man, to name an instance. It is not necessary to discuss the question, who is guilty? All we ascertain that the crime has been committed. As a gentleman well posted in the affairs of all this section of country, and of good character to maintain truth, I say this State at least, I say this accusation was never publicly made, in either Mackinac or Emmet county, until, made through the columns of the Monroe Democrat of August 4th, 1853, and that it is without a shadow of foundation; and I challenge specifications.

If any gentleman dare risk his reputation in contradicting me,

let him begin by telling what merchants have been plundered? when and where it was done? what goods were taken? and where and to what place the plundered merchants removed?

The fourth charge is, that the Mormons "stole a boat from Mr. Burke, who kept the Light House on Skilagalee, which boat was found in their possession."

There has been no boat stolen from Skilagalee. Neither the keeper of this Light House, or any other person who lives, or ever did live at Skilagalee, pretends that any boat has been stolen from there. There is not a boat missing from that Island by any means, felonious or otherwise.

And no boat, stolen, or alleged to have been stolen, has ever been found in possession of the Mormons, or of any of them. If the thing has been done, some body did it. It is not the duty of the public names, dates and places.

Our calumniators cannot name a man, who ever found a boat stolen, or supposed to have been stolen, in the possession of a Mormon. They cannot name a Mormon, in whose possession a stolen boat, or boat supposed to have been stolen, was ever found. They cannot name a time when, or a place where, a stolen boat, or boat supposed to be stolen, was ever found in the possession of the Mormons, or of any Mormon. And they cannot designate a boat, either now or at any previous time, in possession of any Mormon in Emmet county, but we can justify his possession, by showing a legal title to it. If all the fishermen could do the same, there would be less persons interested in making the Mormons infamous, in order to use them as a scape-goat for their own sins.

Either this tale is a mere falsehood, made up to raise prejudice against the Mormons in distant places, or it is a blundering version of the equally malicious tale of the loss of a boat from the South Manitou Light House.

Some time last spring, the boat belonging to the South Manitou Light House was missed, and the loss attributed to the Mormons. The sole evidence on which this charge was founded, was that a three-masted schooner was seen lying behind the Island, the day before the theft, and recognized as the *Emmlin*, owned at this place.

This charge was forwarded to the Collector at Mackinac, accompanied with the proofs, and by him transmitted to the Government at Washington, and Capt. — (I cannot remember his name,) of the Topographical Engineers; and member of the Light House Bureau, to whom had been assigned the duty of inspecting Light Houses on the Upper Lakes, came to the Revenue Cutter, *Ingham*, and investigated the charge.

The result of this investigation was, that it was proved beyond a shade of doubt, that the *Emmlin* was hauled up for repairs; some four months before the boat was stolen, and was undergoing repairs, and was not launched till five weeks after the stealing of the boat at South Manitou Light House; and at the very time she was alleged to have been at South Manitou, she was on the rocks here, stripped of her plank on her keel, and several men at work strengthening her ribs. Thus fell to the ground every word of evidence against the Mormons. And these facts can be shown, whenever there is an occasion, by more than two hundred witnesses, including a large number of officers of Steam Packets, who stop regularly at this harbor.

And your correspondent concludes by predicting the extermination of the Mormons of Beaver Island, with apparently less feeling for the contemplated murder of two thousand human beings, than is commonly produced by the destruction of so many insects in an ant hill. What is humanity, when such things can be written without a sigh?—read, and no word of reproach breathed?

I am quite indifferent whether S. A. E. estimates the Mormons at six hundred or one hundred efficient men. But I confess that my face mantles with shame, that any one, citizen or stranger, should think so low of Republican and Christian Michigan, as to believe her government and people would suffer the unprotected population of a county to be exterminated, murdered in cold blood.

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, JUNE 1, 1854.

"The Mormon Saints claim the power of healing the sick and blind by touching them."—*Free Press.*

Can the Free Press tell of any Saints who do not or did not in their time of life claim this power? As a religious paper the Free Press is evidently behind the times. By proper efforts, the editor might get out a very respectable religious paper; but it would certainly be a very different undertaking from a mere political enterprise, and require attainments of a higher order.—Truth and intelligence could not be successfully substituted by plausibility and assurance.

But to return to the question. Were there ever any Saints among whom the power did not exist of healing the sick by touching them? We have never heard of them. The Prophets in Israel, and the Apostles and Elders among the early Christians all exercised the power.

In the brief record we have of Prophetic administration, several examples occur of the healing of the sick, and some of the raising of the dead. King Jeroboam built an altar, and offered sacrifices at Bethel, contrary to the word of the Lord. While contending against the Prophet of God before the altar, his hand was smitten of God, and "dried up," so that he could not pull it in again, and the altar rent in twain. Yet when he entreated the Prophet, he healed him, that his hand became well as before. 1st Kings, xiii. 6.

During the reign of Ahab, when the Prophet Elijah was in exile, a widow in Zarephath entertained him. Her son died, and the Prophet raised him to life. 1st Kings, xvii. 21, 22.

A noble woman at Shunam entertained the Prophet Elisha, and when afterwards her son died, he raised him to life. 2d Kings, iv. 32 to 37.

The Syrian General, Naaman, was a renowned warrior, and an eminent statesman; but he was a leper. And he went from his own country into a foreign land to the saints of that day to be cleansed, and the Prophet Elisha healed him. 2d Kings, v. 14.

These are but a few cases of healing the sick, and some readers have therefore inferred that

the exercise of the gift was rare. Such an inference, however, is not just. The occasion given why Naaman went to be healed, is a full answer to it.

"Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given a victory unto Syria: he was also a mighty man of valor; but he was a leper.—And the Syrian had gone out by companies, and had brought away captive out of the land of Israel a maid; and she waited on Naaman's wife. And she said unto her mistress, Would God the Lord were with the prophet that is in Samaria! for he would recover him of his leprosy." 2d Kings, i, 2, 3.

The gift of healing was so much in vogue, that a country girl, when alive, and a slave in a foreign land, remembered and spoke of the usual custom, with a confidence as to the mind.

It was well established in Israel but in Syria, the gift was later king of Syria, and he did not hesitate to send Hazael to the Prophet in Israel to learn the issue of the disease.

We need not, therefore, pursue the meager record contained in the Old Testament of the healing of the sick by the saints of God. Enough is already shown to prove that it was an established rite among them.

The New Testament record covers but a brief period of time. But for the time covered by it, it is a continued record of the healing of the sick.

The ministry of Jesus, the chief of the Saints of that day, consisted quite as much of healing the sick as teaching truth and righteousness, and the mysteries of the Gospel. His fame went through all the land, for healing the sick, giving sight to the blind, casting out devils, and rebuking all manner of disease.

The beginning of his ministry was his going about Galilee, "teaching in the synagogues, proclaiming the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people." Matt. iv. 23.

"And his fame went throughout all Syria; and they brought unto him all sick people that were taken with diverse diseases, and torments, and those which were possessed of devils, and those which were lunatic, and he healed them." Matt. 24.

And spending three years and a half, a continued series of such acts, and giving his life for the redemption of mankind, he sent his apostles to preach, and to heal the sick, and to those that were lame, they shall speak, and they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. Mark xvi. 17, 18.

The apostles, after Christ's time, continued to work in the same manner; ib. 20; one instance of which occurred at the temple, where a man who was lame from his birth was healed by Peter and John. This man sat daily at the gate of the temple to beg. When he asked money of them they had none; but Paul said to him: "In the name of Jesus of Nazareth rise up and walk; and took him by the hand, and immediately his feet and ankle bones received

strength, and he leaping up, stood and walked, and entered into the temple, and praised God, and all the people saw him."—Acts iii. 2 to 16.

The ministry of the Apostles continued to be characterized with such works, as far as the scriptures trace it. And the traditions of the church show that the succeeding Christian ministers were possessed of the same power over diseases, during several succeeding ages.

And the conclusion is, that not only the Mormons or Latter Day Saints, but all other Saints, claim the power of healing the sick, &c., by touching them; that is, by the laying on of hands, as well as by various other modes.

It was that this gift should be given to whosoever believed the preached gospel, without any limitation of age or country, we have his testimony that those who are not possessed of it are none of his; that is, they are not believers of the true gospel, and are not Saints.

Doubtless the answer to all this will be, "but the Mormons only claim this power, the ancient saints possessed and exercised it."

Not too fast. That is a question of fact which we will examine directly. The theory is, that all the saints have this gift among them. If any religious people profess not to have this; by their own testimony they are not saints; that is, are not the people of God. Protestants generally profess not to be possessed of this gift, which Christ has promised to all true believers of the gospel. Therefore, they are not true believers; that is, are not saints.

Mormons profess to be possessed of this gift, and profess in all other things to conform to the standard of doctrine, gifts, graces and priesthood of the true church. If the facts correspond with the profession, they are the true church.

The Mormon saints are themselves, most of all men, interested in knowing the truth of this claim of power to heal the sick. And we submit that it is not possible that they should be ignorant of the truth or falsity of their profession in the premises.

Among them the practice of laying on of hands for the healing of the sick is nearly as common as sending for a physician to give medicine is among other men. The Elders are all liable to be called on to administer this rite, and there are few members who have not resorted to this means of healing, since their profession of the faith.

Either this laying on of hands has some influence on the disease, or it has not. And whether it has or not, they know best among whom it is in constant practice. What motive could the Mormons have for keeping up the practice among themselves for more than twenty years, as they have, if it was without effect?

Enemies have alledged that the object was to impose upon and deceive mankind. But when it is considered that the laying on of hands is attended to in private; that no display is ever made of it; that all the elders have the utmost repugnance to admin-

ister in the presence of unbelievers or strangers; that the subjects are generally their children and near friends, and that the healings are never published, such an allegation is merely ridiculous.

What possible inducement could men have to lay hands on their friends and the members of their families, of all ages, from creeping infancy to tottering old age, and in every condition of life, from the pauper to the prince, on the pretence of healing them, unless they really believed that diseases are thus healed? How could they practice this rite for twenty years, among a people of many thousand souls, resorting to it so generally as to nearly supersede the profession of physicians, and yet not know of a verity whether they possessed the gift or not?

Whoever answers these questions, as we doubt not every man of sense will answer them, has but to go among the Mormons and make a candid inquiry of a thousand persons in succession, what they know about the gift of healing, and he will not, with the Free Press, say, "the Mormon saints claim the power of healing the sick and the blind by touching them." But he will say, "the Mormon saints heal the sick, &c., by the laying on of hands, and the prayer of faith."

THE EUROPEAN WAR.

The war in Europe is fairly begun, without leaving any hope of peace till all the great powers have exhausted their strength in the struggle.

So far Turkey has made good head against Russia, her formidable foe. But the Emperor was right in treating the Turkish Empire as a sick man, just about to expire.

Notwithstanding her success so far, and her formidable preparations, it is evident that alone Turkey could not stand the shock of Russian invasion a single campaign. Her strength is utterly exhausted in preparing for the encounter. She has no resources left to fall back on, in case of misfortune. Without aid, her first defeat would be but the signal for the breaking up of the Empire.

Russia, properly denominated the Bear, is the most tenacious of life, the hardest to overthrow or materially injure of any existing nation. We know of none like her in the history of the past.

The Bear may be torn by dogs, shot through and through, and cut up with edge tools, enough to kill other more dangerous animals, without materially diminishing its power to do mischief. The assaults that others die of, are necessary to develop its strength and ferocity.

So of Russia. When her foreign commerce is cut off, her seaport towns reduced to heaps of black and smoking ruins, her maritime provinces ravaged with fire and sword, and the track of the invaders, leaving not a blade of grass behind, crosses from sea to sea, Russia will be but just aroused to the fight. Then her giant hand will stretch forth, and the nations perish.

Russia has deliberately gone into the present war, counting the cost, and with the purpose of conquest. The Emperor must have expected to fight England and France, as well as Turkey.

Austria and Prussia, being partners in the spoliation of Poland, are chained by that iniquity, to Russia, who in the end will swallow up them also. The fear that in the progress of war the nationality of Poland will be proclaimed as a measure of hostility to Russia, drives them to a hypocritical neutrality, and a real subservience to Russia.

Great Britain and France have undertaken to maintain the integrity of the Turkish empire; to defend her territory and her independence intact. It should not be imagined, however, that they are undertaking this labor of love merely in regard to the justice of the Turkish cause.

If Russia succeeds in swallowing up Turkey, the relative consequence of France in the politics of Europe is lost, while that of Russia is greatly increased; and Russia would be mid-way between Great Britain and her sessions in India, with the power of striking a resistless blow before the Home Government could hear of the approaching danger.

Though Russia has proposed a partition of the Turkish empire between herself and either of these powers, it is plain that she alone would be a gainer. Russia can yield to them no share but what would be overshadowed by her overgrown territory, and would be as

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a tenancy at her will. In reality there was nothing to offer them, and this is the reason they would not join in the spoliation.

There had been no war in Europe, beyond an occasional local outbreak, for thirty-nine years; being the longest uninterrupted peace experienced in Europe for more than two thousand years.

Never did the great powers of Western Europe enter upon war with more unanimity than now. Yet their statesmen, especially those of Great Britain, seem to be fully conscious of the immensity of the peril, and the entire uncertainty of the result. Evidently the most eminent men in Great Britain fear that it may with them become a struggle for national existence. In France all know that dynasty is involved, and more than the return of the Elder Bourbons are at stake in case of defeat.

The Germans are so metaphysical to think of political results all others have laid the plans for them to fight out. But some have turned their eyes to the probability, almost certainly, that the Russian monarch, who puts one foot on Constantinople, will put the other on Koningsberg.

In our judgment Great Britain and France erred in fixing themselves upon a conservative policy. They should have menaced the eastern powers with the nationality of Poland, the independence of China and Hungary, and the restoration of Finland. Invoking the spirit of revolution against despotism, they could have built up barriers between themselves and Russia out of her own dominions, and reduced her to reasonable bounds before their own strength was exhausted.

It is curious to observe what singular preferences great nations make for going to war.—The beginning of this controversy was a dispute between the different christian sects at Jerusalem, who should hold the keys of certain churches.

These were christian churches when the Turks conquered the country, jointly occupied by different sects, who occasionally disagreed, and got up tumults and fights in the churches.

The Turkish authorities had to decide these disputes among the christians, and in doing so awarded the possession of the keys of the churches to such as used the trust most justly. Yet the Russian government, dissatisfied that the keys of one of the churches was given to the Roman Catholic instead of the Greek priest, made it a subject of diplomatic complaint.

In pursuing the negotiation, the Emperor of Russia claimed the guardianship of all the Greek churches in Turkey and the protectorate of the Greek population, and demanded an acknowledgment of these claims by treaty, and denounced war as the alternate.

To yield to these claims would be to practically cede the sovereignty of the country to Russia, and make the Sultan the vassal of the Emperor. Turkey resisted, and hence the war. No one will fail to see that this pretence of Russia is utterly false; that it is only a pretence to get up a war for the purpose of conquest.

The end of the war God only can know, and he to whom He reveals it. It is certain that Russia occupies the position from which a great army must come, in fulfillment of prophecy, and invade the Holy Land, in the last days; but the time for that invasion is not yet.

The times are big with interest. It behooves those who delight in truth and knowledge to study the prophecies.

THE MORMONS OF SALT LAKE.

A gentleman who has recently been among the Mormons of Salt Lake furnishes the New York Journal of Commerce with the following:

1st. They are Pantheists. They believe there are many Gods. The three Gods of this world, they say, are revealed in the Bible, (which is a book made under their direction,) and are the Father, the Son, and the Spirit.—Other worlds have other Gods. Jupiter is a large world, and may have five or six Gods.

Matter is eternal, and Gods are great minds that preside over matter and rule it. Hence the need of many Gods.

2d. Gods and men must use means to grow greater. Marriage and birth are great means of advancement. Hence, God the Father has been married, which is proven by the fact that he had a Son, Jesus Christ, and by such passages as, "Are not his angels ministering spirits?" which passages they interpret as follows: Who naturally ministers to man?—Ans. A wife. Now, God has married of such, and they are therefore myriads of wives to Him. Men imitate God when they marry.

3d. Polygamy. The Patriarchs, and others of early age, had many wives. Only when despots and oppressors ruled, did the Bible law of many wives become disregarded. It is only human enactments that prevent the right use of *unnatural marriage* now. They argue from the difference of the sexes, which exists without their consent, that God ordains that all shall marry, whether they desire it or not. There is no more power of choice in this, than there is whether we eat or not, sleep or not, and other necessary functions of life and health. Hence, to *refuse to marry*, or neglect it when of suitable age, is disobedience of God's authority.

Reason on which marriage is founded.—They argue again, that mind is only matter; and this material mind is always struggling to develop itself. God having provided so liberally for its development, by the sexuality of each individual, we sin if we prevent mind from developing itself; and hence, as no one

can be saved in his sins, that person is not religious—cannot be happy in a future state—who is not married. To this they add tortured scripture without end. And as the sinner must marry only the "Latter Day Saints," it becomes the duty of every masculine "saint" to receive every woman who offers herself; as he thus "saves a soul from death, and hides a multitude of sins."

Practically, many of these "saints" are zealous for their creed. Some have ten, some twenty, and some have fifty wives. It is a common thing to introduce a stranger thus: "I introduce you to Mrs. Harris, and Mrs. Harris, and Mrs. Harris," on to the end of the chapter. The result is, great effeminacy of the husband. He walks a poor wretch, covered with a cloak at mid-summer day, and downcast in looks. The children are numerous, as marriage unproductive is sin. It is said that the premature deaths and still-born infants are in undue proportion to the number of births.—Attendant on this are jars and contentions.—So that, though they satisfy lust, the Mormons are not a happy people.

Their mode of holding service is peculiar. Their edifice is like an ancient Grecian or Roman theatre; depressed where the pulpit or desk is, some 20 feet, and rising to a flat roof, the base of instrumental music. Next, the congregation on the circular seats, one above the other. The band commence playing, and play some time. Then a prayer, which in language is much like that of an ordinary pastor. It means, however, a very different thing, as they understand the scriptural language employed. Then comes a sermon. Sometimes several speeches or sermons in succession, filled with such sentiments as above. They close with instrumental music and a benediction. Their services are often long.

The Book of Mormon they do not hold in as great a reverence as formerly. Of the Bible they make great use. In its interpretation they are the extreme literalists; and many have the whole of it at their tongue's end. So that false and absurd as their system is, it is no easy matter to discuss with them.

Lastly, they make regeneration to be—consent to be a Latter Day Saint, and a married individual, their ritual or rather Judaized modernism. Their outward law nominally under the constitution of the United States; really the whim of their leaders, modified by a sort of traditional usage, that even a few years have compelled them to adopt. They have an Ecclesiastical Court to settle disputes; allow no suits or reference to government of the State or national authority.

The Valley of the Salt Lake is not the richest land that ever saw the sun, and there are physical causes that will silence all fears that a people so penitently and obedient, and so cause the glorious prospects of the West to be seriously clouded. They are on the wane.—Their own errors contain the elements of self-destruction.

But how sad the picture, rather the fact, that thousands of good, sensible men and women, as many truly are, should be so deluded!—Who would have thought that the basest lusts and passions—the most downright despotism—the most stupid hierarchy, could arise and be fostered, and attain the threatening aspect they once had, but now are losing.

It would be difficult to crowd together more errors in the same space than are found in the foregoing; and, if the onslaught was upon anybody but the Mormons, not easy to get so ridiculous a tissue of lies in so respectable a paper as the Journal of Commerce, or get it republished in the Free Press.

If the men have ten, twenty, and fifty wives apiece, and in the result are poor wretches, with downcast looks, covered with cloaks at mid-summer, then how is it possible that the children are numerous?

Such men are seen by the thousand in all the christian cities, where men who count polygamy felony waste their strength on harlots; but they don't beget children. Visit their houses, and love has given no pledge but the lecher's lip.

Polygamy saves a woman's health, and thus makes her capable of bearing more and stronger children. But it has no effect on the health of men, because any man of ordinarily sound constitution is capable, without any unusual tax upon his strength, of begetting more children than twenty healthy women can bear.

The world has been astonished with the growth of the Mormon settlements, particularly that at

Utah; and the indomitable energy with which they posted themselves into the fastnesses of the mountains, and built up a flourishing republic, has been the admiration of the most enterprising men of this enterprising age.—Yet now we are told by the grave Journal of Commerce that this has been done by men so worn with lechery that they require cloaks in mid-summer!—Bah.

And the writer states that premature deaths and still-born infants are in undue proportion to the births. We do not know how this is in Utah, but is singular if the removal of the cause produces the effect. Place the still-born infants of the first year at New York, where half, and Philadelphia, the causes.

We are pleased with the complaint that the Mormons understand the Bible so well, and use it so successfully. May it be that these unlettered Mormons from the plough understand the Bible better than your college bred clergymen? Why is it that it is no easy matter to discuss with them? Does it not imply that they have something of the spirit by which it was written?

"For what man knoweth the things of a man, save the spirit of God which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1st Corinthians, ii. 11-14.

As usual, the article ends with the prediction of the speedy extinction of Mormonism. That has been the chorus of every declamation against them for twenty-four years, and it seems to be as fresh and green as ever.

RUMORS AND A ROBBERY.

Some days ago a large number of fishermen were encamped on High Island, apparently waiting favorable weather to go further west. Some of the Indians visited them, and the bottle passed around freely; and in their drunken carouse they boasted that they were going over to Beaver to get nets. That is, to steal them from the Mormons, who were just taking out their outfits upon the fishing grounds.

The Indians immediately gave the Mormons notice of the threat, but was regarded only as a vain boast, and no attention paid to it, and the matter forgotten.

Last Thursday we learned there was a man on Garden Island making inquiries about the alleged robbery of two boats from Saint Ignace.

The substance of the story was that they had obtained an outfit on Saint Ignace, and instead of sending it to the boat by a vessel, took the outfit to the island, and in the absence of the boatmen, they had taken it. It seems that the boatmen had ascertained this tale, and had ascertained whether they had been swindled, and came back with this story to the purpose of swindling him.

Last Friday Mr. Mills called on the Post Office in Mackinac to receive mail for this place, and was followed to the boat by a mob of some twenty men, armed with pistols in their hands, threatening to kill him, in case he ever returned, and alleged as a reason that they suspected some of the Mormons had committed the robbery.

While on the dock Mills escaped personal assault, owing either to the cowardice of the mob, or to the fact that being a United States mail carrier the crime of assaulting him would be investigated in the United States District Court at Detroit, instead of the local Court held at Mackinac.

We learn from Mr. E. B. Coleman, an extensive nursery man, of Peru, Ill., who was in Mackinac getting ornamental trees, that the unfortunate fishermen represented that while camped on Beaver Island they were visited, in the course of the day by three men engaged in pulling evergreens, and that they recognized those three men among the band that

robbed them, the following evening.

These were Mr. Orson Duncan, of Dundee, Ills., and two young men employed by him to pull evergreens for Coleman and his brother J. T. Coleman, of Joliet. Mr. Coleman very frankly replied that these men were in his employ, and that the story as to them must be false.

In consequence, he was rudely treated, accused of being a confederate with the Mormons, and threatened with violence, and we were assured by some of the passengers on the boat that brought him away, had a narrow escape, though he seemed to take it cool.

Immediately on these facts being known here, Mr. Strang set an investigation on foot, and the result is, that it appears that the fishermen on High Island left there for parts unknown, the day following the alleged robbery. Two boats were seen coming from their camp, and keeping snug under the shore of High Island, in the obscurity of the timber, just before the evening of the robbery, and approached as near Beaver as they could without being exposed to observation from the Mormon settlements.

Upon the most thorough inquiry, it cannot be learned that these boats came to any place of business or settlement this way, or that they had been there before.

Possibly it may have been a small party between the robbers and the robbed, intending to get a new outfit on the credit of this misfortune, and go somewhere else to fish, as several scamps did last year.

These traders at Mackinac, in setting their employees to rob, plunder and carry on border war against the Mormons, have raised a storm they cannot ride out; and will, in the end, learn by most bitter experience, that having taught men to steal, they will help themselves at their expense as soon as ours.

On examining their abandoned camp, nothing was discovered to shed any light on the subject. But on its being suggested that the wind at that time was strong from the south, and that if the men in these boats had committed the robbery, they could not have returned to their camp with their boats, nor any nearer than the extreme north end of High Island, Mr. Strang sent there to pursue the investigation.

Here was found the coals, ashes, and brands of a recent camp fire, and in the ashes a burnt chest lock, a pair of strap hinges, iron and brass nails, metallic buttons, broken tobacco pipes, &c., &c.

To us these circumstances show conclusively that the robbery was committed by the fishermen from High Island. And we think the circumstances indicate that their intention was to make a foray upon the Mormons, and that they unintentionally, or perhaps indifferently, robbed their own friends.

TRADE WITH MACKINAC.

The trade between this place and Mackinac, amounting a few years ago to \$8,000 or \$10,000 a year, has entirely run out. We are quite warranted in saying that in twelve months past it has not amounted to \$5,000.

This result is entirely owing to the efforts of Mackinac to destroy this place by lawless and violent means. The Mormons, who settled this place, were not able to carry on trade. Though they foresaw that the natural advantages of this place would in the end build up an important commercial town, they had no desire to enter upon commercial undertakings at present.

Had Mackinac been content merely to let us alone, we should have continued to sell our produce and make our purchases there. For the purpose of keeping up the necessary intercourse, we had already constructed small sailing vessels adapted to that trade.

They should by this time have had a retail business with us amounting to \$40,000 or \$50,000 a year. That would have done something to prolong their decay. Instead of it, they have spent thousands in getting rid of us, and we have grown to a formidable rival.

It is, with our increased facilities, less expensive to trade at Chicago and Detroit, than it would be at Mackinac. But so violent has been the competition, that the trade from this place, is not safe there.

The Deseret News, of March 16th, contains a notice of the death of Willard Richards, late Editor of that paper, and Post Master at Salt Lake City.

Richards was for many years one of the Twelve Apostles, and was with Joseph in Jail at Carthage at the time of his martyrdom. It will be remembered that he escaped the same fate by the lodging of a rifle ball in his watch.

The following is taken from the prayer offered up at his funeral:—

Bless the widows of thy servant Willard, who are called to part with a dear and beloved companion. Inspire them with the power of the Holy Ghost, and wisdom to bear with pa-

tience and resignation the trials they are called to encounter, and to live in such a manner as to prepare them to enjoy his society in the possession of thrones, principalities and powers in the celestial world.

The News says, further:—On the 31st of December, '36, at the setting of the sun, Dr. Willard Richards was baptized at Kirtland, under the hands of Presidents Brigham Young, in presence of Heber C. Kimball, and others who had spent the afternoon in cutting ice to prepare for the baptism. Doctor Richards was born at Hopkinton, Middlesex county, Massachusetts, June 3d, 1804.

Pine River, May 9, 1854.
BRO. STRANG:—After a good deal of labor and some expense we have arrived at one of the handsomest countries in the world. Paul said: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love him."

This is decidedly the handsomest land I ever saw. George and I have found a place that we calculate to build on. It is situated on Pine Lake, on the north side of the outlet. There is no improvement here that is of any use to us, except a chance to plant.

We have plenty of Indian visitors. This would be a good place to trade with them. They have some furs to trade on.—Corn-stalk is here, and I send this letter by him. This is a better place decidedly than I anticipated. I never saw a place that was fit to be spoken in the same day with this. If the land is as good as it looks, I can feed a large family here.

GALEN B. COLE

We learn that a large company of emigrants are now on their way from Texas to this place.

A company is daily looked for from New York, and another in a few weeks from Iowa. From every direction they are continually coming in, in small companies, and the missionary spirit prevails among our preachers.

There has been a debate in Congress on the subject of polygamy, which we shall publish soon.

We have been shown a letter from the Vice President of the Saint Canal Company, to the Hon. Jas. J. Strang, contradicting the statement that that Company have located any lands in Emmet County.

The weather was favorable for the observation of the Annular Eclipse, May 26th. We have not room for a particular notice in this number, but shall give it hereafter.

Lieut. Reynolds, with six boats and a fine party of men arrived here last Monday, to commence the Topographical Survey of the Islands. They went to Hog Island to pitch their camp.

CONFERENCES.

There will be a Conference at Brownstown, Wayne County, Michigan, the 17th and 18th days of June next.

Also at Colchester, Canada West, (if the weather is favorable a woods meeting,) at 7 o'clock, on the 21st, 22nd, and 23rd of June next.

The General Conference will be held at Saint James, Beaver Island, the 6th, 7th, 8th and 9th of July next, at which sacrifices and offerings will be offered by the heads of families of all the congregation.

BOOKS.

The following books are constantly for sale at this office:—Ancient and Modern Michilimackinac, including an account of the controversy between Mackinac and the Mormons. Price, 25 cts. A History of the Rise of the Church of Jesus Christ of Latter Day Saints, and the discovery of Ancient American Records, by George J. Adams. Price, 12 1/2 cts. A Discussion of the Roman Catholic Mission, between Charles Rafferty and James Strang. Price, 10 cts. The Diamond: being the Law of Prophet Succession. Price, 5 cts. Money may be sent by mail at our risk from any part of the United States for these books. We will return the books by mail, free of postage.

CIRCUIT COURT.

Detroit, Nov. 1, 1853. Pursuant to the Statute, in such case made and provided, I hereby appoint the third Tuesday of July and January as the times for holding the Circuit Courts for the County of Emmet during the years 1854 and 1855. SAML T. DOUGLASS, Circuit Judge, Third District.

COWDERYS LETTERS.

Oliver Cowdery was the earliest associate with Joseph Smith in the ministry of the dispensation of the fullness of times. The series of letters, one of which we insert in each number, till the publication is complete, give a most faithful history of the bringing in of the dispensation. They were written in answer to brief letters from Wm. W. Phelps, then a recent convert, and a seeker for farther knowledge. The letters of Phelps consisting principally of brief inquiries, we omit, the answers being full without them.

LETTER I.

Norton, Sept. 7, 1834.

DEAR BROTHER, Before leaving home I promised to write long, to write for you, and for reflection, aside from the care and common conversation of my friends in this place, I have thought that were I to communicate them to you, might, perhaps, if they should not prove especially beneficial to yourself, by confirming you in the faith of the gospel, at least be interesting, since it has pleased our heavenly Father to call us both to rejoice in the same hope of eternal life. And by giving them publicity, some thousands who have embraced the same covenant, may learn something more particular upon the rise of this church, in this last time. And while the gray evening is fast changing into a settled darkness, my heart responds with the happy millions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same Parent.

Another day has passed, into that, to us, boundless ocean, ETERNITY! where nearly six thousand years have gone before; and what flits across the mind like an electric shock is, that it will never return! Whether it has been well improved or not; whether the principles emanating from him who "hallowed" it have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say—one thing I can say—it can never be recalled!—it has rolled in to assist in filling up the grand space decreed in the mind of its Author, till nature shall have ceased her work, and time its accustomed revolutions—when its Lord shall have completed the gathering of his elect, and with them enjoy that Sabbath which shall never end!

On Friday, the 5th, in company with our brother Joseph Smith, jr., I left Kirtland for this place, (New Portage,) to attend the conference previously appointed. To be permitted to travel with this brother, occasions reflections of no ordinary kind. Many have been the fatigues and privations which have fallen to my lot to endure, for the gospel's sake, since 1828, with this brother. Our road has frequently been spread with the "fowler's snare," and our persons sought with the eagerness of the savage, for the ferocity for innocent blood by men, either heated to passion by the insinuations of those who professed to be guides and way-marks to the kingdom of glory, or the individuals themselves! This, I confess, is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth. In fact, God has so ordered, that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "doubly endearing."

Not only have I been graciously preserved from wicked and unreasonable men, with this our brother, but I have seen the fruit of perseverance in proclaiming the everlasting gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives me common intellect. And what serves to render the reflection past expression on this point is, that from his hand I received baptism, by the direction of the angel of God—the first received into this church, in this day.

Near this time of the setting of the sun, Sunday evening, April 5th, 1829, my natural eyes, for the first time, beheld this brother. He then resided in Harmony, Susquehanna county, Penn. On Monday, the 6th, I assisted him in arranging some business of his, and he then directed me to write the Book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom!—Day after day I continued, uninterrupted, to write from his mouth, as he translated, with the *Urim and Thummim*, or, as the Nephites would have said, "Interpreters," the history, or record, called "The Book of Mormon."

To notice, even in few words, the interesting account given by Mormon, and his faithful son Moroni, of a people once beloved and favored of heaven, would supercede my present design: I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this church, which may be entertaining to some thousands who have stepped forward, amid the frowns of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

No men in their sober senses, could translate and write the directions given to the Nephites, from the mouth of the Savior, of the precise manner in which men should build up his church, and especially when corruption had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a "good conscience by the resurrection of Jesus Christ."

After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth, and gross darkness the minds of the people. On reflecting further, it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For, if question might be asked, have men authority to administer in the name of Christ, who deny revelations? when his testimony is no less than the spirit of prophecy? and his religion based, built and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise, and be baptized."

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent

manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us while the veil was parted, and the angel of God came down clothed with glory, and delivered anxiously looked for messages, and the keys of the gospel of repentance! What joy! what wonder! what amazement!

While the world were racked and distracted—while millions were groping as the blind for the wall, and while all men were resting on uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of day," more—above the glitter of the May sun beam, which shed its brilliancy over the world of nature! Then his voice, bright, mild, pierced our hearts, and we were dispossessed of all our former notions—we listened—we were amazed! 'Twas the voice of an angel from glory—'twas the voice of the Most High, as we heard we rejoiced, and his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? No where: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!

But, dear brother, think further, think for a moment, what joy filled our hearts, and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, "Upon you, my fellow servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction leads the many, and the fruit of falsehood carries its current the giddy to the abyss; but one touch with the finger of his love, yes, one ray of light from the upper world, and the word from the mouth of the Savior, from the holy Spirit, makes it all into truth.

It is true that we were in the presence of an angel; the certain fact that we heard the voice of God, and the truth unsullied, flowed from a pure personage dictated by the will of God, to me, past description, and I shall never look upon this expression of the Savior's goodness with wonder and thanks giving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which never shall cease!

I close for the present: my candle is quite extinguished, and all nature seems locked in silence, shrouded in darkness, and enjoying that repose so necessary to this life. But the period is rolling on when night will close, and those who are found wor-

thy will inherit that city where neither the light of the sun nor moon will be necessary; "for the glory of God will lighten it, and the Lamb will be the light thereof." O. COWDERY.

FRAGMENTS.

O! CENSURE NOT THE HEART.

BY RICHARD STORRS WILLIS.

O censure not the heart that loves,
However strange the choice we see
Each gentle spirit knows its mate,
Tho' hid from us the tie may be!
When mortals meet, their spirits hold
Communion, in the silent air:
And trust, and doubt, and love, and hate,
Invisibly are awakened there!
O let them freely love that can!
Our mortal loves will soon be o'er,
We cannot know what earthly bliss
Survives—upon a heavenly shore!
Full many a fragile, tender joy,
Was made for this poor world alone;
And whether found, or failed of, here,
In after-life will ne'er be known!

quandary, but we know of no one more fortunately situated in this respect than an English army officer. If he receives an insult and don't challenge the offender, he is tried by a court martial and broke with infamy. If he does challenge his adversary and happens to kill him, he is handed over to the civil power and hung for murder. If he don't make a fool of himself he is drummed out of the army. If he does make a fool of himself, six feet of cordage jerks him out of the world.

The "Poor Scholar," who is a very lazy man, has got to spelling Tennessee, 10 A C!

Sweet to the Sweet.—Woman is a beautiful flower that can be told in the dark, even by its (s)talk.

A sick bachelor.—The New York Times thus heads a long article on this subject: "A sick Bachelor! A dying camel in the desert! A sailor on a hencoop in the middle of the Atlantic! All the same. The same incident from different points of view. The same subject with varied accessories. If there is preponderance of misery on any side it is on the side of the sick bachelor. The camel, however intelligent it may be, is still as sensitive as the human sufferer, and the sailor, floating on a hencoop a thousand miles from land, is at least spared the misery of knowing that there is help within call. The sick bachelor is the *ne plus ultra* of human misery."

Mr. Timothy, said a learned lady, who had been showing off her wit at the expense of a daughter, "you remind me of a barometer, that is filled with nothing in the upper story."

Divine Almira, meekly replied her admirer, "in thanking you for that compliment, let me remind you that you occupy my upper story entirely."

Curious sentence.—The following verse contains every letter in the English alphabet except "E." It is a question whether any other English rhyme can be produced (in print) without the letter "E," which is a letter employed more than any other. By inserting the word vex instead of tax, in the second line, the verse would contain all the letters of the alphabet:—

A jovial swain may rack his brain,
And tax his fancy's might,
To quiz in vain, for 'tis most plain
That what I did was right.

Effects of Wrong Spelling.—Not long since, a gentleman, then a chorister of a certain choir in Vermont, wrote to a certain publisher in Boston, for a copy of that popular singing book, entitled "The Ancient Lyre." In his communication he used the following language: "Please send me the Ancient Lyre, well bound." The publisher, in answer to his request, replied:—My dear sir—I do not doubt but the devil has been, and still is in Boston; but it will be difficult to comply with your request, for the reason that Boston influence is so strongly in his favor that it will be impossible to find him."

The Mount of Olives furnishes a source of wealth to the Catholics by no means inconsiderable. Above a certain height, it is found in congealed granulated masses, and in this state is fit for conveyance to all the large towns in the island, and even as far as Malta. Constantinople and the vicinity are in like manner supplied with this article of paramount necessity in a warm climate, from the captives near the summit of Mount Olympus, where the snow lies throughout the year.

We should like to know.—How many spokes there are in a wheel of fortune.
Of what kind of timber is the post of honor?
What kind of knife is used in cutting capers?

Would the telegraph line be good for a fishing excursion.

Solution of Haunted Houses.—A haunted house is a tenement of any number of ordinary stories, to which is added an extraordinary one in the form of a ghost story.

Whether you are playing on the stage or the world, your character should be well dressed. Broadcloth is generally received with smiles, though covering a rascal; while linsey wolsley is rather run upon, though covering a portrait.

THE NORTHERN FARMER.

Vol. 1, of the enlarged, 48 page edition, commences January 1st, 1854; specimens now ready, and beautifully illustrated, the entire volume to contain about two hundred engravings, executed in the best style. This is the cheapest and most popular paper ever published in this country. It is adapted to all sections of the United States, having a large circulation in every State in the Union. It is highly valuable to poultry breeders, bee keepers, farmers, and the people of every class and condition in life. Edited by T. B. Miner, author of the "American Bee Keeper's Manual," and the "Domestic Poultry Book," recently published, a very popular work, containing 250 pages, and 130 splendid portraits and engravings, at only fifty cents per copy.

Postmasters act as agents for the office. Specimen numbers sent free on application. The following is the regular Prospectus for the volume, and the periodical will not fall short of its character, as here given:—

PROSPECTUS FOR 1854.

The Northern Farmer is published monthly, at Utica, Oneida County, N. Y., (Editor's address as below,) and contains forty-eight large octavo pages. It is devoted to Miscellaneous Literature, Practical Agriculture, Cattle, Sheep, Swine, Poultry, Bees, the Diseases and Cures of Animals, Rural Architecture, the Mechanic Arts, Modern History, and numerous other interesting subjects, either original or culled from the entire Encyclopedia of Domestic and Foreign Literature, with a view to render the work not only the cheapest, but the most interesting and beneficial to people of all classes, that has ever emanated from the American Press.

ITS ILLUSTRATIONS.

This paper will contain more costly engravings of Cattle, Sheep, Swine, Poultry, Bee Hives and Bee Houses, Views of Foreign and American Landscapes and Cities, &c., &c., than have ever appeared in any magazine or periodical at the same price in this country.

LADIES' DEPARTMENT.

Several pages will be exclusively devoted to the interests of the Ladies. Many rare plants, flowering shrubs, mosses, &c., in the culture of which they are interested, will be illustrated by engravings, and the manner of their cultivation will be given. Many hundreds of the most valuable original and selected recipes in domestic cookery, &c., will be furnished, and a large amount of useful, instructive, moral reading will be contained in this department, that will have a tendency to improve the minds of young ladies, and cause them to be better prepared to assume the domestic duties of life.

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NORTHERN ISLANDER.

VOL. IV.—NO. 7.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JUNE 8, 1854.

WHOLE NO. 54.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

Terms:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular number will be continued till further orders and payment of bill.

POETRY.

A SUMMER EVE.

BY GEO. SCOTT.

[For the Rochester Daily Democrat.]

The sun's gone down to his place of rest,
In the golden realms of the distant west;
His pillow—a cloud in the hazy blue,
His canopy—of the violet's hue.

The portals of day are left ajar,
While weeping through is a single star,
Just on the threshold, burning dim,
Watching to welcome darkness in.

How gently blow the evening gales,
From their balmy home in the flowery vales!
And cool refreshing dews disclose
Sweet perfume from the languid rose!

What a holy calm pervades the scene!
All nature sleeps in a tranquil dream!
Save 'mong the echoes, where softly swell,
The mellow tones of some distant bell.

'Tis a hallowed hour, that of closing day,
When the world assumes her sable array;
When silent repose to earth hath given
A spell, like our dreary thoughts of heaven.

YOUNG AGAIN.

An old man sits in a high backed chair
Before an open door,
While the sun of a summer afternoon
Falls hot across the floor,
And the drowsy click of an ancient clock
Has natched the hour of four.

A breeze blows in and a breeze blows out
From the open door,
And flutters now on the wrinkled brow,
And now it lifts his hair;

And the hidden light of his eye drops down,
And he sleeps in his high backed chair.
The old man sleeps; and the old man dreams,
His head drops on his breast,

His hands relax their feeble hold,
And fall to his lap in rest;
The old man sleeps, and in sleep he dreams,
And in dreams again is blest.

The years unroll their fearful scroll,—
He is a child again,
A mother's tone is in his ear,
And drift across his brain,

He chases gaudy butterflies,
Far down the rolling plain.
He plucks the wild rose in the woods,
He gathers eggplants,

And holds the golden buttercups
Beneath his sister's chin;
And angles on the meadow brook
With a bent and naked pin.

He loiters down the grassy lane
And by the running pool,
And a sigh escapes his parted lips,
As he hears the bell toll for school.

And he sits on the grassy slope of luck,
And he hears the bell toll for school,
A mother's tone is in his ear,
And drift across his brain.

He chases gaudy butterflies,
Far down the rolling plain.
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DEFENCE OF POLYGAMY.

LETTER FROM A LADY IN UTAH TO HER SISTER IN NEW HAMPSHIRE.
Great Salt Lake City, Jan. 12, '54.

DEAR SISTER:—Your letter of Oct. 2d was received yesterday. My joy on its reception was more than I can express. I had waited so long for your answer to our last, that I had almost concluded my friends were offended, and would write to me no more. Judge, then, of my joy when I read the sentiments of friendship and of sisterly affection expressed in your letter.

We are all here, and are prosperous and happy in our family circle. My children (four in number) are healthy and cheerful, and fast expanding their physical and intellectual faculties. Health, peace and prosperity have attended us all the day long.

It seems, my dear sister, that we are no nearer in our religious views than formerly.

Why is this? Are we not all bound to leave this world, with all we possess therein, and reap the reward of our doings here, in a never ending hereafter?

If so, do we not desire to be undeceived, and to know and to do the truth?

Do we not all wish in our very hearts to be sincere with ourselves, and honest and frank with each other?

If so, you will bear with me patiently, while I give a few of my reasons for embracing and holding sacred that particular point in the doctrine of the Church of Saints, to which you, my dear sister, together with a large majority of Christendom so decidedly object.

I mean, a "plurality of wives."

I have a bible which I have been taught from my infancy to hold sacred.

In this bible, I read of a holy man named Abraham, who is represented as the friend of God—a faithful man in all things—a man who kept the commandments of God; and who is called in the New Testament, the "Father of the faithful." [See James 2d, 23; Rom. 4th, 16th; Gal. 3d, 8th, 9th, 16th, 29th.]

I find this man had a plurality of wives, some of which were called concubines. [See book of Genesis; and for his concubines see 25th chap. 6th verse.]

I also find his grandson Jacob possessed of four wives, twelve sons and a daughter.—These wives are spoken very highly of by the sacred writers, as honorable women. "These," say the Scriptures, "did build the house of Israel."

Jacob himself was also a man of God, and the Lord blessed him, and his house, and commanded him to be fruitful and multiply. [See Genesis 30th, to 35th, and particularly 35th, chap. 10th and 11th, verses.]

I find also that these twelve sons of Jacob, by these four wives, became princes, heads of tribes, patriarchs, whose names are had in everlasting remembrance to all generations.

Now, God talked with Abraham, Isaac and Jacob frequently; and his angels also visited and talked with them, and blessed them and their wives and children.

He also reproved the sins of some of the sons of Jacob for hating and selling their brother, and for adultery. But in all his communications with them, he never condemned their family organization; but, on the contrary, always approved of it, and blessed them in this respect.

He even told Abraham that he would make him the father of many nations, and that in him and his seed all the nations and kindreds of the earth should be blessed. [See Genesis, 18th chap. 17th, 18th and 14th verses, also 12th chap. 1st, 2d and 3d verses.] In later years I find the plurality of wives perpetuated, sanctioned and provided for in the law of Moses.

Does the P-almist not only had a plurality of wives, but the Lord himself spoke by the mouth of Nathan the prophet, and told David that He (the Lord) had given his master's wives into his bosom; but because he had committed adultery with the wife of Uriah, and had caused his murder, He would take his wives and give them to a neighbor of his, &c., [See 2d Samuel, 13th chap. 7th to 11th verses.]

Here then, we have the word of the Lord, not only sanctioning polygamy, but actually giving to King David the wives of his master (Saul) and afterward taking the wives of David from him, and giving them to another man. Here we have a sample of severe reproof and punishment for adultery and murder while polygamy is authorized and approved by the word of God.

But, to come to the New Testament, I find Jesus Christ speaks very highly of Abraham and of his family. He says: "Many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of God." [Luke, 13th chap. 28 and 29th verses.]

Again he said, "If ye were Abraham's seed, ye would do the works of Abraham."

Paul, the apostle, wrote to the saints of his day, and informed them as follows:—"As many of you as have been baptized of Christ, have been born into Christ; and if ye are

Christ's, then are ye Abraham's seed and heirs according to the promise."

He also sets forth Abraham and Sarah as patterns of faith and good works, and as the father and mother of faithful Christians, who should, by faith and good works, aspire to be counted the sons of Abraham and daughters of Sarah.

According to Jesus Christ and the apostles, then, the only way to be saved is to be adopted into the great family of polygamists, by the gospel, and then strictly follow their holy examples.

Again: John the Revelator describes the holy city of the heavenly Jerusalem, with the names of the twelve sons of Jacob inscribed on the gates. Rev. 21st, 12th.

To sum up the whole, then, I find that polygamists were the friends of God—that the family and lineage of a polygamist were selected, in which all nations should be blessed—that a polygamist is named in the New Testament as the father of the faithful Christians of after ages, and cited as a pattern for all generations. That the wife of a polygamist, who encouraged her husband in the practice of the same, and even urged him into it, and officiated in giving him another wife, is named as an honorable and virtuous woman, a pattern for Christian ladies and the very mother of all holy women in the Christian church, whose aspiration it should be to be called her daughters.

That Jesus Christ has declared that the great fathers of the polygamist family stand at the head in the kingdom of God. In short, that all the saved in after generations should be saved by becoming members of a polygamist family; that all those who do not become members of it are strangers and aliens to the covenant of promise—the commonwealth of Israel, and not heirs according to the promise made by God to Abraham.

That all people from the east, west, north and south, who enter into the society of polygamists and under their patriarchal rule and government.

Indeed, no one can approach the gates of heaven without beholding the names of twelve polygamists (the sons of four different women by one man,) engraved in everlasting glory upon the pearly gates.

My dear sister, with the scriptures before me, I could never find in my heart to reject the heavenly vision which has restored to man the fullness of the gospel, or the latter-day Prophets and Apostles, merely because in this restoration is included the ancient law of matrimony and of family organization and government, preparatory to the restoration of all Israel.

But, leaving all scripture history or precedent, out of the question, let us come to Nature's law.

What, then, appears to be the great object of the marriage relations? I answer, the multiplying of our species—the bearing and training of children.

And while a kind husband should nourish, sustain and cherish the wife of his bosom by every kindness and attention consistent with her situation, and with his most tender affection, still he should refrain from all those untimely associations which are forbidden in the great constitutional laws of female nature, which laws we see carried out in almost the entire animal economy, human animals excepted.

Polygamy, then, as practiced under the Patriarchal law of God, tends directly to the chastity of women, and to sound health and morals in the constitutions of their offspring.

The polygamic law of God opens to all vigorous, healthy and virtuous females a door by which they may become honorable wives of virtuous men, and mothers of faithful, virtuous, healthy children.

And here let me ask you, my dear sister, what female in all New Hampshire would marry a drunkard, a man of hereditary disease, a debauchee, an idler, or a spendthrift? Or what woman would become a prostitute, or, on the other hand, live and die single, or without forming those inexpressible dear relationships of wife and mother, of the Abrahamic covenant, or Patriarchal law of God, were extended over your State, and held most sacred and honorable by all?

Dear sister, in your thoughtlessness you inquire, "Why not a plurality of husbands as well as wives?"

To which I reply,—

1. God has never commanded or sanctioned a plurality of husbands.

2. "Man is the head of the woman," and no woman can serve two lords.

3. Such an order of things would work death and not life; or, in finer language, would multiply disease instead of children.

This law leaves females exposed to a life of single blessedness, without husband, child or friend, to provide for or comfort them; or to a life of poverty and loneliness, exposed to temptation, to perverted affections, to unlawful

means to gratify them, or to the necessity of selling themselves for lucre. While the man who has abundance of means is tempted to spend it on a mistress in secret, and in a lawless way, while the law of God would have given her to him as an honorable wife. These circumstances give rise to murder, infanticide, suicide, disease, remorse, despair, wretchedness, poverty, untimely death, with all the attendant train of jealousies, heart-rending miseries, want of confidence in families, contaminating diseases, &c., and finally, to the horrible license system, in which governments, called Christian, license their fair daughters, I will not say to play the beast, but to a degradation far beneath them, for every species of animal creation, except man, refrain from such abominable excesses, and observe in a great measure, the laws of nature in procreation.

I again repeat, that nature has constituted the female differently from the male, and for a different purpose.

The strength of the female constitution is designed to flow in a stream of life, to nourish and sustain the embryo, to bring it forth, and to nurse it on her bosom.

Not so with man. He has no such drawback upon his strength. It is his to move in a wider sphere. If God shall count him worthy of an hundred fold in this life, of wives and children, and houses, and lands, and kindreds, he may even aspire to patriarchal sovereignty, to empire, to be the prince or head of a tribe or tribes, and like Abraham of old, be able to send forth for the defence of his country, hundreds and thousands of his own warriors, born in his own house.

A noble man of God, who is full of the spirit of the Most High, and is counted worthy to converse with Jehovah or with the son of God, and to associate with angels and the spirits of just men made perfect—one who will teach his children, and bring them up in the light of unadulterated and eternal truth—is more worthy of a hundred wives and children than the ignorant slave of passion or of vice and folly is to have one wife and one child.

Indeed, the God of Abraham is so much better pleased with one than with the other, that he would even take away the one talent, which is habitually abused, neglected or put to an improper use, and give it to him who has ten talents.

In the Patriarchal order of the family government, the wife is bound to the law of her husband. She honors him, "calls him lord," even as Sarah obeyed and honored Abraham. She lives for him, and to increase his glory, his greatness, his kingdom or family. Her affections are centered in her God, her husband and her children.

The children are also under his government worlds without end. "While life or thought or being lasts, or immortality endures," they are bound to obey him as their father and King.

He also has a head to whom he is responsible. He must keep the commandments of God, and observe his laws. He must not take a wife unless she is given to him by the law and authority of God. He must not commit adultery, nor take liberties with any woman except his own, who are secured to him by the holy ordinances of matrimony.

Hence a nation organized under the law of Abraham and the patriarchs, would have no institutions tending to licentiousness; no adulteries, fornications, &c., would be tolerated. No houses or institutions would exist for traffic in shame, or in the life blood of our fair daughters. Wealthy men would have no inducement to keep a mistress in secret or unlawfully. Females would have no grounds for temptation in any such lawless life.

Neither money nor pleasure could tempt them, nor poverty drive them to any such excess; because the door would be open for every virtuous female to form the honorable and endearing relationships of wife and mother in some virtuous family, where love and peace and plenty would crown her days, and truth and the practice of virtue, qualify her to be transplanted with her family circle in that eternal soil where they multiply their children without pain or sorrow or death, and go on increasing in numbers, in wealth, in greatness, in glory, might, majesty, power and dominion, in worlds without end.

O, my dear sister! could the dark veil of tradition be rent from your mind—could you gaze for a moment on the resurrection of the just—could you behold Abraham, Isaac and Jacob, and their wives and their children clad in the bloom, freshness and beauty of immortal flesh and bones—clothed in robes of fine white linen bedecked with precious stones and gold, and surrounded with an offspring of immortals as countless as the stars of the firmament or as the grains of sand upon the sea shore, over which they reign as kings and queens for ever and ever—you would then know something of the weight of those words of the sacred writer which are recorded in relation to the four wives of Jacob, the mothers of the twelve patriarchs, namely—"these did build the house of Israel."

O that my dear kindred could but realize that they have need to repent of the sins, ignorance and traditions, of those perverted systems which are misnamed "Christianity," and be baptised, buried in the water in the likeness of the death and burial of Jesus Christ, and rise to newness of life in the likeness of his resurrection, receive his spirit by the laying on of the hands of an apostle according to the promise, and forsake the world and the pride thereof!

Thus they would be adopted into the family of Abraham—become his sons and daughters—see and enjoy for themselves the visions of the spirit of eternal truth, which bear witness of the family order of heaven; and the beautiful and glorious eternal kindred ties; for my pen can never describe them.

Dear, dear kindred—Remember according to the New Testament, and the testimony of an ancient apostle, if you are ever saved in the kingdom of God, must be by being adopted into the family of polygamists—the family of the great Patriarch Abraham; for in his seed or family, and not out of it, "shall all the nations and kindreds of the earth be blessed."

You say you believe polygamy is "licentiousness"—that it is "abominable, beastly," &c., "the practice only of the most barbarous nations, or of the dark ages, or of some great or good men who are left to commit gross sins."

Yet you say you are anxious for me to be converted to your faith, and that we may see each other in this life, and be associated in one great family in that life which has no end.

Now, in order to comply with your wishes, I must renounce the Old and New Testaments—must count Abraham, Isaac and Jacob, and their families as licentious, wicked, beastly, abominable characters; Moses, Nathan, David and the prophets no better. I must look upon the God of Israel as partaker in all these abominations, by holding them in fellowship, and even as administrator of such iniquity, by giving King Saul's wives into King David's bosom, and afterwards by taking David's wives from him and giving them to his neighbor.

I must consider Jesus Christ, and Paul, and John, as either living in a dark age, as full of the darkness and ignorance of barbarous climes, or else willfully abominable and wicked, in fellowshiping polygamists, and representing them as fathers of the faithful and rulers in heaven.

I must doom them all to hell with adulterers, fornicators, &c., or else, at least, assign to them some good or corner in heaven, as ignorant persons, who, knowing but little, were beaten with few stripes.

While by analogy I must learn to consider the Roman popes, clergy and nuns who do not marry at all, as foremost in the ranks of glory, and those Catholics and Protestants who have but one wife as next in order of salvation, glory, immortality and eternal life.

Now, dear friends, much as I long to see you, and dear as you are to me, I can never come to these terms. I feel as though the gospel had introduced me into the right family, into the right kindred, into the right lineage, and into good company. And, besides all these considerations, should I ever become as beleaguered with unbelief of the scriptures, and heavenly institutions as to agree with my kindred in New Hampshire in theory, still my practical circumstances are different, and would, I fear, continue to separate us by a wide and almost impassable gulf.

For instance I have (as you see, in all good conscience, founded on the word of God) formed family and kindred ties which are inexpressible dear to me, and which I can never bring my feelings to consent to dissolve.

I have a good and virtuous husband, whom I love. We have four little children, which are mutually and inexpressibly dear to us.—And besides this, my husband has seven other living wives, and one who has departed to a better world. He has in all upwards of twenty-five children. All these mothers and children are endeared to me by kindred ties, by mutual affection, by acquaintance and association; and the mothers in particular by mutual and long continued exertions of toil, patience, long suffering and sisterly kindness. We have all our imperfections in this life; but I know that these are good and worthy women, and that my husband is a good and worthy man, one who keeps the commandments of Jesus Christ, and presides in his family like an Abraham. He seeks to provide for them with all diligence; he loves them all, and seeks to comfort them and make them happy. He teaches them the commandments of Jesus Christ, and gathers them about him in the family circle to call upon his God, both morning and evening.

He and his family have the confidence, esteem, good will and fellowship of this entire Territory, and of a wide circle of acquaintances in Europe and America.

He is a practical teacher of morals and religion; a promoter of general education; and at present occupies an honorable seat in the Legislative Council of this Territory.

Now, as to visiting my kindred in New

Hampshire, I would be pleased to do so, were it the will of God. But first the laws of that State must be so modified by enlightened legislation, and the customs and consciences of its inhabitants, and of my kindred, so altered, that my husband can accompany me with all his wives and children, and be as much respected and honored in his family organization, and in his holy calling, as he is at home, or in the same manner as the patriarch Jacob would have been respected had he, with his wives and children, paid a visit to his kindred.

As my husband is yet in his youth, as well as myself, I fondly hope we shall live to see that day.

For already the star of Jacob is in the ascendancy; the house of Israel is about to be restored; while "Mystery Babylon," with all her institutions, await her own overthrow.

Till this is the case in New Hampshire my kindred will be under the necessity of coming here to see us, or, on the other hand, we will be mutually compelled to forego the pleasure of each other's company.

Now, dear sister, I must close; I wish all my kindred and old acquaintance to see this letter or a copy thereof, and that they will consider it as if written to themselves. I love them dearly, and greatly desire and pray for their salvation, and that we may all meet with Abraham, Isaac and Jacob, in the kingdom of God.

Dear sister, do not let your prejudices and traditions keep you from believing the Bible; nor the pride, shame, or love of this world keep you from your seat in the kingdom of heaven among the royal family of polygamists.

Write often and freely.

With sentiments of the deepest affection and kindred feeling, I remain, dear sister, your affectionate sister.

BELINDA MARDEN PRATT.

Mrs. LYDIA KIMBALL, Nashua, N. H.

P. S. My kind love to your husband and all inquiring friends.

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,

THURSDAY, JUNE 8, 1854.

THE ANNULAR ECLIPSE.

Comets and Eclipses have been the terror of every superstitious age, in which we have any mention of them. Yet, singularly, they are seldom alluded to in the first fragmentary history of any people emerging from barbarism.

But for the fact that eclipses can be mathematically determined, backwards as well as forwards, and are proved demonstrably to have occurred in all ages, we should suspect them of being a modern contrivance.

An eclipse of the sun is produced by the moon interposing itself between the sun and the earth, so that the shadow of the moon falls upon the earth.

If the moon passes between the earth and sun, so as to obscure the whole face of the sun from any point on the face of the earth, it is a total eclipse.

If the entire size of the moon passes between the earth and sun, without obscuring the whole face of the sun, what remains unobscured will at the time of greatest obscuration appear as a bright ring around the moon, and it is called an annular eclipse.

An eclipse less than either of these is a partial eclipse. In fact an annular eclipse is partial, and so is a total eclipse, except for a very brief period; but the above classification is convenient.

Partial eclipses are very common. Annular and even total eclipses sometimes occur quite frequently, so that the same person, without emigration, may witness several in a life time. At other times they are so rare, that a long life may not suffice to witness one; without traveling to the opposite side of the earth for the purpose. This fact makes a careful observation of one when it does occur an important scientific study, as well as scenic entertainment of rare impressiveness.

An annular eclipse, visible throughout the United States and British America, occurred the 26th May last, and at this place the atmosphere was favorable for observing it.

As the longitude of places in this region has never been accurately ascertained, and the Topographical survey of the Lakes, a work of immense magnitude, and intended for all time, is going on upon an assumed, and not an ascertained meridian, we look upon it as a great oversight that no officer was detailed to ascertain the true meridian by an observation of this eclipse. So good an opportunity may not occur again in many years.

The beginning of this eclipse was in latitude one degree twenty-two minutes south, and longitude one hundred and seventy-six deg. thirty-five min. west of Greenwich, just to the north-west of the Phoenix Islands, in the Pacific Ocean. The track of the eclipse is north-eastwardly, to the west coast of the continent, becoming annular long before it passed the Sandwich Islands.

The line of central annular eclipse first touches the American Continent in Washington Territory, just above forty-eight deg. north latitude. Slowly getting a higher latitude, it crosses the southern extremity of Van Couver's Island, and passes into British Territory in one hundred and nineteen deg. west lon.

At lon. one hundred and nine deg. it attains a lat. of forty-nine deg. forty-five min., from which it gradually recedes southwardly, passes into Minnesota in ninety-six deg. west lon., frequently crossing the national boundary, intersects Isle Royal centrally, then crossing Canada, north of Lake Huron, it re-enters the United States a little below Ogdensburg, and passes into the Atlantic within a few miles of Portsmouth, N. H.

The end of the eclipse is in the Atlantic eastward of Florida, about lat. twenty-eight deg. twenty-eight min. north, and lon. seventy-three deg. forty min. west. But this last point of contact is not the most eastern lon. at which the eclipse is visible, the line of the annular eclipse having passed far to the northward and eastward of it.

An eclipse, in the scientific sense, is simply the interception of one heavenly body by another, whereof obscuration is the inevitable, though not always the apparent effect, because of the possibility of other obscuring media intervening the eye and the luminary exposed to obscuration, such as clouds, mountains, &c.

The sun and moon appear to describe great circles by their paths through the heavens. That traced by the sun is called the ecliptic circle. The moon's path crosses this twice, in opposite portions of the heavens, thus forming an angle of five deg. The points at which the moon's orbit touches the ecliptic are known as the nodes of the moon.

During each revolution, therefore, the discs of the sun and moon must, necessarily, each pass through these nodes; and, at certain periods, it will happen

that both bodies will reach the same point at the same moment, or some points of their several paths so near the same, that their apparent distance asunder will be less than the sum of their apparent semi-diameters.

Either total or partial interception must result, according to the relative magnitude of their discs, (that is, the relative size of their faces,) and to the distance between those points of their respective paths at which their centres would be found at any given moment. Partial or total eclipses are thus produced.

Eclipses of the sun always happen during a new moon; for only at that time does our satellite come between us and the sun, or within the ecliptic circle. There may be five solar eclipses in the course of a year. There cannot be fewer than two.

The phenomena recur at regular intervals of time—say, at the expiration of a cycle of 223 "in-nations," as they are called in the astronomical nomenclature—or, 18 years of 355 days and 15 hours each—when the sun and moon meet in the same position, with respect to the lunar node. It is because of this exactitude and regularity that astronomers are enabled to predict the return of an eclipse with such accuracy.

The first eclipse prophet is unknown. But, what must have been his feelings, when his calculations received the joyful fruition of their exact fulfillment. With what anxiety he must have watched the coming of the appointed day! How slowly did the revolving moons pass by! At last, the day arrived; he retired to his rocky summit, for there was no observatory for him; there to await the test of his triumph, or defeat.

The sun rises bright and beautiful; it mounts the heavens, and scatters glory in its path—while the mortal world below are engaged in the avocations of business and the pursuits of pleasure, he is watching with intense anxiety to know what the result will be.

But in the very noon of the day his triumph arrives. The sun begins to wane—it wanes—it dies. The terror-stricken millions below cry with agony, while the lone man on his bleak and barren tower, with outstretched arms, offers his thanks to the God of the universe, who has crowned his efforts with success.

Total eclipses are so rare, that the superstitious always look upon them with dread. The ministers of different false religions use them to terrify their followers: Pagans generally dread them as evidence of the anger of the Gods; nearly all christian people, including some even of the learned, dread them as prognostics of war famine and pestilence.

Total eclipses are well calculated to awaken a superstitious awe. The darkness is sometimes so great as to render some of the planets visible to the naked eye, and even some of the more brilliant stars. All nature is wrapt in gloom. The animals seek their hiding places, and the winged tribes their roosts. Even the flowers close their petals.—Darkness and silence hold per-

fect sway—that silence which at times is more eloquent than speech.

A total eclipse of the sun occurred on the 28th day of July, 1851. It was carefully noted by the most eminent astronomers of our own as well as of other nations. The reports of the Royal Astronomical Society upon the eclipse of '51 have furnished us some graphic descriptions, from which we take a few paragraphs:—

The approach of the totality was accompanied with that indescribably mysterious and gloomy appearance of the whole surrounding prospect which I have seen on a former occasion. A patch of clear blue sky in the zenith became purple black while I was gazing at it. I took off the higher power with which I had scrutinized the sun, and put on the lowest power, (magnifying about 34 times.)

With this I saw the mountains of the moon perfectly well. I watched carefully the approach of the moon's limb to the sun's limb, which my graduated dark glass enabled me to see to great perfection. I saw the moon's serrated limb advancing up to the sun's, and the light of the sun glimmering through the hollows, between the mountain peaks, and saw these glimmering spots extinguished one after another in extremely rapid succession, but without any of the appearances which Mr. Baily has described.

Before alluding more minutely to these, I must advert to the darkness. I am inclined to think that in the wonderful, and, I may say, the appalling, obscurity, I saw the grey granite hills within sight of Hoosac more distinctly than the darker country surrounding the Superga. The suddenness of the darkness in 1851 appeared to me much more striking than in 1842. A candle had been lighted in a lantern about a quarter of an hour before the totality. Mr. Haselgren was unable to read the minutes of the chronometer face without having the lantern held close to the chronometer.

The aspect of things near the close of the eclipse is described in this wise:—

I again looked around, when I saw a scene of unexpected beauty. The southern part of the sky, as I have said, was covered with uniform white clouds; but in the northern part were detached clouds upon a ground of clear sky. This clear sky was now strongly illuminated to the height of 30 deg. or 35 deg., and though almost 90 deg. of azimuth, with rose-red lights shining through the intervals between the clouds. In a short time the white sun burst forth, and the corona and every prominence vanished. I withdrew from the telescope, and looked around. The country seemed, though rapidly, yet half unwillingly, to be recovering its usual cheerfulness. My eye, however, was caught by a duskiessness in the south-east, and I immediately perceived that it was the eclipse-shadow in the air, traversing away in the direction of the shadow's path. For at least six seconds this shadow remained in sight, far more conspicuous to the eye than I had anticipated.

Dr. Robinson of Ireland and Dr. Robertson of Scotland were so fortunate as to witness it from an island off the Norway coast. They describe the sea fowl of that region as flocking to their customary places of rest in the crevices of the rocks. The darkness at the moment of total obscuration, was sudden but not absolute. The cloud had left an open strip of sky, which assumed a dark orange color.—This was first lurid, and then suddenly changed to a greenish blue. Upon persons and things a most unearthly light was sparingly thrown. Lamps were as visible as in a dark night, and the redness of their light presented a strange contrast with the green hue around them. The scenes of earth were indeed appalling!

Scenic grandeur equal to that was not looked for with the eclipse of May 26th, but at this place no anticipation was disappointed. The day was remarkably fine, and the light as clear as we have ever witnessed.

The light house at Isle-le-Galet, situated as it is in the dark range of the highlands of Tonedagana, had never been seen from here before, though the light is sometimes seen at night. But on this occasion, not only the light tower, but the keeper's house, were plainly visible at the distance of eighteen miles. Even the windows could be discerned, and the little white houses of the Indians several miles beyond were in plain view.

In the lower part of the sky, at a vast distance away, were seen

small scuds of light vapor, scarcely discernible, but above the clearness was unequalled.

The eclipse here was not quite annular, the south line of the annulus passing twenty or twenty-five miles to the north of us; but at the moment of greatest obscuration, the opening in the north side of the ring was very slight.

As the obscuration began, the hue of the sky gradually changed to grey, and then orange, and the darkness was such as to arrest the attention of animals and birds. Fowls did not go to roost, but tame fowls gathered around their usual roosting places, and walked discontentedly about, while wild fowl flew restlessly, squawking and unseasonably seeking a place of rest, and cows returned towards their accustomed yards.

The moon appeared to pass before the sun from the north-west, and to leave it to the east, obscuring about eleven digits on the sun's northern limb.

An eclipse similar to this will occur the 7th of August, 1869, until when the curious, who failed getting sight of this, must rest content.

We had the satisfaction of observing this from beginning to end, with a good telescope, and noted carefully the results, but presuming they will not be of popular interest, omit them.

On our first page the reader will find an able defence of the Salt Lake doctrine of Polygamy. In doing so we do not subscribe to its entire soundness. But we cannot conceal from ourselves that Polygamy was not only allowed, but required and enforced by the law of God. Of this there is much evidence not alluded to by Mrs. Pratt, and she has given abundance.

While persons professing to be saints of God, and ministers in the dispensation of the fullness of times, denounce as immoral, licentious and degrading, that which God has enjoined, we should be traitors to an holy calling if we shunned to declare the whole counsel of God.

Having shown the truth, with the evidence of it, our duty is done. But many are fond of hearing both sides—holding that falsehood has as much right to be defended as truth. For the benefit of such, we shall soon publish a debate in Congress on the subject, in which the assembled wisdom of the Nation have said their say on the other side.

Persons coming to the Conference in July will probably find boats as follows:—

Propellers Ogdensburg and Michigan will leave Chicago for this place from the 1st to the 4th of July, touching at intermediate ports.

Propeller Lady of the Lake will leave Ogdensburg from the 20th to the 25th June, for this place, coming through the Welland Canal, and touching at Cleveland and Detroit.

Propeller Bucephalus will leave Buffalo from the 1st to the 5th July, for this place, touching intermediate ports.

Steamer Michigan will leave Green Bay about the last of June, for this place.

CONFERENCES.

There will be a Conference at Brownstown, Wayne County, Michigan, the 17th and 18th days of June next.

Also at Colchester, Canada West, (if the weather is favorable a woods meeting,) at Charles Hutchins', the 24th and 25th of June next.

The General Conference will be held at Saint James, Beaver Island, the 6th, 7th, 8th and 9th of July next, at which sacrifices and offerings will be offered by the heads of families of all the congregation.

BOOKS.

The following books are constantly for sale at this office:—

Ancient and Modern Michilimackinac, including an account of the controversy between Mackinac and the Mormons. Price, 25 cts.

A History of the Rise of the Church of Jesus Christ of Latter Day Saints, and the discovery of Ancient American Records, &c., by George J. Adams. Price, 12 1/2 cts.

A Discussion of the Roman Catholic Religion, between Charles Rafferty and James J. Strang. Price, 10 cts.

The Diamond: being the Law of Prophetic Succession. Price, 5 cts.

Money may be sent by mail at our risk from any part of the United States for these books. We will return the books by mail, free of postage.

CIRCUIT COURT.

Detroit, Nov. 1, 1853.

Pursuant to the Statute, in such case made and provided, I hereby appoint the third Tuesdays of July and January as the times for holding the Circuit Courts for the County of Emmet during the years 1854 and 1855.

SAM'L T. DOUGLASS,

Circuit Judge, Third District.

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MORMON OUTRAGE.—We are informed that two respectable citizens, of the Island of Mackinac, took a boat with a supply of provisions, stores, nets, &c., and went to Grand Island for the purpose of fishing. Upon their arrival there, they were attacked by the Mormons, their property, with the exception of their boat, was taken from them, and they were driven out into the lake upon an inclement night. It is about time these miscreants were brought to their bearings, although we have little confidence that they will ever be so, so long as they have votes and influence enough to make it an object for politicians to fawn about them.

—*Det. Eng.*
Why such an article as the foregoing should find a place in a respectable paper, is more than we can divine. There is no Grand Island in either Lake Michigan or Huron; no Island ever called by that name within the range of the Mackinac fisheries.

Grand Island, Lake Superior, is two hundred and fifty miles from Mackinac, and there is not a Mormon there, or within one hundred miles of it, and that is the only Island ever known by that name above Niagara River.

It has been represented by the people of Mackinac and by the newspapers in their interest, for three or four years past, that the Mormons were in the constant practice of stealing whatever property was brought among them, or left exposed in any of the country near them.

If this is true, would two fishermen citizens of Mackinac venture among them with "a supply of provisions, nets, stores, &c." And if what all Mackinac has been agreed in saying for the last three years is not true, then why should this new tale be credited?

And if "these miscreants" cannot "be brought to their bearings, so long as they have votes and influence enough to make it an object for politicians to fawn about them," will the Enquirer be so good as to inform its readers and us what politicians are expected to do the fawning?—Can the Enquirer learn nothing by experience? Has not the editor of that paper seen \$30,000 expended and prejudice and perjury resorted to, to fix the stain of some offence on the Mormons? And has he not seen their integrity vindicated in every judicial investigation?

With the mass of facts before him, which he will well enough recollect, without our repeating them, has he not every reason to believe that tales of this kind are constantly manufactured, merely for effect? Does he not see that this upon its face is false?

For what is said about fawning politicians, we should really like to know what act has been done in which the Mormons of the State of Michigan can be suspected of trafficking with politicians? What favors have they ever received, what benefit have they conferred, which by possibility could be the result of political bargaining? We sincerely wish to make this issue, and would like to see both sides fairly represented in both the Enquirer and Islander.

If there was the slightest probability that the offence named had been committed by any Mormon, we should protest against its being styled a "Mormon outrage." What would any one think in reading in a respectable paper of Baptist outrages, and Presbyterian outrages, because a member of either of those church-

es had committed an offence against the law? We cannot see why statements of this kind so lightly made, are so perseveringly persisted in by the newspaper press. We are unwilling to believe that men deemed honorable would wittingly conspire with a band of miscreants to literally crush out and murder a people, by heaping up a pile of falsehood against them, till no one would dare to do them justice.

Here at Saint James are a number of merchants doing business, with general assortments of goods. The doors of several stores are of pine boards, only an inch thick. Mr. Wait's store is only enclosed with half inch boards, and locked with a common padlock, which could be picked with a cut nail, and no person sleeps in it or within eight rods of it. Yet never a store has been broken into here.

Mr. Wait wintered eighty barrels of fish in an unfinished building, with boards stood up against the doorway, and propped up with a rail outside for want of a door lock.

M. M. Aldrich wintered a quantity of fish, pork, flour, &c., worth above \$1,000, protected from theft only by common glass and sash windows.

F. Johnson & Co. had a considerable quantity of the same kinds of property and several hundred bushels of grain in a building only enclosed with inch boards, on their wharf; and for several weeks one side of the building open to make room to work a pile driver, so that the property was as much exposed as though it had been in the street; and they have now and have had for more than a week past more than \$1,200 worth of pork, beef, flour, beans and dried fruit piled up in the same building, and pork and flour out on the wharf.

And among all this not one article, not a pound weight, not a penny's worth has been stolen. Not one merchant can be made to believe his property is unsafe. Such another place cannot be found in Michigan. We doubt whether it can in the United States.

Here are four packing houses, where the packing of fish is going on daily. In those houses and on the wharves are seldom less than two hundred barrels of fish. Neither packing house has a lock, and two are without doors. Add to this the nets and other things used in fishing, which are just as much exposed to the depredation of anybody who pleases to steal them as are the pebbles upon the Lake shore, and there is nightly not less than \$5,000 worth of property, of the same kind that the Mormons are constantly accused of stealing, as conveniently exposed as it possibly could be, and the owners cannot be persuaded that there is the least danger of losing a thing.

We have mentioned this particular kind of property, not because it is in any respect more exposed to depredation than every thing else of the portable kind owned here, but because these facts are within the observation of the officers of the numerous steamboats which stop

here, and any person from Chicago to Ogdensburg can learn the truth by inquiring of them.

Now, with all these facts in the possession or in the reach of the whole public, how is any man of sense to believe these oft repeated tales of "Mormon outrage?" How is it? Are the Mormons, as a people, such unmitigated thieves that they will commit open, daring robberies on their shores, and go hundreds of miles to steal all manner of property, and yet so honest they will not steal from each other?

We have heard of "honor among thieves," but it is asking too much of human credulity to ask mankind to believe, that a people are more honest among themselves than any other community in the State, and are nevertheless an unmitigated den of thieves.

Or does the Enquirer mean to be understood that "there are some very bad men among the Mormons, whose outrages bring disgrace upon the whole?" Then why call their misdoings "Mormon outrages?" And why not prosecute the criminals, and prove their guilt? And how does it happen that these few bad men never steal from their neighbors?

The standing fact, known to numerous strangers as well as residents, that property both of citizens and strangers is safe here at Saint James without guard or locks as it is no where else in the United States, among as numerous a population, can never be answered but by admitting a remarkable degree of honesty among the people.

HARBORS.

The New York Tribune, in advocating its favorite system of River and Harbor improvement at the expense of the national government, selects Mackinac as an example to illustrate this necessity; arguing that the local business at Mackinac could never bear the expense, and has comparatively a trifling interest in the construction of a good harbor there; but that the through navigation is deeply interested in the construction of an artificial harbor there, as a place of refuge in heavy weather and adverse winds.

No error could be more obvious; no instance more unfortunate for the case of the Tribune. There is anchorage for a thousand vessels in perfect safety in any storm in the vicinity of Mackinac, though not so situated as to accommodate the local trade. The narrow deep channels among the Islands are all harbor, for refuge in dangerous weather.

The reason why vessels do not stop and lay one side or the other of Round Island, immediately in front of Mackinac, is because if the weather is too bad to go by there in either direction, it is impossible to get there.

All vessels coming up Lake Huron, if they meet a storm in the Straits, can make Duncan, at the lower end of the south channel, eighteen miles south-east of Mackinac. If it is not a north-west storm, they can keep on under the south shore to McGulpin's Point, six miles west of Mackinac, where the anchorage is good. If by any means they failed of making the south channel, there still is no difficulty in making the Cheneux, which is as safe as a canal basin. But to get to Mackinac is impossible.

Vessels coming down Lake Michigan, if they encounter bad weather, always make Saint James, where they are as safe as in the basin of the Brooklyn navy yard. Or if passing here, they get into the Straits, and find the weather forbidding, they make Saint Helena, eleven miles west of Mackinac, where there is an excellent harbor, always safe.

Mackinac is the most perfect illustration of a place, which anything can pass if she can only reach it. All the difficulty, all the danger, is in getting so far; none in going by.

Every vessel meeting adverse winds as she reaches the Straits seeks a harbor to lay in for favorable winds; and at each entrance of the Straits she finds them, furnished ready by the hand of nature. But if Mackinac harbor was still as a dry dock, no vessel after working its way so far would be inclined to stop. The anchorage one side or the other of Round Island is always good, but they have no occasion for it.

We do not object to the theory of the Tribune, on paper. But it has been so generally used as a pretext for getting money expended either where harbors cannot be made at any

reasonable cost, or where there is no occasion for them, that it is doubtless impossible to restore it as a part of the national policy.

The following named subscribers to the Islander have paid in advance to the number set opposite their names. Our issue having been quite irregular, they may not know when their subscriptions expire, and for this reason we publish the statement. The statement refers to the whole number, not to the number in each volume.

NAMES.	P. O.	NO. P'D TO.
Ezra Thayer,	Rochester,	75
Abiah Higby,	North Bay,	60
W. W. Tyler,	Port Leyden,	60
Jesse Sealey,	Savannah,	72
Francis Cheeseman,	Theresa,	61
Joseph Winders,	Pittsburgh,	75
David Routzen,	Findlay,	120
Arza Bartholomew,	Crookery Creek,	60
Amel Lake,	Allensville,	90
Samuel Black,	King's Mills,	70
L. F. Wait,	Ionia,	57
Samuel Whitney,	Bloomington,	62
James G. Miner,	Burlington,	64
Ethan Griffith,	Racine,	71
John Allston,	Potosi,	90
Charles Rogers,	Fairfield,	81
Lewis Jackson,	Council Bluffs,	71
Joseph K. Lane,	" "	59
Abram Rose,	" "	59
Jacob Stokes,	" "	59
Phillip Garrost,	" "	59
Jacob Croft,	Grand Saline,	92
William Slade,	" "	92
James Smith,	Micko,	81
D. S. Brown,	Port Rowen,	80

In stating these accounts we have reckoned forty numbers a year, because in issuing a weekly paper in summer and monthly in winter, each annual subscriber would be entitled to that number.

STATE CENSUS.

The several officers charged by law with taking the census in the County of Emmet have their work far advanced, and the result so far is very gratifying. A few of the Islands are yet to be visited, and a portion of the unorganized territory; but it is already shown that the population of the County is over four thousand. We think it a little short of five.

The returns, we are assured, will show a development of resources equally gratifying.

The Detroit Weekly Tribune, of Dec. 13th, 1853, and containing the President's annual Message, reached the P. O. at this place the 27th May last, by due course of mail. This is the consequence of the miserable arrangement of sending our mail through the office at Mackinac. It might as well come by San Francisco.

Since the passage of the Nebraska bill, the Charleston papers advocate the reopening of the African slave trade. We doubt whether the north will make a stand against the propagandism of slavery.

He who labors for mankind, without a care for himself, has already begun his immortality.

He who would acquire fame, must not show himself afraid of censure. The dread of censure is the death of genius.

Solitude bears the same relation to the mind that sleep does to the body. It affords it the necessary opportunities for repose and recovery.

COWDERY'S LETTERS.

Oliver Cowdery was the earliest associate with Joseph Smith in the ministry of the dispensation of the fullness of times. The series of letters, one of which we insert in each number, till the publication is complete, give a most faithful history of the bringing in of the dispensation. They were written in answer to brief letters from Wm. W. Phelps, then a recent convert, and a seeker for further knowledge. The letters of Phelps consisting principally of brief inquiries, we omit, the answers being full without them.

LETTER II.
—, Sept. 20th, 1834.

DEAR BROTHER:—In my former letter to you I promised to commence a more particular and minute history of the rise and progress of the Latter Day Saints; and publish, for the benefit of inquirers, and all who are disposed to learn. There are certain facts relative to the works of God, worthy the consideration and observance of every individual, and every society:—They are that he never works in the dark—his works are always performed in a clear, intelligible manner: and another point is, that he never works in vain. This is not the case with men; but might it not be?

When the Lord works, he accomplishes his purposes, and the effects of his power are to be

seen afterward. In view of this, suffer me to make a few remarks by way of introduction. The works of man may shine for a season with a degree of brilliancy, but time changes their complexion; and whether it did or not, all would be the same in a little space, as nothing except that which was erected by a hand which never grows weak, can remain when corruption is consumed.

I shall not be required to adorn and beautify my narrative with a relation of the faith of Enoch, and those who assisted him to build up Zion, which fled to God—on the mountains of which was commanded the blessing, life forever more—to be held in reserve to add another ray of glory to the grand retinue, when worlds shall rock from their base to their centre; the nations of the righteous rise from the dust, and the blessed millions of the church of the first born shout his triumphant coming, to receive his kingdom, over which he is to reign till all enemies are subdued.

Nor shall I write the history of the Lord's church, raised up according to his own instruction to Moses and Aaron; of the perplexities and discouragements which came upon Israel for their transgressions; their organization upon the land of Canaan, and their overthrow and dispersion among all nations, to reap the reward of their iniquities, to the appearing of the Great Shepherd, in the flesh.

But there is, of necessity, a uniformity so exact; a manner so precise, and ordinances so minute, in all ages and generations whenever God has established his church among men, that should I have occasion to recur to either age, and particularly to that characterized by the advent of the Messiah, and the ministry of the apostles of that church; with a cursory view of the same till it lost its visibility on earth; was driven into darkness, or till God took the holy priesthood unto himself, where it has been held in reserve to the present century, as a matter of right, in this free country, I may take the privilege.

This may be doubted by some—indeed by many—as an admission of this point would overthrow the popular systems of the day. I cannot reasonably expect, then, that the large majority of professors will be willing to listen to my argument for a moment; as a careful, impartial, and faithful investigation of the doctrines which I believe to be correct, and the principles cherished in my bosom—and believed by this church—by every honest man must be admitted as truth. Of this I may say as Tertulian said to the Emperor, when writing in defence of the saints in his day: "Who ever looked well into our religion that did not embrace it?"

Common undertakings and plans of men may be overthrown or destroyed by opposition. The systems of this world may be exploded or annihilated by oppression or falsehood; but it is the reverse with pure religion.—There is a power attendant on truth that all the arts and designs of men cannot fathom; there is an increasing influence which rises up in one place the moment it is covered in another, and the more it is traduced, and the harsher the means employed to effect its extinction, the more numerous are its votaries.

It is not the vain cry of delusion from the giddy multitude; it is not the sneers of bigots; it is not the frowns of zealots, neither the rage of princes, kings, nor emperors, that can prevent its influence.

The fact is, as Tertulian said, no man ever looked carefully into its consistency and propriety without embracing it. It is impossible: that light which enlightens man, at once enraptures him; that intelligence which existed before the world was, will unite, and that wisdom in the Divine economy will be so conspicuous, that it will be embraced, it will be observed, and it must be obeyed.

Look at pure religion, whenever it has had a place on earth, and you will always mark the same characteristics in all its features. Look at truth, (without which the former could not exist,) and the same peculiarities are apparent. Those who have been guided by them, have always shown the same principles; and those who were not, have as uniformly sought to destroy their influence.

Religion has had its friends and its enemies; its advocates and its opponents. But the thousands of years which have come and gone, have left it unaltered; the millions who have embraced it, and are now enjoying that bliss held forth in its promises, have left its principles unchanged, and its influence upon the honest heart unweakened.

The many oppositions which it has encountered; the millions of calumnies, the numberless reproaches, and the myriads of falsehoods, have left its fair form unimpaired, its beauty untarnished, and its excellence as superior; while its certainty is the same, and its foundation upheld by the same God.

One peculiarity of men I wish to notice in the early part of my narrative. So far as my acquaintance and knowledge of men and their history extends, it has been the custom of every generation, to boast of, and extol the acts of the former.

There has ever been an apparent blindness common to men; which has hindered their discovering the real worth and excellence of individuals while residing with them; but when once deprived of their society, worth, and counsel, they were ready to exclaim, how great and intangible were their qualities, and how precious is their memory.

The vilest and most corrupt are not exempt from this charge: even the Jews, whose former principles had become degenerated, and whose religion was a mere show, were found among that class who were ready to build and garnish the sepulchres of the prophets, and condemn their fathers for putting them to death, making important boasts of their own righteousness, and of their assurance of salvation, in the midst of which they rose up with one consent, and treacherously and shamefully betrayed, and crucified the Savior of the world.

No wonder that the inquirer has turned aside with disgust, nor marvel that God has appointed a day when he will call the nations before him, and reward every man according to his works.

Enoch walked with God, and was taken home without tasting death. Why were not all converted in his day and taken with him to glory? Noah, it is said was perfect in his generation; and it is plain that he had communion with his maker, and by his direction accomplished a work the parallel of which is not to be found in the annals of the world.

Why were not the world converted, that the flood might have been stayed? Men, from the days of our father Abraham, have talked, boasted, and extolled his faith: and he is even represented in the scriptures—The father of the faithful.

Moses talked with the Lord

face to face; received the great moral law, upon the basis of which those of all civilized governments are founded; led Israel forty years, and was taken home to receive the reward of his toils—then Jacob could realize his worth.

Well was the question asked by our Lord, "How can the children of the bridechamber mourn while the bridegroom is with them?" It is said that he traveled and taught the righteous principles of his kingdom, three years, during which he chose twelve men, and ordained them apostles, and chose others to preach and administer ordinances.

The people saw and heard—they were particularly benefited, many of them, by being healed of infirmities, and diseases; of plagues, and devils: they saw him walk upon the water; they saw the winds and waves calmed at his command; they saw thousands fed to the full with a pittance, and the very powers of darkness tremble in his presence—and like others before them, considered it as a dream, or a common occurrence, till the time was fulfilled, and he was offered up.

Yet while he was with them he said, you shall desire to see one of the days of the Son of Man, and shall not see it. He knew that calamity would fall upon that people, and the wrath of heaven overtake them to their overthrow; and when that devoted city was surrounded with armies, well may we conclude that they desired a protector possessing sufficient power to lead them to some safe place aside from the tumult of a siege.

Since the apostles fell asleep, all men who profess a belief in the truth of their mission, extol their virtues and celebrate their fame. It seems to have been forgotten that they were men of infirmities, and subject to all the feelings, passions and imperfections common to other men.

But it appears that they, as others were before them, are looked upon as men of perfection, holiness, purity and goodness, far in advance of any since.

So were the characters of the prophets held in the days of these apostles. What can be the difference in the reward, whether a man died for righteousness' sake in the days of Abel, Zacharias, John, the twelve apostles chosen at Jerusalem, or since?—Is not the life of one equally as precious as the other? and is not the truth just as true?

But in reviewing the lives and acts of men in past generations, whenever we find a righteous man among them, there always were excuses for not giving heed or credence to his testimony.—The people could see his imperfections; or, if no imperfections, supposed ones, and were always ready to frame an excuse upon that for not believing. No matter how pure the principles, nor how precious the teachings—an excuse was wanted—and an excuse was had.

The next generation, perhaps, was favored with equally as righteous men, who were condemned upon the same principles of the former, while the acts and precepts of the former were the boasts of the multitude; when, in reality, their doctrines were no more pure, their exertions to turn men to righteousness no greater, neither their walk any more circumspect—the grave of the former is considered to be holy, and his sepulcher is garnished, while the latter is deprived of a dwelling among men, or even an existence upon earth. Such is a specimen of the depravity and inconsistency of men, and such has been their conduct toward the righteous in centuries past.

When John, the son of Zacharias, came among the Jews, it is said that he came neither eating bread nor drinking wine. In another place it is said that his meat was locusts and wild honey.

The Jews saw him, heard him preach, and were witnesses of the purity of the doctrines advocated—they wanted an excuse, and they soon found one—"He hath a devil." And who, among all generations, that valued his salvation, would be taught by, or follow one possessed of a devil?

The Savior came in form and fashion of a man; he ate, drank, and walked about as a man; and they said, "Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners."

You see an excuse was wanting, but not long wanting till it was found. Who would follow a dissipated leader? or who, among the righteous Pharisees, would acknowledge a man who would condescend to eat with publicans and sinners? This was too much—they could not endure it. An individual teaching the doctrines of the kingdom of heaven, and declaring that the kingdom was nigh, or that it had already come, must appear different from others, and could not be received.

If he were athletic, he must not drink, if faint he must not eat, if weary he must not rest, because he had assumed the authority to teach the world righteousness, and he must be different in manners, and in constitution, not in form, that all might be attracted by his singular appearance: that his sinners might gain the grace which he would not give.

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hearts, when reproved, were not willing to repent; but sought to make a man an offender for a word: or for wearing camels' hair, eating locusts, drinking wine, or showing friendship to publicans and sinners.

When looking over the sacred scriptures, we seem to forget that they were given through men of imperfections, and subject to passions. It is a general belief that the ancient prophets were perfect—that no stain or blemish ever appeared upon their characters while on earth, to be brought forward by the opposer as an excuse for not believing. The same is said of the apostles; but James said that Elias [Elijah] was a man subject to like passions as themselves, and yet he had that power with God that in answer to his prayer it rained not on the earth by the space of three years and a half.

There can be no doubt but those to whom he wrote looked upon the ancient prophets as a race of beings superior to any in those days; and in order to be constituted a prophet of God, a man must be perfect in every respect. The idea is, that he must be perfect according to their signification of the word. If a people were blessed with prophets, they must be the individuals who are to prescribe the laws by which they must be governed, even in their private walks.

The generation following were ready to suppose, that those men who believed the word of God were as those to whom they were delivered, and supposed they must be perfect in every respect, and that they must be governed, even in their private walks.

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You will see that I have made mention of the Messiah, of his mission into the world, and of his inward and outward appearance; but do not understand me as attempting to place him on a level with men, or his mission on a parallel with those of the prophets and apostles—far from this I view his mission such as none other could fill; that he was offered up without spot to God a propitiation for our sins; that he rose triumphant and victorious over the grave, and him that has the power of death. This man could not do. It required a perfect sacrifice—man is imperfect. It required a spotless offering—man is not spotless. It required an infinite atonement—man is mortal.

I have, then, as you will see, made mention of our Lord, to show that individuals teaching truth, whether perfect or imperfect, have been looked upon as the worst of men. And that even our Savior, the great Shepherd of Israel, was mocked and derided, and placed on a parallel with the prince of devils; and the prophets and apostles, though at this day, looked upon as perfect as perfection, were considered the basest of the human family by those among whom they lived.

It is not rumor, though it is wafted by every gale, and reiterated by every zephyr, upon which we are to found our judgments of one's merits or demerits. If it is, we erect an altar upon which we sacrifice the most perfect of men, and establish a criterion by which the vilest of the vile may escape censure.

But lest I weary you with too many remarks upon the history of the past, after a few upon the propriety of a narrative of the description I have proposed, I shall proceed.

OLIVER COWDEY.

FRAGMENTS.

A Good One—Riding over the Hamilton and Dayton railroad the other day, under the charge of Mr. John Vandusen, (the gentlemanly conductor, pro tem,) he told us the following incident, which we thought worth "making note of."—"One day last week," said he, "there came on board of the cars, from one of the upper country stations, a very pretty, genteel young lady, en route for this city. She was alone, so I waited upon her to a good seat, and made her as comfortable as possible. It was a few minutes before the starting hour, and she was so agreeable and so talkative, I lingered, and had quite a pleasant chat. Afterward, when collecting the tickets, she detained me again an instant, and gave me some fine peaches, which she said came from her friend's orchard, in the country; and I began to think that I had not met with such a charming lady passenger for many a day. Well, we arrived at the depot—there I attended her to a carriage, handed her up the carpet-bag, and after all, what do you think she said?"

Now, we thought, of course, that the lady would say, very politely, "thank you sir," smile like a gleam of sunshine, the carriage would roll off, our friend John would bow an adieu, and, with a sigh, perhaps, turn away and forget the matter. So we stated that as our supposition.

"No," said John, "she done no such thing; but just as her foot was on the step, she turned, and with a sort of look I can't describe, observed:—"

"You must consider this, sir, merely a car acquaintance. You must not expect to be recognized if we chance to meet anywhere else;" and John drew a long breath.

"What did you say?" we asked.

"Why, I thought that rather uncivil, at least, so I replied very quickly,—"

"Certainly not, madam; I was just going to remark that you must not feel slighted if unnoticed by me anywhere but on the cars—for, really, we conductors have to be careful about our acquaintances!"

"And the lady?" said we.

"She looked quite silly, as she drove off," replied John.

The Russian Bear and the Turkey Cock.—We have heard a good deal lately about the "position taken by Turkey;" and as the attitude assumed has been rather warlike, we may come to the conclusion that the "position taken by Turkey" is in fact standing on drumsticks.

"Why don't rich folk take Epsom salts?" Because they are made for working people."

The true poet is he who finds for the universal thought and feeling the becoming language.

Our possessions are wholly in our performances. He owns nothing to whom the world owes nothing.

The snake may reach the eminence as certainly as the eagle, but he reaches it by crawling, and he still remains a snake.

The only correct idea of social liberty is, that each person should be suffered to occupy his proper place, according to his natural capacities.

The effort of character is always to command consideration. We sport, and toy, and laugh, with men, and women who have none; but we never confide in them.

Many persons fancy themselves friendly, when they are only officious. They counsel, not so much that you should be recognized as teachers of wisdom.

The great race between a nightmare and a clothes-horse came off yesterday. The man who entered the mare wasn't wide awake; so the horse took the prize.

A young widow was asked why she was going to get married so soon after the death of her first husband.

"Oh, la," said she, "I do it to prevent fretting myself to death on account of dear Tom."

A barber desired a groggy customer of his, one Sunday morning, whose breath smelled strong of alcohol, to keep his mouth shut, or the establishment might get indicted for keeping a rum hole open on Sunday.

Eddy was up for exhibition, and was being catechized before his admiring friends:—

"Who was put into the fiery furnace?"

asked his father.

"Shadrach, Meshach, and Abednego," was the answer, after some assistance.

"Who put them in?"

Eddy's face brightened this time, and with all the boldness of one who was sure he was right, cried out.

"Little Johnny Green!"—Knickerbocker.

The Musical World is informed that at an expedition given by the Choctaw Indians the other night, they "kindly offered to give a specimen of tomahawking and scalping, if any lady or gentleman in the audience would step forward."

"Miss, will you take my arm?"

"La! yes, sir, and you too."

"Can't spare but the arm, miss," replied the bachelor.

"Then," said she, "I can't take it, as my motto is, to go the whole hog or nothing!"

A Forlorn Hope.—The widow that wishes to die an old maid.

Since the new divorce bill went into operation, marriages are placed under the head of limited partnerships.

NORTHERN ISLANDER.

VOL. IV.—NO. 8.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JUNE 15, 1854.

WHOLE NO. 55.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

DEBATE IN CONGRESS ON POLY- GAMY.

The Chairman. The next bill on the Calendar for consideration is House bill No. 317, entitled "A bill to establish the office of Surveyor General of Utah, to grant donations to actual settlers therein, and for other purposes."

While the bill was under consideration in committee of the whole, the third section was read, as follows:—

Sec. 3. And be it further enacted, That on proof of settlement and cultivation, as required by this act, to the satisfaction of the surveyor general, or other officer designated by law for that purpose, subject to the supervision of the Secretary of the Interior, a certificate shall be issued to the party entitled, on presentation of which, if approved by the Secretary of the Interior, a patent shall issue thereon: *Provided, however,* That on the death of any such settler, before the completion of the four years' occupancy and cultivation required by this act, the right shall descend to his heirs at law, who shall be entitled to a certificate and patent as aforesaid on proof, as before provided, of continued occupancy and cultivation by such settler to the time of his death: *Provided, however,* That when lands are claimed under any of the provisions of this act by persons who are not citizens of the United States, patents shall not issue therefor until they become citizens: *And, provided further,* That the benefits of this act shall not extend to any person who shall now, or at any time hereafter, be the husband of more than one wife.

Mr. Bernhisel. I move to amend the third section by striking out all after the word "citizen." In the eighteenth line, being the last proviso.

Mr. Haven. I hope the committee will adopt the amendment of the delegate from Utah, [Mr. Bernhisel.] One reason is, that I do not desire, by any legislation which we may enact here, to recognize any such institution as that in Utah.

Mr. Letcher. I think it would be as well to leave this matter alone; but the only objection I have to it is, that the committee did not apply the same sort of provision to gentlemen who are to get \$3,000 a year out there in the way of salaries. I cannot understand why a section of the bill was reported authorizing a salary of \$3,000 to be paid to men who had half a dozen wives without any restriction whatever, and why this third section should be reported with a restriction confined to settlers alone. My object in rising was to ascertain from the chairman of the committee on public lands the reason for this discrimination, why the settler should be punished for having more wives than one, while office holders, who are in the receipt of large salaries, not only have the benefit of money, but of the women to boot. [Laughter.]

Mr. Davis, of Rhode Island. I do not see that this discrimination is any worse than that of inserting the word "white" in these territorial bills. I do not see that it is legislating in favor of any worse institution than we have already prepared to establish by making this other discrimination in favor of white citizens alone. I do not know that it is any worse than legislating in favor of an institution which knows nothing of marriage between a large class of people, which does not even regulate the institution of marriage in any form whatever. And yet, with all the defects of Utah, they have some regulation as to the relation of man and woman. And it seems to me, as far as I can discover, that the institution of the south is calculated to denationalize our territories, and to prepare them to introduce a system of promiscuous concubinage, so far as one portion of the community is concerned, and to give one portion of the community full power and control over another portion of the community.

I do not particularly object to this amendment, unless the other amendment is also carried; and I see no good policy in making such a distinction as this. I would as lief have Utah come into this union with their defective institutions as to have a slave State come into

it. I do not think that there is more evil in the one than there is in the other; but I am opposed to the admission of either, without conformity to the general and well settled principles of the moral laws, as they are known and understood by every reasonable man.

Mr. Smith, of Virginia. Mr. Chairman, I only take occasion to remark, that nothing surprises me more than to hear gentlemen who never were in a slave State, perhaps, in their lives, discourse *ex cathedra* on the character of our institutions. Now, the gentleman from Rhode Island [Mr. Davis] speaks upon this subject as though a common indiscriminate intercourse of the sexes existed among a portion of the population of the southern States. But I would have that member to know that the tie of marriage is, in many respects, to a very large extent, as sacredly observed among the negroes of the south as it is among the people from whom he comes. And I do not hesitate to say that the crime of incontinence is as rare in the southern States as it is in the great State of Rhode Island. If, however, the gentleman from that State is prepared, in connection with this subject, to get up and justify the institution of Mormonism—an institution which authorizes a man to have as many wives as he can maintain—if, I say, he is prepared to maintain such an institution as that, on so poor a pretext, let him go home and justify himself to his constituency. I hope, sir, the provision will not be stricken out.

Mr. Cobb, of Alabama. Sir, I advocated that provision before the committee, and I shall advocate it here, believing that it is right. I believe that this government, when they propose to grant donations without any particular consideration, should—and it is their province to—discriminate and encourage that class for whose peculiar advantage these donations are intended.

The gentleman from Virginia speaks of giving large salaries to persons occupying the position which I understand the Governor of Utah does. Now, without intending any disrespect even to the delegate from that territory, I will say that I am myself opposed to the principle of encouraging these individuals by giving them large salaries. And so far as my own action is concerned, I am opposed to increasing their salaries.

As I have been the zealous advocate from the first of ingrafting on the bill the provision, now proposed to be stricken out, I desire to propound a few questions to the delegate from Utah, which, if he answers to my satisfaction, I may, perhaps, and in all probability will, vote for striking out the provision to which he objects.

I may have been too rigid in the principles which I have been accustomed to entertain, and I desire to propound a few questions to the Delegate from that Territory, with a view to correct my own judgment, if it should appear to be wrong.

I will accordingly ask the gentleman from Utah whether this proviso, which limits the benefits of this act to persons who have now, or hereafter have, only one wife, will, in his opinion, work any very considerable injustice or hardship to any considerable number of the inhabitants of the Territory of Utah?

I do not desire to do any great injustice to any set of people, or to any individuals; and if the gentleman, the Delegate from Utah, will tell me that the proviso will work any great hardship to a considerable number of individuals in the Territory which he represents, I may perhaps change my mind and views upon this question. Until I am satisfied upon that point, I must insist, so far as my vote is concerned, upon the retention of the proviso in this bill.

It is a most wholesome proviso, and one which the government ought to see carried out. The principle that an individual should have only one wife is a good one, and should be supported.

Mr. Bernhisel. In answer to the question of the gentleman from Alabama, I will state that the proviso will work injury to a very considerable number of the inhabitants of the Territory of Utah. The more wives a man has, the more farms he needs to support them. [Laughter.]

Mr. Giddings. If there is any one feature of legislation which should be adhered to by statesmen, it is that of dealing out the same measure of justice to all who are affected by their legislation. Now, sir, for weeks and months, I have sat here and heard gentlemen denounce all attempts to interfere with the domestic institutions of our Territories. From the commencement of the discussion upon the Nebraska question to this day, scarcely a southern man has spoken who has not sneered at, condemned and repudiated all attempts "to interfere with the domestic institutions of our Territories." They are now in favor of interfering with the domestic institution of marriage in Utah, among the Mormons.

I am earnest upon this subject. I am myself in favor of this proviso, taken as an independent proposition. It is in favor of morality, of propriety, of decency, and good order. But I never will go for it while we legislate

for slavery in our Territories, and the admission of slave States, and permit the inhabitants of Nebraska to make such regulations in regard to their domestic institutions, including slavery and unlimited concubinage. I would deal out to the Mormons the same measure of justice and freedom that I would give to the citizens of Nebraska, with their hundreds of concubines. I will permit the Mormon to enjoy his dozen wives, and I believe I could do it with a great deal better conscience than I could give the slaveholder the privilege of an unlimited number of concubines.

Now, sir, when the Mormon marries, he does it openly, before the public. The act is lawfully registered; and, when it has taken place, the woman assumes and takes the same standing in society and in the community as her husband. He recognizes her as his lawful partner. His children are legitimate. They are educated; they are taught to understand the laws of the country, and its constitution. They become enlightened and intelligent, and may become useful members of the community.

Sir, the Mormon does not sell his wife, nor does he sell his children. No, sir. God forbid. The Mormon recognizes his child as entitled to his care, to his attention, to his protection, to the privileges of education. He does not sell his own offspring to a slave dealer. No, sir; no, sir. The gentleman over the way, from Virginia, [Mr. Smith,] says that negroes in the south are entitled to marriage. Why, sir, am I to stand here at this day and proclaim that there is no such institution as legal marriage among three millions of slaves in the United States? A fact of which we all are conscious. Is it not true that the gentleman who has made the declaration would sell the wife of his slave to-morrow, if he could get his price for her? Or, that he would do worse, perhaps? That there is no law in Virginia to protect that female from the outrages of a brutal owner.

Are we to sit here, month after month, and hear discussions in favor of promiscuous, unlimited concubinage in the south, and then turn round and pass laws limiting the Mormons in Utah in respect to marriage?

Mr. Chairman, if you will adopt a rule I will follow it. I would deal out the same measure of justice to the Mormons that I would give to those of Nebraska. I would exclude slavery and polygamy from both, and from all Territories.

Mr. Phillips. I do not rise to reply to anything which has fallen from the gentleman from Ohio. I rose, sir, when the gentleman from Ohio obtained the floor, for the purpose of expressing my entire concurrence in the motion to strike out this provision. I say that it is a provision which has no parallel in the legislation of this country. It is another step onward in the progress of centralization on the part of this government, of which this Congress has already given some strong evidences. We are not only now undertaking to regulate the industry of the country, to regulate the education of the country, to become the general almoner for all its charities; but we are now undertaking to regulate its morality. Sir, where, in the legislation of Congress, will any gentleman point me to a precedent where such a provision as this has ever been annexed to any legislation of Congress? Why, sir, in the homestead bill which this House has passed, was there any provision that no man shall become a settler who had been an adulterer; that no man should be entitled to the benefit of a homestead who had taken the life of his brother, or who had committed a larceny, or any crime whatever? Is there to be found such a provision in any of our laws making donations of land to settlers? Why is it that in this bill, in reference to the only Territory where this is regarded as a legal institution, this provision is inserted? Why, sir, if in Utah, which is an organized Territory governing itself, the marriage of more than one wife is illegal, it is punishable there as a crime; and if legal, it is a most extraordinary thing, that having permitted the organization of a Territory where this is a known legal institution, that when we pass bills for that Territory we exclude from its benefits all the persons who are living in said Territory.

Why, sir, I say that there is no principle whatever on which this is founded; and the remark of the gentleman from Virginia [Mr. Letcher] to the inquiry, was perfectly legitimate. For if we exclude these men from the benefit of settlements on the land, on the ground that they are in the commission of a crime, why, he asked, do you not annex the same condition to the salaries of the important officers in the same country? You have given salaries to the Governor and judicial officers of that Territory. Why, then, has not this condition been annexed to those salaries?

I say that Congress has nothing to do whatever with this transaction. We are disposing of the public land. It is not necessary or proper for this Government to make this condition. How is it to be worked out? Who is to investigate the fact? If you are making a provision, it ought to be a provision with

some sanction; there should be some mode of enforcing it. What provision is there here for ascertaining the fact whether the party is entitled to make the entry?

To what tribunal have you delegated the inquiry to know whether the person applying for this benefit is subject to the condition? Sir, there is nothing of all this; and it looks to me to be most out of place, and most inopportune. It is certainly without the slightest precedent in the past history of the country; and I trust, therefore, that this motion to strike out will prevail.

After a long discussion on a point of order, Mr. Stephens said:—

My main object in rising was to declare my opposition to the principles and views of the gentleman [Mr. Campbell] on the merits of the proviso under consideration *in toto*. I allude to the position assumed by him, that the General Government has not only the right, but that it is its duty to interfere in cases of morals, and to erect such a standard of morals in the Territories as Congress may think proper. I put it to the good sense and mature consideration of that gentleman, if this bill were to grant lands to every body who should be a Presbyterian, a Methodist, a Catholic, or of any other particular denomination of religion, whether he would hold it to be the duty of this Congress, according as a majority of their views might be, to pass such a law?

Sir, the Constitution of the United States has guarded this point. Congress has no power to establish any religion—none at all. Congress has no power to touch the question of morals, which lie at the foundation of all systems of religion. Congress can rightfully exercise no power which looks to the establishment of any particular tenets of any religion or any religious sect, or to the putting down of any such religion or sect, either in the States, Territories, or any where else.—Congress can only interfere with such actions in a criminal point of view as come within the class of "mala prohibita." Congress has no right to look to those actions designated by ethical writers as "mala in se." None whatever.

The gentleman says that this practice of polygamy is regarded as a great moral crime in every one of the States of the Union. I am not going to discuss before this House the question whether that practice is moral or not. Congress has no right to set up a standard of morals for the people of any portion of this country. I meet this question at the threshold—I stand upon principle. I stand upon the Constitution of the United States. I will do the same justice to the people of Utah that I will to people of other Territories, without inquiring into their ecclesiastical polity.

I am in favor of granting lands to the people of the Territory of Utah in the same manner, and upon the same terms, as we do to the people of the other Territories of the Union. I would make no discrimination. If we discriminate to-day against Mormons, to-morrow, perhaps, we shall be asked to discriminate against Baptists, Methodists, Presbyterians or Catholics. The evils of such discriminations, or even the attempt to make them, have been wisely provided against in the Constitution.—Let us stand by the Constitution.

Let us strike out this proviso, and let the people of Utah, amenable to their own laws, civil as well as ecclesiastical, have the rights and privileges of this bill, just as the people of all the other Territories within our jurisdiction. The power which will be exercised in this proviso will, if ever brought in full operation, break down the only safeguard we have for religious freedom.

Mr. Smith, of New York. Sir, I believe that no subject has come before us involving more important principles than this subject.—I wish it might be discussed temperately and patiently, and passed upon deliberately and wisely.

I am in favor of retaining the proviso under consideration, and I have risen to say a few words in reply to the gentlemen from Alabama and Georgia, [Mr. Phillips and Mr. Stephens.] Before doing so, however, I will notice what was said by the gentleman from Virginia, [Mr. Smith.] That gentleman says that the marriage tie among the southern slaves is held sacred. I believe that it is held sacred to a considerable extent; and therefore I am willing to say so. But, sir, no thanks to the laws for this. Thanks for it to the faithful affections of the parties to the marriage, and to the kindness of masters and mistresses who permit the indulgence of these affections.—But, sir, we are legislators, and we are to look at the legal character of things. We are not to accept concessions and privileges in the place of legal rights. We are to inquire whether marriage among the slaves is legal.—Now, sir, there is no legal marriage among them. I go so far as to say that I am ready to stipulate in advance, that if the gentleman from Virginia can show that there is a legally married slave in all the south, I will give up all my opposition to slavery. The slave is incapable of any contract—even that of matrimony.

The slaves, after they have passed under the ceremony called marriage, can, as well as before it, be sold from each other, and separated forever.

Mr. Jones, of Tennessee. If the gentleman will yield to me for a moment, I will tell him of one case.

Mr. Smith. I will yield, certainly, for that purpose.

Mr. Jones. Some two years ago, in this city, I was speaking to a gentleman from Maryland about buying some slaves. He said his negroes had been married by a Catholic priest, that he himself was of the same religion, and that he would not sell them unless the priest was to go along with them. They were married by a Catholic priest, which I presume the gentleman would call legal. I have seen them legally married.

Mr. Smith. I have no doubt of what the gentleman states.

The Chairman. The gentleman from New York will permit the Chair to interrupt him. The Chair ruled some time ago, that during the discussion in committee upon territorial business, he should confine gentlemen in their remarks to the discussion of the subject under consideration. The gentleman from New York will, therefore, confine himself to the amendment now pending before the committee.

Mr. Smith, of New York. Never mind what the Catholic said to the gentleman of Tennessee. I ask that gentleman whether he, himself, believes that there is legal marriage among the slaves? Sir, the gentleman has carried us into Maryland. I will follow him there, and I will say to him, that the Maryland books (1 Maryland Reports, 561, 563) show that a slave cannot be prosecuted for bigamy. He cannot be guilty of bigamy, for he never was a legal husband. He never had ability to contract legal marriage.

But, sir, to the subject before us. I agree with the gentleman from Alabama and Georgia, that we are not to concern ourselves with the morals of the Territories. I make the province of civil government quite as narrow as those gentlemen do. I do not include in that narrow province the duty of promoting morals, nor even of protesting morals. All I would receive at the hands of Government is protection of person and property. The office of Government is to hold a shield over the great essential natural rights of its subjects.—Now, sir, I hold that polygamy invades a great natural right, and that it is, therefore, the duty of civil Government to suppress it.

I suppose that it will not be denied that polygamy prevails in Utah. But it is said that polygamy is a part of the religion of the Mormons; and that, as we would keep ourselves clear of the offence of invading the religion of our subjects, we must not strike at polygamy. I admit, sir, that the reformation of religion cannot be a legitimate object of legislation.—But, sir, that legislation may be sound and justifiable which incidentally affects religious systems. If a religious system tramples on any of those great rights which it is the office of Government to protect, then, at just those points where such system offends, Government is to meet it and overcome it.

I argue the duty of Government to suppress polygamy on just the principles that I argue the duty of Government to suppress land monopoly. I believe that all persons have an equal right to the soil. The Maker of the earth has provided one home, not two homes, for each person, not two farms, but one farm, for each farmer. The right to the soil is natural and equal. So, sir, the right of one man to one wife, and each woman to one husband, is a natural right; and for one man to get more than one wife, or for one woman to get more than one husband, is to violate this natural right, which is the duty of Government to protect.

The word of God shows that nature provides but one wife for one man, and one husband for one woman. That word teaches us that He "made them male and female"—not male and females, nor female and males. And if there are any present who do not bow to the authority of that word, I would point such to the census. The census, in every country, and in every age, shows that the sexes are numerically equal, and that the arrangements of Providence forbid polygamy.

I have proceeded in my argument for sustaining this proviso on the ground that this Government has as full power and authority over the people and institutions of its Territories as a State government has over the people and institutions within its jurisdiction. Now, I ask the gentleman from Georgia [Mr. Stephens] whether the government of his State should or would permit the dark-haired men of his State to press and practice upon their claim to a hundred wives each, and thus to shut out the light-haired men from marriage?

Mr. Disney. Various arguments passed through my mind with regard to this matter concerning the Mormons and this proviso, both *pro* and *con*. I shall not weary the House by repeating them. They bore upon the point which the gentleman from Georgia has touch-

ed, as to how far the Congress of the United States might legally interfere with the religious faith and religious actions of the people of the Territories. Again, on the other hand, it suggested itself to my mind as a question of policy. The committee will observe that this bill, as it now stands, so far as it relates to the granting of lands does not interfere with the religious belief or existing institutions of the people of the Territory. There is no interference at all. The proviso simply provides that in making these grants of lands, a particular class of persons shall not be entitled to the benefits of them.

One word here by way of reply to the gentleman from Virginia, [Mr. Letcher,] who asked me a question this morning. That question, as I understand it, was, why a limitation of this sort had been imposed with regard to donations of land to settlers, when a similar provision was not introduced with regard to the salary of the surveyor general? Now, sir, am I really expected to answer a question of that sort? The first section of the bill provides that where an individual shall discharge certain specific and well defined duties, he shall be paid for the services so rendered at a specific and defined rate. That is natural.—The reason is obvious. The propriety of it will be admitted by everybody. The first section, then, is simply to provide compensation for a particular officer, who is to render certain services; and there can certainly be no necessity for me to explain why a limitation is not put upon the salary of that officer. The latter portion of the bill provides for donations of land to settlers. Now, the Government might pay one who practices polygamy for discharging the duties of surveyor general for services rendered, and yet might esteem it impolitic to make donations of land—gifts to parties on condition of settlement, and thus settle that country with persons practicing polygamy.—The distinction, I apprehend, is sufficiently obvious without any further remarks from me.

One word more. I have risen merely for the purpose of explanation, and not to express opinions. As I have already stated, when I submitted this bill to the committee on public lands, it was without this proviso.

Now, with regard to the Mormons themselves, I have to state the fact, that polygamy is a legal institution in the Territory of Utah. I have a volume of the statutes of Utah before me, and I have examined it carefully.

Mr. Millson. Really, I am somewhat astonished at that declaration of the gentleman from Ohio. Do I understand the gentleman to say that polygamy is a legal institution in the Territory of Utah?

Mr. Disney. Yes.

Mr. Millson. Has the law legalizing it ever been revised by Congress? I should like to know if the gentleman has any information upon that subject?

Mr. Disney. I have just stated that I have examined the laws of the Territory of Utah.

Mr. Millson. What I wish to ask the gentleman is, whether that law has ever been revised by the Committee on Territories? And, if so, whether the Committee on Territories are prepared to—what I take it for granted they will promptly do—report a bill annulling such a law?

Mr. Disney. I will answer the gentleman. There is no statute in the Territory of Utah expressly allowing polygamy as such, although it recognizes its existence. The statutes recognize the issue of marriages under such a system there as *EXISTS-AT-LAW*, and make provisions in regard to estates, and in every way and form recognize the existence of polygamy as a legal institution. I hold in my hand a statute of that character. I desire merely to make one more remark in addition to what I have already said. It is proper for me, in justice to the Mormons, to state that their statute books are filled with provisions AGAINST incontinence of a most severe character.

Mr. Simmons. Sir, I am opposed to striking out the clause, for two reasons. My first reason is, that it would be repudiating the whole antecedent policy of this Government upon the subject of legislating for Territories, and fitting them to become republican States of this Union. The ordinance of 1787, providing for the government of the North West Territory, from which the States of Ohio, Indiana, Illinois, Michigan and Wisconsin were formed, and which received the sanction of the old Congress under the confederation, and the confirmation of the new, laid down six articles as fundamental rights, to be forever secured by the government to the people, "for extending the fundamental principles of civil and religious liberty, which form the basis whereon these republics, their laws and constitutions, are erected; to fix and establish those principles as the basis of all laws, constitutions and governments, which forever hereafter shall be formed in the said Territory, and for the establishment of States and permanent government therein," &c. And among these articles, the third one reads in this manner:—

"Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Here, sir, religion and morality are recognized as being necessary to good republican institutions. Certainly, sir, they do not mean by religion and morality Mormonism and polygamy.

But again, sir, this very ordinance of 1787 was adopted, word for word, avowedly on its face, by Congress, as an ordinance for the

government of the Mississippi Territory, then containing the embryo State now in part represented by the gentleman from Alabama, [Mr. Phillips,] and made it the law there too, "excepting the last article forbidding slavery," which exception was made in consequence of the contiguity of that great Territory to slave States, and of its being deemed a necessary outlet for their emigration. But the whole of the six articles, excepting the last, was adopted and applied in so many words to that Territory, together with its declaration that religion and morality are the basis of free republican institutions; and with its provisions for the support of schools and education.

It seems, sir, that this Government once had something to do with these subjects. Congress once thought that Territories could not be properly fitted to become republican States without morality. If the learned gentleman from Georgia [Mr. Stephens] will take the trouble to look into Heeren's introduction to his Political History, he will be satisfied the author is right, when he says, the reason why the civilization of Asia is so much behind that of Europe, is owing to the institution and prevalence of polygamy, which spoiled the domestic relations, and occasioned more evil than slavery itself, because one was the parent of the other.

Sir, polygamy, everywhere, spoils the domestic relations, breaks up the family circle, which is the school of morality, of social order, and of republican liberty. But, sir, as with individuals, so it is with a people, always going from one extreme to another. A few years ago the Mormons were driven out of the State of Illinois by violence, and the two Smiths were shot in a base and cowardly manner in prison, from general disgust with their institutions. The whole society was soon afterwards expelled from the State. Now that they are gone away into the western woods, and got homes in another place, at a great distance from ourselves, we do right not to persecute; but by no means, with our government patronage, let us encourage and strengthen such institutions; for, when in the course of the increase and settlements of our people in the western domains, they come to be neighbors, or fall in contact with Mormons, they will certainly have more trouble. All their institutions are at variance with ours. I would therefore pass no law to build up or strengthen them. I shall vote in favor of retaining the provision in the bill for these reasons. It seems to me very unwise in the House of Representatives to allow the idea to go abroad to the world that we are recognizing and patronizing such institutions by bounty laws, institutions at war with all true liberty and the moral sentiment of Christendom.

(To be continued.)

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, JUNE 15, 1854.

The friends of Temperance held a State Convention in Detroit, the latter part of April, to prepare for the fall campaign.—Since then we have heard of no movements. We fully expected to see the act of 1853 overruled by the Courts, and were quite prepared for the existing difficulties.

The act of 1853, known as the Maine Law, was supported by some of the bitterest enemies of temperance, because they dare not return to the people after opposing it. They made it unconstitutional, for the purpose of getting it overruled by the Courts, and then voted for it, to save themselves with their constituents. Several old, firm, consistent friends of temperance, after fruitless efforts to amend, finally opposed it, believing that it would damage the public morals and discourage the temperance reformers.

It was a melancholy exhibition of the triumph of vice, when at Lansing, among the conservators of the public weal, men daily hot with liquor, and seldom quite free from intoxication, crowded themselves forward as the most faithful advocates of reform, and pushed aside the unflinching laborers of twenty-five years service in the cause, as luke-warm half-hearted reformers, behind the enterprise of the age, and as old fogies, or hypocrites.

If we had any confidence in

the workings of experience to make men wise, we should look forward to the next Legislature with hope. Prohibition is eminently necessary. That necessity is felt and acknowledged by a large majority of the people.

At the last session of the Legislature this District was represented by an unflinching advocate of temperance, who was too old a bird to be caught with chaff. Whether it will be so again is very uncertain. We are not free from the most serious anxiety on the subject; more on account of this liquor question than any other. We have no important local interests to look after. We are anxious to see a man brought forward for a member of the next House sound in this respect, not seriously objectionable otherwise, who can be elected. We care little what party he belongs to.

The Monroe Democrat, of March 23d, has the following:—

SQUATTER SOVEREIGNTY.—The organ of the Mormon community that colonized Beaver Island, in Lake Michigan, has the following argument in favor of Douglas' principles of popular sovereignty, which we commend to all who advocate the Nebraska bill:—

"What business has Congress or the United States with the law concerning marriage?—That is a domestic matter of each State, in which each is sovereign. Fifteen of the States allow a large portion of their population, (the slaves,) as many wives as their masters please, and as many concubines as they can get. A majority allow every man to keep as many concubines as he can hire, and turn them off when he pleases, and consign them to poverty and destruction. In all the States vast numbers are publicly kept as common prostitutes, and neither Congress or any other power has been appealed to. But because the Mormons in Utah have, like the Puritans in New England, determined to be governed by the law of God, they must, forsooth, be refused admission into the Union. Does not republicanism itself guaranty to Utah the right of self-government? Have not they the same right to establish polygamy, that Michigan has to prohibit it, and establish dualty? Is the republicanism of America a reality, or is it a false pretense, a swindle? Nothing can be clearer than that if the people of Utah see fit to institute and practice polygamy, no power on earth can legally prevent them. The only real difficulty in the matter will arise when those who have been legally married in Utah to a number of wives, choose to go with their wives to reside in other States.

We don't see any thing especial to object to in what the Democrat says. Yet it does put us in the wrong pen.

The Democrat will remember that we were answering the question of the Chicago Tribune, 'what shall we do with the Mormons?' in reference to the expected organization of Utah as a State. It was not squatter sovereignty, but State sovereignty that we were advocating.

If squatter sovereignty, or what is called popular sovereignty, is adopted as the rule of the nation, then it will certainly follow that the TERRITORY OF UTAH has the same right to establish polygamy as Oregon has to establish dualty.

And if State sovereignty is to be maintained intact, it as clearly follows that Utah, as a State, has the same right to establish polygamy as Michigan has to prohibit it and establish dualty.

We have not at any time advocated the new political doctrine of squatter sovereignty.—But we have insisted that if that doctrine prevailed with the national government, it must carry with it the practice of absolute non-interference in any of the internal affairs of a Territory; whether in regard to marriage, slavery, or any other domestic institution; which does not trench directly

upon those powers expressly granted to Congress by the Constitution.

And we have thrust before the people the fact that if Congress does affirm this squatter sovereignty doctrine, for the purpose of introducing slavery into Nebraska and Kansas, other radicalisms may transplant themselves to new unorganized Territory, and in the exercise of this new and untried sovereignty present to Congress pills, more bitter than either slavery or polygamy, to be swallowed, in order to preserve the life of the new born ruler, "squatter sovereignty."—He draws all his sustenance from his Congressional mother, and she will need vomit up what little remains of morals, public virtue and national honor, as well as an enormous mass of ancient and religious prejudices, and ancestral traditions; or the bantling will perish of the food he is nourished with.

We do not subscribe to the doctrine of popular sovereignty, or the sovereignty of majorities any where, as sound in morals.—

We hold that minorities have rights as well as majorities. Every written constitution is a standing witness that there are some things which a majority cannot rightfully do. And all experience shows that the power which must be vested in a majority, in order that the wheels of government may not be stopped, is ever liable to abuse.

We recognize in the government of the United States sovereign power, absolute, except so far as restrained by the constitution, for certain specified purposes, and power concurrent with the States for certain other purposes.

Beyond this, all the rights and attributes, and all the prerogatives and powers of sovereignty, except so far as restrained by written constitutions, belong to the State governments.

The rights reserved in the constitution of the United States to the people, belong to them equally, whether residing in States, organized Territories, or any unorganized dominion.

The rights reserved to the people by the State constitutions, belong to the people of the States severally reserving them.

The States can have no power whatever in the Territories, because they are not in their dominion.

The constitution contains no express grant to the United States of power to govern Territories. But it recognizes the United States as the holder of Territory, not within any State, by the clause granting power to make rules and regulations concerning the public lands, under the name of Territory, and by providing for the admission of new States to be erected in that Territory.

This Territory is within the boundary and dominion of the United States, but not within that of any individual State, and dominion carries with it the right to govern, absolute, except so far as limited by a valid constitution. Hence the United States hold all the attributes and prerogatives of absolute sovereignty within the Territories, except so

far as limited by the constitution, in reserving certain powers to the people.

The United States can not only do in any Territory whatsoever the government of a State might constitutionally do within its jurisdiction, but they may do all those things which the State governments are prohibited doing by the State constitutions.

To exercise all this power, simply because it is constitutional, would be an abuse of the power of majorities. The object being to erect these Territories into States, they should be allowed, as they usually have been, to exercise so much of the local powers of government as can safely be reposed in their hands.

When the Territory now included in the five North Western States was only occupied by a few traders and adventurers, with a small portion of the American element, the fathers of the republic prescribed to them a law of inheritance, a judiciary, a bill of rights, &c., and guarantied to them a free republican constitution as a Territory in a state of

population, as soon as there should be 5,000 free male inhabitants of full age in the Territory, and in due time admission into the Union as States; but for the present gave the entire power of the local government to the Governor and Judges, subject only to the constitution and the supervision of Congress. Similar provisions of law were made for the organization of several of the early Territories. And our opinion is that it was wisely done, and that the rule ought not to have been departed from.

New Mexico was a conquered country, and the people not well affected to the United States.—But they were more than squatters. They were well settled, held legal titles, and by treaty were entitled to all the rights, privileges and immunities of citizens. If popular sovereignty was allowed to prevail, they would have organized institutions as inimical to every religion but the Roman Catholic, as those of Utah are to all but the Mormons; and twenty times as opposed to American progress as the Mormon institution is falsely accused of being.

This difficulty might have been avoided by sending them a government like that of the North West Territory; calling in a large portion of the American element by liberal grants of land, and reconciling the Mexicans to American institutions, by a just administration, of a better government than they had ever possessed.

Neither policy was resorted to. But while Texas was allowed to menace two-thirds of the Territory with the extension of her dominion over it, and Texan revolutionary land warrants were located on the ancient Mexican farms which had been occupied under legal titles for 150 years, a little handful of Americans, protected by a military government, bullied the Mexicans into submission to their squatter sovereignty, and organized Territorial government without authority from Congress. In order to keep up this order of things, a majority of the old res-

idents have been constantly bul-
lied out of their right of citizen-
ship, in violation of the treaty of
Guadalupe Hidalgo. And yet
squatter sovereignty has failed,
and New Mexico is represented
in Congress by a Roman Catho-
lic priest, who cannot speak a
word of English, and has no more
sympathy with American institu-
tions than Santa Anna.

A large portion of the New
Mexicans have been driven away
by the wrongs heaped upon them,
and the country must be further
depopulated; whereas a more just
policy would have Americanized
it, and made it a respectable State
before this time.

The people who settled Utah
had been monstrously outraged,
and deserved sympathy and lib-
erality from the United States.
But they were not qualified for
self-government. Allowing them
to undertake it, has brought about
the legal establishment of more than
one institution to which Con-
gress would never have given its
consent. But the thing has been
done, and cannot be undone.

So we say in regard to the
people of Utah, prudence would
have dictated sending them a
government, consisting of men of
legal learning, uncorruptible in-
tegrity, and prudent, liberal, con-
servative principles; men remark-
ably free from sectarian prejudices,
and able to command the con-
fidence, both of the people they
governed, and the General Gov-
ernment.

Such a policy would have saved
the interminable struggle just
opened in Congress in the debate
on the bill establishing the office
of Surveyor General of Utah.—
The effort to hedge in the Mor-
mon institution, by legal restric-
tion, is now proved unavailing;
and the appeal to lawlessness
will doubtless again be made.—
The effect of this, with numerous
concurring causes, will be to gen-
erate wide spread lawlessness and
general disorder. It destroys
the foundation of free govern-
ment.

In the particular case of Ne-
braska, we see no objection to
giving the same powers to its gov-
ernment at its first organization
as are possessed by most of the
existing Territories—because it
will undoubtedly be filled with
a people qualified and disposed to
use the power wisely.

But we do object most seri-
ously to recognizing squatter sov-
ereignty, for the purpose of accom-
plishing a great wrong; like the
extension of so oppressive and
demoralizing an institution as that
of slavery.

And we earnestly protest
against hypocritically using squat-
ter sovereignty as the means of
extending an institution which de-
nies marriage and permits un-
restrained concubinage to 3,000,-
000 of people, and then trampling
upon it to disfranchise 18,000
people who allow continent, well
regulated, and scriptural polyga-
my.

We have a little pride in be-
ing right in politics, as well as
religion. Will the Democrat put
us right with its readers?

NEBRASKA AND KANSAS.

In Massachusetts a company
has been organized with a capi-
tal of \$5,000,000, to colonize

with Free Soilers and erect free
States of these Territories. Kan-
sas, lying west of Missouri,
is their first field. They contem-
plate sending forward 20,000 Yan-
kees and Germans the present
year, 70,000 before another Pres-
idential election, and thus make
Kansas a free State in season to
vote for the next President. If
the affair is as well managed as
Yankee enterprises usually are it
will succeed.

In reference to Nebraska, which
lies west of Iowa, it is thought
that, if a free State is raised up
south of it, freedom will take
care of itself there. Emigrants
are pushing from Iowa to Nebras-
ka with unexampled rapidity,
several thousand having settled
and opened farms since January.
These are nearly all originally
from the free States. The Ger-
mans are rushing forward for Ne-
braska at the rate of several hun-
dred a day.

Circumstances indicate the rais-
ing up of free States, on the Mis-
souri, with more rapidity than it
could have happened if no effort
had been made to desecrate them
to slavery. The hard contest
which it cost to break down the
Missouri Compromise, has called
the attention of the world to this
splendid country, now unexpect-
edly opened to settlement. The
severe measures necessary to ob-
tain the Indian title, would not
have been taken, except for the
great anxiety to increase the pro-
portion of slave States; and had
the Territory remained sacred to
freedom, it might not and proba-
bly would not have been legally
opened to settlement for years.—
The people of the free States are
more mobile than planters and
slaves, and can settle a township
with free men, easier and for less
expense than a single slave plan-
tation can be made. And fortu-
nately, at this crisis, the Irish em-
igration, which is favorable to
slavery, is falling off, and the Ger-
man and Scandinavian, which is
favorable to freedom, is rapidly
increasing.

The following from Brigham
Young's address to the people of
Utah, (published in the Deseret
News,) is about the foolishness
thing we have seen yet. A man
who will thus snarl at those from
whom he receives his bread, is
not fit to be the leader of a peo-
ple.

But for the office of Governor,
which he holds by the favor of
Gen. Pierce, he would fall into
insignificance and absolute dis-
grace. Government patronage,
and Congressional appropriations,
are the salt that have preserved
his organization from absolute pu-
tridity. Insulting language is an
ill requital for the favors he has
received.

At the time of the expulsion
from Nauvoo he maintained his
standing as the supposed holder
of a temporary vicegerency, keep-
ing up the delusion that he held
an appointment of some one of Jo-
seph's children to the Prophetic
office, to be published in due
time. While persecution was
operating as an universal exter-
nal pressure, this was a sufficient
bond of union.

Since this, though continually
sustained by the public treasury,
he has lost ground, and has less

followers from year to year. If
removed now from the office of
Governor, in three months he
would be forgotten. He says:—

I have no fears whatever of Franklin Pierce
excusing me from office, and saying that another
man shall be the governor of this territory.

We have got a territorial government, and I
am and will be governor, and no power can hin-
der it, until the Lord Almighty says, "Brigham,
you need not be governor any longer," and then
I am willing to yield to another. I have told
you the truth about that.

It came into my mind when brother Bernhisel
was speaking, and the same thing strikes
me now, viz., inasmuch as he does first-rate as
our delegate in Washington, I was going to
move that we send him again next season,
though it is the Sabbath day.

I understand these things, and say as other
people say, "We are Mormons." We do
things that are necessary to be done when the
time comes for us to do them. If we wish to
make political speeches, and it is necessary
for the best interest of the cause and kingdom
of God, to make them on the Sabbath, we do
it. Brother Kimball has seconded the motion
that Dr. Bernhisel be sent back to Washington
as our delegate; all who are in favor of it raise
your right hands. [More than two thousand
hands were at once seen above the heads of
the congregation.] This has turned into a
caucus meeting. It is all right. I would call
for an opposite vote. I will try it, however.
[Not a single hand was raised in opposition.]

I will now say, not only to our delegate to
Congress, but to the elders that leave the body
of the church. He (our delegate) thought
that all the cats and kittens were let out of
the bag, when bro. Pratt went back last fall
and published the revelation concerning the
plurality of wives, it was thought there was
no other cat to let out; but allow me to tell
you, elders of Israel and delegates to Congress,
you may expect an eternity of cats, that have
not yet escaped from the bag. Bless your
souls, there is no end to them. If there is not
one thing, there will always be another.

Ward, who murdered Butler,
at Louisville, Ky., has had his trial
in Hardin County, and been
acquitted. The defence was, that
Ward was only armed with two
revolvers and a Bowie knife, and
only took his brother, armed also,
to assist him; whereas, Butler
was a schoolmaster, and might
possibly have a ferrule or a pen-
knife in his hands.

Several respectable southern pa-
pers justify the murder, because
Butler was a Yankee. This is
said unblushingly, and in no cov-
ert language. European papers
animadvert with just severity up-
on this result; charging the re-
sponsibility of the acquittal just-
ly upon the general spirit of law-
lessness throughout the country.

RAIL ROAD TO MACKINAC.

Some of our readers have doubt-
less heard of the Cincinnati and
Mackinac Rail Road—that is to
be—and possibly some of them
may have imagined that it would
sometime be built.

The stringency of the money
market has caused the undertak-
ing to be abandoned. Aside from
the legal difficulties in the way of
getting such a road across the
Central Road, the project was a
most transparent humbug from
the beginning.

During the present session of
Congress an act has been passed
erecting a new Land District,
consisting of all the Lower Pen-
insula north of township twenty,
the County of Delta in the Up-
per Peninsula, and the Islands
generally except Drummond and
those farther north.

The Office for this District is
most judiciously located at Dun-
can, on the south side of the
Straits, eighteen miles from Mack-
inac.

This location, made by the
President with sole reference to
the public interest and the con-
venience of those doing business
at the Land Office, is another
heavy blow upon Mackinac.

Duncan is destined to be the
city of the Straits. Situated as
it is upon the main land, with
one of the finest back countries
in the world, a good harbor and
good water power, upon the most
favorable point to command and
accommodate the commerce pass-
ing through the Straits, its growth
must be rapid, and its prosperity
lasting.

Steamers passing up and down
the Lakes stop at the wharves at
Duncan, and those who are in
search of homes in a healthy re-
gion, will do well to call there
before going to the land of prai-
ries.

AN ANCIENT BOOK.

The oldest book in the United States, it is
said, is a manuscript Bible in the possession
of Dr. Witherspoon, of Alabama, written over
a thousand years ago! He describes it as fol-
lows:—

"The book is strongly bound in boards of
the old English oak, and with thongs, by
which the leaves are also well bound together.
The leaves are entirely made of parchment, of
a most superior quality of fineness and smooth-
ness little inferior to the best satin. The pa-
ges are all ruled with great accuracy, and
written with great uniformity and beauty, in
the old German text hand, and divided off into
chapters and verses. The first chapter of ev-
ery book in the Bible is written with a large
capital of inimitable beauty, and splendidly
illuminated with red, blue and black ink, still
in vivid colors; and no two of the capital let-
ters in the book are precisely alike."

A very great mistake. The
Bible was not divided into chap-
ters 1,000 years ago. The writ-
er evidently intends to be under-
stood that it is an *English* Bible,
written in the *German* text; but
the English was never written
in that. The old English *black*
letter is similar to German, but
not the same. There is no ex-
isting copy of the entire Bible
in any language near a thousand
years old.

We learn by the Detroit Tri-
bune that the Young Men's Hall,
in that city, has been opened for
lectures in defence of the *Inquisition*.
When Mr. Strang was under ar-
rest in Detroit, charged with di-
vers capital crimes, he had the
promise of that Hall (in case of
his acquittal) for a lecture in de-
fence of the Mormons. When ac-
quitted he applied for it, and was
refused. Subsequently some of
the same gentlemen applied to
him for favors, which they would
have been glad to have purchased
with thousands, and got them.

NOTICE TO NAVIGATORS.

The reef in front of the Harbor
of Saint James, Beaver Island, is
now marked with a *water station*,
consisting of a tripod bearing a
flag staff, with a black flag and
death's head and cross bones.—
This reef is about eight miles in
front of the Harbor, and four or
five miles south of Hog Island.—
The least water upon it is six feet
ten inches, and any craft can run
either side of it forty rods off.

The tripod and flag can be seen
four or five miles with the naked
eye.

NEW TERRITORIES.—Our read-
ers are doubtless already aware
that Congress has passed an act
organizing two new Territories,
Nebraska and Kansas, and have
opened them to slavery, by the
repeal of the prohibition in the
Missouri Compromise.

The Propeller Lady of the Lake, Capt.
Rossman, landed here last Tuesday fifty-three
passengers, forty-eight of whom were emi-
grants from Iowa to this place; the fruit of
the last winter's mission of elders Hickey
and Pierce. These emigrants brought with

them nine teams, and a considerable quantity
of stock, provisions, &c., and have the appear-
ance of genuine American sovereigns, who
clear land, make farms, and know how to take
care of and enjoy them.

The small sail craft trading from this Har-
bor are doing a good passenger business to
Grand Traverse. The emigration to that
place is considerable, and we presume when
the land comes into market again will be large.
It will be seen by an advertisement in this
paper that all the lands at that place are now
withdrawn from sale, to await a selection for
Rail Road purposes.

CHARLES H. TAYLOR has been appointed
Register, and HIRAM A. ROOD Receiver, of
public monies, for the Cheboygan Land Dis-
trict, in Michigan.

We shall hereafter publish weekly credits
of all payments for the Islander.

Payments for the Islander last week.
Joseph Philmot, \$2.80. John Fitch, 50 cts.
James Smith, \$1.50.

CONFERENCES.

There will be a Conference at Brownstown,
Wayne County, Michigan, the 17th and 18th
days of June next.

Also at Colchester, Canada West, (if the
weather is favorable a woods meeting,) at
Charles Hutchins', the 24th and 25th of June
next.

The General Conference will be held at
Saint James, Beaver Island, the 6th, 7th, 8th
and 9th of July next, at which sacrifices and
offerings will be offered by the heads of fami-
lies of all the congregation.

OFFICIAL.

Notice of the Establishment of an additional
Land Office in the State of Michigan.

In pursuance of the act of Congress, approv-
ed April 20, 1854, entitled "An act Establish-
ing a Land Office in the Lower Peninsula of
Michigan," the District for which it is to be
called the "CHEBOYGAN LAND DISTRICT," it
is hereby declared and made known, that the
Land Office for said District has been located
for the present, by the President of the United
States, at the town of Duncan, in the northern
part of the Southern Peninsula of said State.

Given under my hand, at the City of Wash-
ington, this sixteenth day of May, A. D. 1854.
JOHN WILSON,
Commissioner of the General Land Office.

OFFICIAL.

Notice of Withdrawal of certain Lands in the
States of Michigan and Wisconsin, on the routes
of the Oakland and Ottawa, and other proposed
Rail Roads.

At the solicitation of a majority of the Dele-
gation in Congress from the State of Michigan,
the President of the United States, by his order
bearing date the 1st of May, instant, has di-
rected that the following named townships be
withdrawn from sale or entry until further or-
ders, except for valid pre-emption claims, to
wit:—

IN THE STATE OF MICHIGAN.
In the district of lands subject to sale at
Duncan:

North of the base line and west of the principal
meridian, lower peninsula.

Townships thirty-four, thirty-five, thirty-six,
thirty-seven, thirty-eight, and thirty-nine, of
range two.

Townships thirty-three, thirty-four, thirty-five,
thirty-six, thirty-seven, thirty-eight, and thirty-
nine, of range three.

Townships thirty-two, thirty-three, thirty-four,
thirty-five, thirty-six, thirty-seven, thirty-eight,
and thirty-nine, of range four.

Townships thirty-one, thirty-two, thirty-three,
thirty-four, thirty-five, thirty-six, thirty-seven,
thirty-eight, and thirty-nine, of range five.

Townships twenty-eight, twenty-nine, thirty,
thirty-one, thirty-two, thirty-three, thirty-four,
thirty-five, thirty-six, thirty-seven, thirty-eight,
and thirty-nine, of range six.

Townships twenty-seven, twenty-eight, twenty-nine,
thirty, thirty-one, thirty-two, thirty-three, thirty-four,
thirty-five, thirty-six, thirty-seven, thirty-eight,
and thirty-nine, of range seven.

Townships twenty-six, twenty-seven, twenty-eight,
twenty-nine, thirty, thirty-one, thirty-two, thirty-three,
thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight,
and thirty-nine, of range eight.

Townships twenty-five, twenty-six, twenty-seven,
twenty-eight, twenty-nine, thirty, thirty-one, thirty-two,
thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven,
thirty-eight, and thirty-nine, of range nine.

Townships twenty-four, twenty-five, twenty-six,
twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one,
thirty-two, thirty-three, thirty-four, thirty-five, thirty-six,
thirty-seven, thirty-eight, and thirty-nine, of range ten.

Townships twenty-three, twenty-four, twenty-five,
twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty,
thirty-one, thirty-two, thirty-three, thirty-four, thirty-five,
thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range eleven.

Townships twenty-two, twenty-three, twenty-four,
twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine,
thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five,
thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twelve.

Townships twenty-one, twenty-two, twenty-three,
twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight,
twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four,
thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range thirteen.

By order of the President:

JOHN WILSON,
Commissioner.

BOOKS.

The following books are constantly for sale
at this office:—

Ancient and Modern Michilimackinac, in-
cluding an account of the controversy between
Mackinac and the Mormons. Price, 25 cts.

A History of the Rise of the Church of Je-
sus Christ of Latter Day Saints, and the dis-
covery of Ancient American Records, &c., by
George A. Adams. Price, 125 cts.

A Discussion of the Roman Catholic Reli-
gion, between Charles Rafferty and James J.
Strang. Price, 10 cts.

The Diamond: being the Law of Prophetic
Succession. Price, 5 cts.

Money may be sent by mail at our risk from
any part of the United States for these books.
We will return the books by mail, free of post-
age.

CIRCUIT COURT.

Detroit, Nov. 1, 1853.

Pursuant to the Statute, in such case made
and provided, I hereby appoint the third Tues-
day of July and January as the times for hold-
ing the Circuit Courts for the County of Em-
met during the years 1854 and 1855.

SAM'L T. DOUGLASS,
Circuit Judge, Third District.

POETRY.

A PARTING SONG.

BY J. R. BARRICK.

The dream is o'er—how sweet it past
On rosy winds to me,
Yet with its lingering dream is cast
A parting thought of these;
Then what the joy of summer hours
With all their light and bloom,
Since with the fading of the flowers
We part in deep'ning gloom?

The autumn wind, another day
To me will mournful sigh
When thou art far, art far away
Beneath another sky;
Another hour, another hour,
My heart will pine alone,
As some poor bird in summer bower,
When its fond mate is gone.

My bark by wild winds rudely tost
On wayward seas may roam,
And hope and promise all be lost,
So dear to childhood's home;
The sky above me darkened be,
That once was shining bright,
Yet will a pleasing thought of thee
My spirit fill with light.

And when beneath another sky
Where golden hours are thine,
When warm looks beam from every eye
Around love's burning shrine,
Then lady, think! oh, think of me!
In every pleasant dream
My thought will wander then to thee
As starlight to a stream.

GLASGOW, KY.

ANGELS' FOOTPRINTS.

BY FRANK H. SPRENKLE.

I used to think when very young,
That heaven was just overhead;
That all the clouds at evening hung,
By angel hands were spread;
And used to sit and look for hours
Into the azure deep,
If happily I might but see
The angels' pearly feet.

Methought they watched us from the blue;
But when we turned our eyes
Above, to catch a glimpse of them,
They hid within the skies,
Or flew behind some silvery cloud,
So softly floating by,
And, peeping o'er the edges, smiled
To see us children cry.

I used to weep, because, forsooth,
I looked so long in vain:
But hope would chase away the tears
With her sweet songs again;
And patiently I'd watch the sky
At morning, noon and night;
And once I fancied that I saw
The angels' footprints bright.

The sun had set behind the hills,
And cast a roseate glow
Upon the sky—reflecting down
O'er everything below.
And there were hosts of shining specks,
O'er all the upper deep;
And these I thought must surely be
The tracks of angels' feet.

I gazed in childish wonderment,
With all my pulses stilled;
A glory seemed to fill my soul,
My day-dream was fulfilled,
A little prayer came in my mind
My mother taught to me—
"If I am always good and kind,
The angels I shall see."

ASHLAND, JULY 18th.

A SERENADE.

BY S. J. M.

The star of love is in the sky,
Its light is on the lake;
And through the clouds fluttering by,
The struggling moonbeams break.
Then wake, my love, through dreams of bliss
And joy around thee press,
For heaven has sent such nights as this,
The lover's heart to bless.

With gentle ray the stars all glow,
To light my pathway here,
And each soft mind seems sighing low,
To whisper thou art near.
Then wake, my love, and list to me
With kindly ear to-night,
While loving strains I sing to thee
Beneath the starry light.

The lovely host Night's Queen attend,
Half veil their radiant eyes,
To see her glorious form ascend
In beauty through the skies.
Then come, my love—oh! come with me,
While night's soft hours are here,
And sweetest strains of minstrelsy
I make to glad thine ear.

A SONNET.

I love the wild wood of a summer day,
The morning brook, the fairy chanting bird;
The tinkling bell that tell of grazing herd;
The jeweled grass, the leafy canopy;
The blushing wild rose by the soft wind stirred.
I love their sunbeams as they force their way
Thro' woven branches to quiet the oak;
I love the quivering and uncertain light
The mellowing tinge, the last and lingering look
That sunset gives when melting into night—
The tranquil grandeur of the one of love,
When wood and scenes, like earthly hopes,
Grow dim—
For nature speaks of nature's God above,
And bids us thro' her to commune with Him.

THE BOOK OF MORMON.

Six hundred years B. C., according to the Book of Mormon, Lehi, who was a righteous man, was forewarned of the destruction of Jerusalem and the Babylonish captivity, who was commanded by the Lord, took his family and fled into the wilderness. He pitched his tent in the wilderness near the Red Sea, and sent back his son to Jerusalem, who persuaded one Ishmael and his family to accompany them to their father Lehi.

The Lord promised to lead them to a choice land above all lands; therefore they set out on their journey for this land. After a long and tedious journey, they came to the great waters, or the Ocean. Nephi, the son of Lehi, who was also a prophet, and their pilot, or leader in the wilderness, was commanded and instructed to build a ship sufficiently large to transport them over the sea.

This work was accomplished in eight years from the time they left Jerusalem. They set sail, and in a proper time landed, as we infer from their record, somewhere on the Western coast of South America. They immediately commenced tilling the earth, and erecting mansions for dwelling places.

Lehi had six sons, Laman, Lemuel, Nephi, Sam, Jacob and Joseph. Laman, Lemuel, and the sons of Ishmael rebelled against God, and would not keep his commandments; for this they were cursed. Their posterity in process of time became a powerful nation; but extremely wicked, and their chief occupations were hunting, plundering, and roving about from place to place. In the Book of Mormon they are called Lamanites.

The other sons of Lehi were obedient to the commandments of God. This posterity also in the course of time became a great nation, and were called Nephites. To them God committed his divine oracles, (the holy priesthood,) and they had prophets and inspired men among them. They also kept a record of their prophecies, and revelations, and the proceedings of their nation. When they left Jerusalem they brought with them the law of Moses, and the writings of the former prophets, down to the days of Jeremiah. This accounts for the question from Isaiah and others, which are found in the Book of Mormon.

The Nephites tilled the land, built cities, and erected temples for places of worship; but the Lamanites lived a more indolent life; although, in some instances they built cities. The Nephites were at times faithful to God, at other times they were indifferent, and would not be faithful. They frequently had long and tedious wars with the Lamanites, and were often driven before them.

They were constantly emigrating to the North. At length they commenced settlements in the region of country not far from the Isthmus of Darien, and while in those parts they advanced farther in science and arts, than at any time previous; and built more spacious cities, and buildings than they did before.

Six hundred and thirty odd years from the time Lehi left Jerusalem, Christ, after his resurrection, appeared unto many of the Nephites and established his church, chose disciples and sent them through the land to preach his gospel, thus fulfilling the saying: "Other sheep I have which are not of this fold, them I must go and bring also."

Individuals of the Lamanites at times were obedient to the faith. The Nephites, after Christ's appearance, were faithful for many

years; but in the third or fourth century iniquity began to abound, and their love began to wax cold. Some dissented and raised up churches for the sake of gain; and thus they were troubled with the spirit of pride and haughtiness.

God commanded Mormon, who lived in the fourth century, to preach repentance to them, and foretell their destruction if they would not repent. The Lord foreseeing that they would not repent, commanded Mormon to collect the writings of his forefathers—their revelations and prophecies, &c., and make an abridgment of them, and engrave them upon new plates, (their manner of keeping records was to engrave them on metallic plates.)

But in consequence of their wars, and their flight to the North, to escape the Lamanites, he did not live to finish this work; and when the final destruction of the Nephites drew near, he gave the records to his son Moroni, who lived to see their final extermination, or destruction by the hands of the Lamanites, and they with his father left to moulder on the plain.

Thus a powerful nation, whose fathers were the favorites of heaven, were cut off, and their names have faded into oblivion. Oh! sin thou foul monster! Thou art terrible, thy ways are death! why didst thou cause such a nation to be blotted out of the earth?

The Indians of America are the descendants of the Lamanites, and according to predictions that are in the Book of Mormon, they will yet lay down their weapons of war and be converted unto the Lord.

Moroni finished compiling and abridging the records of his fathers, which he engraved upon new plates, for that purpose, to use his own words, as follows: "and now behold, we have written this record according to our knowledge, in the characters which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech."

And if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record. But the Lord knoweth the things which we have written, and also that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof."

He also engraved on them an account, called the "Book of Ether," of a people who left the Old world, and came to this continent, at the time the language was confounded at Babel; which was a partial fulfillment of the saying: "So the Lord scattered them abroad from thence upon the face of all the earth."—Gen. xi. 8. If any person should wish to learn further concerning this people, let him read the Book of Mormon.

Moroni was then commanded to deposit this record in the earth, together with the *Urim and Thummim*, or as the Nephites would have said, *Interpreters*, which were instruments to assist in the work of the translation, with a promise from the Lord that it should be brought to light by means of a Gentile Nation that should possess the land; and be published to the world, and go forth to the Lamanites, and be one of the instruments in the hands of God for their conversion.

It remained safe in the place where it was deposited, till it was brought to light by the administration of angels, and translated by the gift, and power of God.—But, says one, who ever heard of such a thing as a record being

deposited in the earth? We answer: that it is nothing more strange than it was for Jeremiah to hide the *tabernacle*, and the *ark* of the *covenant*, which contained the tables of stone, written upon by the finger of God, Aaron's rod, and the pot of manna, in Mount Nebo.

This account is to be found in the Apocrypha of the Old Testament; 2nd Book of Maccabees, ii. chapter. But, says the objector, perhaps the account is not true! We answer: that history corroborates it. This record was not designed to be a source of wealth, or worldly profit to any one; but to be deposited again, because they were sacred, as much so as the tables of stone on which the ten commandments were written.

However, they were shown to the chosen witnesses, men of undoubted veracity, who testify that they saw it and know by the voice of an angel that it is the work of God. But, says the objector, again, why was it not shown to the world, and then there would have been no doubt about this matter? We answer: first, because God commanded otherwise, which is the best of all reasons; why did not Moses show them to all the children of Israel? We have no account of his showing them to but a few; but on the contrary, they were placed in the *Holy of Holies* where the Highpriest was only allowed to enter once a year.

Third, why did not Christ show himself to the Jews after the resurrection, and thus convince them that he was the true Messiah? Peter said: "Him God raised up the third day and showed him openly: not to all the people, but unto witnesses, chosen before of God, even to us who did eat and drink with him after he rose from the dead." Acts x. 40, 41. Thus the world had to believe the resurrection of Christ from the testimony of interested witnesses, and not from disinterested. What men often think to be the best way, God generally looks upon as foolishness.

THE BOOK OF PROVERBS.

What a book it is—that of the Proverbs! Forget that we were ever obliged to repeat them mechanically in our childhood, read them as they stand in all their breadth and richness of their meaning, with our better experience of life, and nothing short of utter astonishment and admiration will be our feeling. Such gems of wisdom in such golden settings from one who lived and died before the name of wisdom was known among the nations from whom the world's sages have since sprung! What shrewd perception of human character under all conditions and moods—what comprehensive exhibition of life in its whole compass, and of Divine Providence in its mortal aims and sure rewards and punishments—what counsels to frugality, industry, moderation, prudence, benevolence, peace! What varied illustrations from man and beast, nature and art! How terse and polished the style! How condense the thought! To think of reading the little book through in a day would be folly, although its lines may be run over in an hour. Every line is a sermon, and gives food for new reflection every time we recur to it.

We met a gentleman in a book store the other evening, searching for the origin of the multiplication table. It was invented by Pithagoras, the Grecian philosopher, 520 years before Christ, and is thus 2391 years old. It has done great service in the world in the study of mathematics.—*Portland Eclectic.*

FRAGMENTS.

Arago, on the very day of his death, it is said, revised for a new edition his tract on thunder, and sent one of his secretaries to find out the exact length of certain undulation in a given column of air. Three hours before his death, he said to M. Biot, "I must hand in my resignation as Perpetual Secretary of the Academy, as I can no longer fill the duties." "Very well, do," replied M. Biot, "and we will come in procession to give it back to you, and reproach you for your ingratitude."

A person looking at some skeletons the other day, asked a young doctor present where he got them. He replied, "we raised them!"

A bachelor observed that he would marry if he was certain of a wife perfectly good. A bystander begged him to bespeak one, as none were ready made.

A late visitor to Cuba divided the inhabitants into two classes—one of which makes a living by manufacturing cigars, and the other by smoking them.

An Irish lad complained the other day of the harsh treatment received from his father. "He treats me," said he, mournfully, "as if I was his son by another father and mother."

Drinking water neither makes a man sick, nor in debt, nor his wife a widow.—*Spanish Maxim.*

A Novelty in Business.—A friend, who arrived from England in the last steamer, informs us that his house at Birmingham has received from a pen-maker at New-York, an order for fifty working girls. The order was executed in less than one week, and passages were secured for the whole party at £3 per girl.—*Boston Transcript.*

Deserving.—"Do you know Mr. John Brown?" "Yes, my dear." "Is he not a deserving man?" "Yes, he deserves a flogging, and if he ever gallants you again, I will give it to him!"

A Neighbor of ours informs us that wood goes further when left out of doors than when housed; some of his having gone upwards of a quarter of a mile in one night.

A Southern Darkey, having purchased a hat, was observed to take it from his head on a fall of a shower of rain, and to manifest a considerable anxiety to preserve it from the wet. On being remonstrated with on his stupidity in thus leaving his head exposed, he wittily observed—"Hat belong to me—head to massa!"

One of our young bloods dining at a fashionable hotel, a few weeks since, was requested by a gentleman to pass some articles of food that was near him. "Do you mistake me for a waiter?" said the exquisite. "No sir, I mistook you for a gentleman," was the reply.

John Randolph met a personal enemy in the street one day, who refused to give him half the sidewalk, saying that he never turned out for a rascal. "I do," said Randolph, stopping aside, and politely raising his hat—"pass on, sir—pass on!"

A young lady, says one of our exchanges, remarked to a male friend that she feared she would make a poor sailor. The gentleman promptly answered, "Probably—but I'm sure you would make an excellent mate."

Is there any harm in a man's sitting down in the lap of ages?—*Ex. paper.* No, but the "laps" usually chosen are those ranging from the "ages" of eighteen to twenty-five.

A western paper, in speaking of a man who died in the most abject poverty and neglect, said that "he died without the aid of a physician."

The adage that "there is more pleasure in giving than receiving," is supposed to apply to kicks, medicine and advice.

Son and heir.—"How many of us are there?" "Why, if you count the girls, there are four—but some people don't count the girls.—*I'm One.*"

To find out the way to the Sheriff's office, endorse for a friend, and go security for his house rent.

To "preserve the State" and keep our morals sweet, has ever been the argument which power has made use of to justify its oppression of the humble. To preserve the public morals of Italy, the Pope has converted the whole country into a vast prison-house, making talking as dangerous as counterfeiting.—To "preserve the State," Austria is guilty of kidnapping, and looks upon a meeting of "three or more persons" in a corner as a matter of sufficient atrocity to be shot down as an insurrection.

It is announced for the benefit of those persons who did not get a sight of the comet, that it will again appear before the public, for a few nights only, in the autumn of 2147.

Remarkable.—You may see a thousand excellent things in a paper, and never hear a word of approbation from the readers, but just let a paragraph slip in of one or two lines, that is not in good taste, and you may be sure of hearing about that.

There is no place like home, unless 'tis the home of the young lady you're "after."

Naomi, the daughter of Enoch, was no chicken when she entered the holy state of Matrimony—being five hundred and eighty years old! Courage, girls.

"Do you like novels," said a city girl to her country beau.

"I don't know," said he, "for I never eat any, but I'm some on young possum."

A slanderer of the softer sex undertakes to prove that Satan was a woman, named Lucy Fir.

WHOLE NO. 13

Another reason by which I shall be gov-
ed in the vote I shall give upon this provis-
is that mentioned by the gentleman from
inia, [Mr. Millson,] and, I believe, by
gentleman from New York, [Mr. Wal-

we are recognizing, in the form of law, that in this country the crime of polygamy does actually exist. I am opposed to the provision for this reason. When we are taking hold of this crime, I propose to take hold of it directly, as we should of any other crime. By the laws, I believe, of some of the States of this Union, polygamy is a crime punishable with death. I believe that punishment suited to the crime, and I believe it the duty of this government to prescribe that penalty for its commission, wherever it exists in the Territories over which the Federal Government has jurisdiction.

(To be continued.)

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,

THURSDAY, JUNE 23, 1854.

EASTERN WAR.

Austria and Prussia have become parties to the war against Russia. Better for the cause of freedom had they taken the other side; for the spirit of revolution could have been invoked in Poland, Hungary and Italy.

The Turks have gained several slight advantages of the Russians in the principalities on the Danube. The Russians have evacuated Circassia, and the Circassian chiefs, reinforced by the Turks, and aided by numerous European officers, and armed with improved weapons, are preparing to advance into Russia.

The English and French fleets have made a demonstration against the outworks of Sebastopol, the Russian naval depot of the Black Sea. Their intention is to take the Crimea, and make it the ground from which to attack the southern provinces of the empire.

The naval force of England and France in the Baltic has taken numerous positions of minor importance, and is making immense preparations for attacking Cronstat. Indeed, there is a rumor that Cronstat has been taken. This opens the way to St. Petersburg, the capitol.

The Finns are much dissatisfied with the severe measures resorted to by Russia to obtain soldiers, and are seizing every opportunity to leave the country, and escape to Sweden. Finland formerly belonged to Sweden, and was added to Russia in 1808, and the people have never been satisfied with their change of masters.

Sweden, Norway and Denmark side with the western powers, but have not yet become parties to the war.

So far the results are against Russia. The armaments being prepared against her are the most formidable ever fitted out. Yet all the rest of Europe seem more anxious about the result than the Autocrat and his faithful subjects.

The western powers are evidently exceedingly anxious to end the controversy by negotiation, and unwilling to try the wager of battle. Never was so important a war entered upon with so great reluctance; yet they are unanimous as to its necessity. In defeat, Russia is dreaded.

Saint Domingo is the second in size and importance of the West India Islands, and was the first land occupied by the Spaniards in America. It has been independent and in the hands of Africans and mulattoes above half a century.

At the present time it is divid-

ed into two nations; the empire of Hayti in the west, and the republic of St. Domingo in the east. The imperialists are nearly all African, and the republicans have a strong mixture of Castilian. The boundary between the two has never been settled, and the independence of neither is acknowledged by the United States, though it has long been a practical fact.

Among the projects for extending the area of slavery, is that of acknowledging the independence of and then annexing the republic, on the condition that she adopt a constitution allowing the introduction of slaves, and then on the boundary controversy conquer Hayti, and thus make a powerful slave State. The project is visionary, but shows the intention of the propagandists.

UNITED STATES AND SPAIN.

The quarrel between the United States and Spain is ripening for conflict. It is clearly the intention of the United States to seize Cuba, on some pretence, no matter what. In a political view the possession is desirable, and in the present state of political morals, any pretence will serve.

Besides several small occasions, the United States complain that Spain contemplates abolishing slavery in Cuba, and propose to seize the colony to prevent such a consummation.

It is now proposed to send two commissioners to Spain, to assist Mr. Soule in purchasing the Island, with the threat of taking it, trade or no trade. To give force to this proposition a large force of filibusters are preparing to advance against Cuba on their private account, and behind all is the army and navy of the United States. It is probable that Spain may be bullied into the sale of Cuba, in which case she will be knocking for admission as a slave State.

If it fails, war—but of the consummation of such a war we forbear to speak. Spain is a very weak and debased nation, but she has a marvelous power of mischief.

RUSSIAN POSSESSIONS IN AMERICA.

The British Government has notified the Government at Washington of its intention to seize the Russian possessions in North America. These possessions are so distant, and so little is known of them, that they have attracted little attention, but in the career of expansion on this continent, they must ere long be valuable in the hands of their possessor.

On the heels of the notification of the British Government, intelligence is brought by the last steamer that the Czar has despatched an agent (and he is named as the Count de Medem) to this country for the purpose of opening negotiations with our Government for the cession of all the Russian territory in the northwest coast of America.

Although, of course, Russian territory is the legitimate spoil for the Czar's enemies, and although we cannot properly interfere to prevent a seizure, yet we must feel a large interest in a movement which will add to British power on the American continent. It is to be hoped that Count de Medem will make haste in his mission, and transfer the territory to us before the British forces can reach it.—*Det. Free Press.*

The Count was for many years Russian ambassador to Persia, and more recently to Brazil. Three years since he visited Lake Superior, and we believe, made an extensive tour through Canada and the United States. He speaks English tolerably well, and is possessed of much general information and diplomatic talent.

A reciprocity commercial treaty has been negotiated between the United States and Great Britain, for the colonial trade. It extends to the North American continent except New Foundland, and will be submitted to the colonial government before its ratification.

Its provisions open the Saint Lawrence to United States vessels, and make the fisheries common, and give free trade in the production of furs, forests and waters, but not manufactures.

SAN JUAN ISLANDS.

Negotiations for the annexation of the San Juan Islands to the United States have been renewed, and are rapidly progressing. It is pushing this work forward. There is no apparent objection for slavery in that quarter.

Mr. Strang desires to express in this public manner his thanks to Gen. Stevens and to the Smithsonian Institution for numerous valuable books. Such as were bound are in the town library, at this place, and Mr. Strang intends to place the rest there as soon as returned by the binder. They are a very choice lot.

Indian hostilities are on foot on all the Texan frontier. Wild Cat is at the head of five hundred Seminoles and Camanches, devastating the frontier. The spirit of hostility is generally up. And good cause they have.

We learn verbally, by a gentleman, that a company of Missourians were looking land in Nebraska, a few weeks since, and coming to an untenanted Indian wigwam, in which was a quantity of jerked venison, burnt it up.

The Indians returning, stole some provisions belonging to the Missourians, when, being discovered, the Missourians gave chase, and taking several Indians *halloed them, tied them to running horses, and RUN THEM TO DEATH.*

We are assured this is a common sample of the treatment the Indians get.

Several newspapers, and some of them very respectable, predicted on the passage of the Nebraska bill, that another fugitive slave would be returned from the north.

We have recently noticed the return of several cases of kidnapping of negroes for the purpose of selling them to slavery. It is to be hoped the fugitive slave law will be enforced.

But the law of enforcing it by military force in Boston, and the making a posse *comitatus* of convicted felons and bullies, shows to what hands the government has fallen. It is a sad history of popular sovereignty.

A convention of the friends of temperance has just come off at Jackson. From the little we have been able to learn of it, we think they have learned little by experience. In the partial account we saw of it, a display was made of the act of two women in the lawless destruction of property owned in their neighborhood, and of the determination

of the people of one of the townships to overrule and disregard the judicial determinations of the Courts. These things are dangerous. No law can be so bad as lawlessness. And if lawlessness is to be resorted to, where will the *tapster* and the drinker stop?

Mr. Head, of the firm of Head, Campbell & Head, Kenosha, Wis., is here with a small schooner, from Racine, saving the cargo of the Sovereign of the Seas, wrecked last fall on Isle le Galet. The cargo consisted of coal and pig iron, and forty-five tons merchandise. The merchandise was got off last fall, in a damaged state. Mr. Head will save nearly all the iron. It is supposed the coal will not pay the cost of saving.

Congress will take a recess from July to October. Cause, anxiety of the members to attend the August and September elections. Occasion, discomfort of the summer heats. Some of them will suffer other discomforts.

The sale of wood here is greater than the supply, and the stock is becoming short. Choppers get 63 cents per cord, with a tendency upward.

There has been a convention at Kalamazoo, and is to be another at Jackson, the sixth July, to get a Free Democracy ticket in the field. We don't know whether any strong demonstration is up or not.

The Buffalo "Sentinel" and the Saint Louis "Shepherd of the Valley" have been discontinued, for want of patronage. These papers have openly advocated persecution for conscience sake.

A MORMON IN LIMBO.—Bill Smith, the Mormon prophet, and brother of Joe Smith, the renowned founder of the Mormon church, which is becoming so noted, we might say throughout the civilized world—is now closely confined in jail at this place. He being indicted, gave bail for his appearance at the last Circuit Court, but, having got some presentiment—and we think it would hardly require any supernatural power to give it to him—that the case rather favored the side of the people, he vacated these parts. But owing to some disarrangement in the Mormon underground railroad, or the adroitness of the person in pursuit, he was brought to a halt in St. Louis, and marched back to Dixon. He had started, we are told, for Salt Lake City. "Jordan is a hard road to travel."—*Dixon Telegraph.*

There is no doubt whatever that William is a bad boy, and deserves chastisement. But he has a right to be legally dealt by. We do not doubt that at Dixon he is prejudged and foredoomed. Whatever offences he may have committed against law or gospel, this prosecution is merely trumped up, and rests for success on perjury.

Capt. Macomb, with a party of officers and the steamer Surveyor, have arrived in these waters, to enter upon the Lake survey. Lieut. Reynolds and his party have been here some weeks. Their first camp was on Hog Island, but now they are encamping on Garden. The work progresses rapidly.

We are behind time this week, and do not expect to get up till after the July Conference. A little book printing, which could not be delayed, and the impossibility of getting extra help is our excuse.

We have received "The Voice of the Captives, assembled at Zarahemla, in Annual Conference, April 6, A. D. 1854, to their brethren scattered abroad," which we have not yet found time to more than look into. We select the following sample:—

We know you have broken
The commandments of God,
For this hath been spoken,
And made known by his word.
But he can forgive you,
And make you all one,
In the stake Zarahemla—
We invite you to come.

Then return, scattered Israel,
Return to the fold,
And with God's chosen people,
Those wonders behold,
Of the latter day glory,
That now shineth forth,
From the stake Zarahemla,
That lies in the north.

If the reader can tell where Zarahemla is, he has the advantage of us. No name is attached to the work, and it has neither date or venue.

WANTED, in this city, a minister who has confidence enough in his own preaching, to believe that it can open the hearts of the people to supply his wants from day to day, without agreeing on a salary.

Such a minister would be sure of one hearer to commence with in this city, and I can tell him where to look for three meals and a spare bed for one night.—*Portland Pleasure Boat.*

Look for one that way next winter. There are a hundred such in this vicinity, and more than one have been in Portland.

The Propeller Bucephalus is reported sunk in twelve feet water, near Lexington, Lake Huron. We learn no particulars, but are sure Capt. Alexander will do all that man can do in saving vessel and cargo.

The U. S. armed steamer Michigan has paid a brief visit to this port.

MOVEMENTS OF FILIBUSTERS.

From our exchanges and other sources we learn that the available funds at the command of the friends of Cuban liberty amount to a little short of one million of dollars, while eight steamers and four sailing vessels have been placed at their disposal, and can be made ready for sailing at twenty-four hours notice.

They are also possessors of between eighty thousand and ninety thousand stand of arms, muskets and rifles inclusive; they also have, if we are rightly informed, about ninety field pieces, including cannon, howitzers and mortars, and are pretty well supplied with ammunition and side arms.

The resources have been placed in the hands of a committee, who are to hold it until the time set for the carrying into execution of their project.

The entire command of this expedition will be vested in a gentleman of known ability and skill, and whose name has already become a household word with the citizens of the United States, in consequence of his brilliant achievements and successful maneuvers while in command of a division of the American army during the late war between the United States and Mexico.

The second in command will, in all probability, be a "northern man with southern principles," and who was also a commander of a brigade in the same war, and who has since held the office of Governor, and who, if we mis-

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take not, still retains a prominent civil position.

Gen. Gonzalez, whose name has been associated with this movement from the first, will, without doubt, be third in command.

Col. Wheat, Col. Pickett, Col. Bell, Major J. A. Kelley, Major Moore, Capt. W. S. Edwards, Capt. King, Capt. J. W. Dement, and Lieut. Frank Onilnette, all of whom were intimately connected with the previous expedition, are, we are credibly informed, exerting themselves in preparation for the forthcoming struggle, and will "be in at the death."

The number of men that have enrolled their names and pledged their honor to support this cause, cannot be much less than fifty thousand, and they are men who are well skilled in the use of fire arms, and who are determined to avenge the cowardly massacre of Crittenden, Kerr and others, in Havana, on the 3d August, 1851.

This expedition will, in all probability, leave the shores of the United States about the middle of next month, and will land in the Vuelto Abajo country, and thence proceed to Havana.—There will be, perhaps, ten thousand men thrown into the Island the first effort, and immediately followed by reinforcements, until thirty or forty thousand soldiers are there, and with this force there cannot be much doubt as to which party will be the successful one.—*Memphis Whig.*

THE EUROPEAN WAR.

The drama in Europe opens in vast proportions. The slowness of the march and the momentary stillness that now precedes the general crash of action, inspire a sentiment of awe.

England has seventy thousand men on the Bosphorus and Euxine, and in the Baltic leads the largest fleet the world ever saw; France has more than a hundred thousand of her soldiers in the East; Turkey has some two hundred thousand under arms; Egypt and Tunis and Circassia are said to have contributed about a hundred thousand more; Austria and Prussia, with their united armies of six hundred thousand, are relied on, at least, to protect Western Europe from invasion. Nor are these the only parties. Sweden is to be coaxed, and Denmark forced, into the alliance.

The last news tells us of the compulsion of the prosperous little state of Sardinia into the Western Confederation. Spain also, is made to feel her dependence, and to contribute her quota to the cause of the invaders.—Greece is occupied by the hostile armies.

Nothing like this has been seen since the Crusaders; nor have England and France been allied since Philippe Augustine and Richard Cœur de Lion fought together for the rescue of "the holy shrine."

When the Crusades commenced, the Infidel was in Syria, but he turned the tide of war backwards, was soon a possessor of Constantinople, and of the south coast of the Mediterranean to the Atlantic; and even had crossed

into Spain and thundered at the gates of Vienna.

The Crusades accomplished none of the purposes for which they were commenced. But they accomplished other and greater results, and European society and the system of modern states, grew out of the condition of things which they brought about.—*Albany Atlas.*

SPAIN.

There is something mournful in the decay of a once mighty nation. A fertile theme of meditation is afforded by the sight of a people whose very name was once emblematic of dignity and splendor, of power upon the land and on the sea—sinking sadly, though haughtily, into a mere melancholy memorial of departed greatness.

Such is Spain at the present day; and unless some important changes for the better occur, it is evident that her "course of empire" will soon be fulfilled.—Under the Moors, the population of Spain was thirty millions. The *Calmer Publico*, a Madrid newspaper, says:—

"Granada, before its fall, in 1487, contained 400,000 inhabitants, of whom 60,000 bore arms. It now contains but 60,000 souls all counted. Malaga, in the 17th century, contained 80,000 inhabitants; it now possesses only 50,000. Medina del Campo, in the 17th century, contained 60,000 inhabitants; it now contains 6,000. Merida, at the epoch, possessed 40,000 inhabitants; it now possesses only 5,000. In the 16th century, the diocese of Salamanca had one hundred and twenty-seven cities and villages; it now has thirteen only. Segovia, in 1725, had 5,000 families; now 2,000. Seville, in the 17th century, had a population of 300,000, of which 130,000 were employed in manufactories; it now contains 96,000 souls, all told. Toledo, in the 15th century, had 200,000 inhabitants; it now has 15,000. Valence, which in the year 1600, counted a population of 600,000, now hardly numbers 60,000. In 1778, there were counted 1,511 abandoned villages in Spain, and the number has been increased from that day to this.

RUMORED DIFFICULTY.

Intelligence from the Falkland Islands, states that the United States corvette Germantown had demanded from the British brig-of-war Express some prisoners who had been detained for trespassing on the British fishing grounds.

The captain of the Express refused, when the captain of the Germantown wrote an imperious demand for them, threatening, if it was not complied with, he would fire into the Express, and he beat to quarters and ran his guns out.

The captain of the Express, however, maintained his position, and delivered up the prisoners to the civil authorities, by whom they were fined. The affair is stated to have occasioned some acrid correspondence between the United States and British authorities, which has been forwarded to the respective Governments. This intelligence is brought to

us in the latest English papers.—*National Intelligencer.*

SLAVERY FACETIE.

Let none of our readers give credit to *Punch*, or any other like wicked wag, for the following rich little bit of satire on "the peculiar institution." It is clipped from the *Southwestern Episcopalian*, a staid and respectable religious monthly, published at Charleston, S. C., and may be taken as "specimen books" of a catechism for slaves obtained in the April number, and sewed in all its bearings, and only out-punches *Punch*.

Who keeps the slaves? All bad things from God.

Who gave the slaves? God and a mistress?

God gave the slaves? Must obey them?

Who says that? Must obey God?

What book tells you these things?

The Bible.

How does God do all his work?

He always does it right.

Does God love to work?

Yes, God is always at work.

Do the good angels work?

Yes, they do what God tells them.

Do they love to work?

Yes they love to please God.

What does God say about your work.

He that will not work shall not eat.

Did Adam and Eve have to work?

Yes, they were to keep the garden.

Was it hard to keep that garden?

No it was very easy.

What makes the crops so hard to grow now?

Sin makes it.

What makes you lazy?

My own wicked heart.

How do you know your heart is wicked?

I feel it every day.

Who teaches you so many wicked things?

The Devil.

Must you let the Devil teach you?

No, I must not.

The humor of the questions and answers about work—particularly this:—*What does God say about your work? That will not work shall not eat.* becomes surpassing droll, and we remember, that this religious instruction proceeds from those who do all the work, by those who do all the eating.

Who after that says, that the spiritual welfare of the slaves is neglected by their masters?—*Roch. Dem.*

A writer in a New York journal has made a statement to the effect that among the 17,000 Israelites in the United States, not one is engaged in agriculture.—We presume it can hardly be necessary to say that this statement has no foundation whatever. One of the largest planters in Kentucky, Mr. Benjamin Gratz, an old personal friend of the late Henry Clay, is an Israelite, while in South Carolina, Georgia, and Florida, and other States, there are many of that ancient faith extensively engaged in agriculture.

Senator Benjamin, of Louisiana, is extensively engaged in sugar planting, and has written a standard essay upon the culture and chemistry of that staple published in *De Bow's Review*.

PALESTINE MORTGAGED.

The Sultan has mortgaged the revenues of the Holy Land to the Rothschilds, in order to obtain the recent loan. The Jew bankers have long desired to obtain a lien on the land of their ancestors—so sacred in the estimation of every genuine Hebrew; and it would not be among the surprises of this most extraordinary war, if the Rothschilds should become the sovereigns of the Holy Land. These great bankers would consider this glory enough for the proudest house in Europe; and they would be willing to pay roundly for it, in the form of war loans to Turkey.—*Ex. paper.*

WEEKLY PAYMENTS FOR THE ISLANDER.

John Froot \$1.00, to whole No. 71. H. G. Hall, for C. G. Hall, 95cts, to No. 74. J. Smith, for J. Prince, \$2.00, to No. 87. C. E. Scott \$1.00, to No. 74. Wesley Horton \$2.55, to No. 94. S. S. Thornton \$1.00, to No. 74. Jas. Smith 50cts, to No. 90. F. Johnson \$2.00, to No. 80. H. D. McCulloch \$2.00, to No. 80.

Official information has been received at Washington, that Santa Anna will accept and ratify the amended Gadsden treaty. This gives the United States a strip of territory south of the Gila, and extending west to the Pacific.

OFFICIAL.

Notice of Withdrawal of certain Lands in the States of Michigan and Wisconsin, on the routes of the Oakland and Ottawa, and other proposed Rail Roads.

At the solicitation of a majority of the Delegation in Congress from the State of Michigan, the President of the United States, by his order bearing date the 1st of May, instant, has directed that the following named townships be withdrawn from sale or entry until further orders, except for valid pre-emption claims, to wit:—

IN THE STATE OF MICHIGAN.
In the district of lands subject to sale at Duncan:

North of the base line and west of the principal meridian, lower peninsula.

Townships thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range two.

Townships thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range three.

Townships thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range four.

Townships thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range five.

Townships twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range six.

Townships twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range seven.

Townships twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range eight.

Townships twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range nine.

Townships twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range ten.

Townships twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range eleven.

Townships twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twelve.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range thirteen.

Townships twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range fourteen.

Townships nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range fifteen.

Townships eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range sixteen.

Townships seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range seventeen.

Townships sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range eighteen.

Townships fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range nineteen.

Townships fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twenty.

Townships thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twenty-one.

Townships twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twenty-two.

Townships eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twenty-three.

Townships ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twenty-four.

Townships nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twenty-five.

Townships eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twenty-six.

NEW VOLUME. GODEY'S LADY'S BOOK!

The July number commences volume xlix. Subscribers can commence with the new volume; or, if they wish, with the January number, as we can always supply back numbers. One hundred pages of reading each month! the oldest magazine in America, and the only one especially devoted to the wants of the Ladies of America.

We commence this volume with the largest list, by many thousand, that we have had since we commenced the work. We have, in addition to our many excellent features, another one to add—

A LIFE OF COLUMBUS.

For youth, to run through the volume, to be followed by other works of a like character, American in their nature. We think this new feature will be appreciated by our subscribers. All our celebrated corps of contributors will favor us as usual with those writings that have made the "Lady's Book" so celebrated throughout our country as a literary standard.

STEEL ENGRAVINGS.

In this department, we have always stood unrivalled, and the same attention will still be paid to it to enable us to sustain our proud superiority. Our FASHIONS, WITH DIAGRAMS. This department, which has given great satisfaction to our lady subscribers, will be continued.

DRAWING LESSONS FOR YOUTH.

We have at least one thousand designs still on hand to publish, therefore this department will be continued with unabated energy. Any child can learn drawing by these lessons.

PARIS, LONDON, AND PHILADELPHIA FASHIONS.

The only colored fashions upon which any reliance can be placed, received direct from Paris, and adapted to the taste of American ladies by our own "Fashion Editor," with full directions.

DRESSMAKING.—Our monthly description of dressmaking, with plans to cut by. None but the latest fashions are given. The directions are so plain, that every lady can be her own dressmaker. EMBROIDERY.—An infinite variety in every number.

DRESS PATTERNS.—Infants, and children's dresses, with descriptions how to make them. All kinds of crochet and netting work. New patterns for cloaks, mantles, talmas, collars, chemisettes, undersleeves—with full directions. Every new pattern of any portion of a lady's dress, appears first in the "Lady's Book," as we receive consignments from Paris every two weeks, having a resident Editor there. THE NURSERY.—This subject is treated upon frequently.

GODEY'S INVALUABLE RECEIPTS UPON EVERY SUBJECT.

Indispensable to every family, worth more than the whole cost of the book. MUSIC.—Three dollars' worth is given every year. MODERN COTTAGES.—Cottage plans will be continued as usual. In the various numbers for 1854, will be found the newest designs for Bonnets, caps, cloaks, evening dresses, fancy articles, head-dresses, hair-dressing, robes de chambre, carriage dresses, brides' dresses, wreaths, mantillas, walking dresses, riding habits, and morning dresses. Dresses for infants and young misses, Boys' Dresses, Caps and Cloaks of Fur in season. Patterns for Needlework of all kinds, and Patterns to Cut. Dresses by, are given monthly.

Orders for any of the above articles, or for clothing for ladies and children, patterns for ditto, furniture, jewelry, head ornaments etc. etc., will be attended to by remitting to the publisher. Splendid steel, line, and mezzotint engravings in every number. They are always to be found in Godey's "Godey's Lady's Book" contains precisely that for which you have to take at least three other magazines to get the same amount of information.

TERMS.

One copy one year, \$3. Two copies one year, \$5. Five copies one year, and an extra copy to the person sending the club, making six copies, \$10. Eight copies one year, and an extra copy to the person sending the club, making nine copies, \$15. Eleven copies one year, and an extra copy to the person sending the club, making twelve copies, \$20.

"Godey's Lady's Book" and "Arthur's Home Magazine" will both be sent one year for \$3 50. Terms for six months—from July, 1854, to December, 1854, inclusive. We will furnish at the following rates for six months. Persons unacquainted with the "Lady's Book" can take it for that length of time, and renew their subscriptions or not, at their pleasure.

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"The Lady's Book" is a periodical literary treasure to the fair sex of America. Every lady should be a subscriber—every citizen should see that it graces the table of his wife or daughter. It is a fountain of unexceptionably pure and instructive literature, and an unfailing source of the purest intellectual enjoyment.—Godey adopts for his motto "EXORTATION!"—more elevated—and his unrivalled enterprise is vindicating its propriety.—*Easton Clarion.*

CONFERENCES.

There will be a Conference at Brownstown, Wayne County, Michigan, the 17th and 18th days of June next.

Also at Colchester, Canada West, (if the weather is favorable a woods meeting,) at Charles Hutchins', the 24th and 25th of June next.

The General Conference will be held at Saint James, Beaver Island, the 6th, 7th, 8th and 9th of July next, at which sacrifices and offerings will be offered by the heads of families of all the congregation.

OFFICIAL.

Notice of the Establishment of an additional Land Office in the State of Michigan.

In pursuance of the act of Congress, approved April 20, 1854, entitled "An act Establishing a Land Office in the Lower Peninsula of Michigan," the District for which is to be called the "CHEROKEE LAND DISTRICT," it is hereby declared and made known, that the Land Office for said District has been located for the present, by the President of the United States, at the town of Duncan, in the northern part of the Southern Peninsula of said State.

Given under my hand, at the City of Washington, this sixteenth day of May, A. D. 1854.

JOHN WILSON,

Commissioner of the General Land Office.

BOOKS.

The following books are constantly for sale at this office:—

Ancient and Modern Michilimackinac, including an account of the controversy between Mackinac and the Mormons. Price, 25 cts.

A History of the Rise of the Church of Jesus Christ of Latter Day Saints, and the discovery of Ancient American Records, &c., by George J. Adams. Price, 12½ cts.

A Discussion of the Roman Catholic Religion, between Charles Rafferty and James J. Strang. Price, 10 cts.

The Diamond: being the Law of Prophetic Succession. Price, 5 cts.

Money may be sent by mail at our risk from any part of the United States for these books. We will return the books by mail, free of postage.

CIRCUIT COURT.

Detroit, Nov. 1, 1853.

Pursuant to the Statute, in such case made and provided, I hereby appoint the third Tuesdays of July and January as the times for holding the Circuit Courts for the County of Emmet during the years 1854 and 1855.

SAMUEL T. DOUGLASS,

Circuit Judge, Third District.

POETRY.

THE SONG WITHIN.

There is music in the heart,
A lonely, deep refrain
That oft o'er memory's cord will start
Like Memnon's melting strain—
The noon-day carol of a bird,
The smile we cannot win,
A leaf by morning's zephyr stirred
May touch the heart within.

At times the heart appears all blight,
The future grows serene;
Within the soul gay thoughts unite
To charm the present scene.
'Tis then that care forgets to fly,
Where we in pleasure stray;
'Tis then some angel from the sky,
Would point to us the way.

The light would want its secret spell
If we no shade could find;
Nor should we love the spring so well
If winter's face were kind!
So if the soul has never known
What care and grief impart,
It cannot tell how rapture's tone
Steals o'er the longing heart.

SING ME A SONG.

BY FANNY FERN.

"Oh! sing me a song as I fall to sleep,"
Said a little one with a lustrous eye,
"Or tell me a tale of the flowers that peep
In the bright green woods that reach the sky;
That peep in the spring when the birds sing
And the heaven's blue as our Nelly's eyes;
Or tell me of the child with angel wing
Who walks in the garden of paradise!"

I sang him a song—I told him a tale,
And watched by his cradle till he thought
he slept,
For his cheek was white as the moonbeams
pale,
That stealthy and bright near his pillow
crept;
Then my words grew faint and my voice sang
low,
And I said, in my dreams let the seraphs
sing,
But he whispered soft as I rose to go—
"Oh! tell of the child of the angel wing!"

Then I sang again—but he restless grew,
And tossed his young arms as he wildly
spoke,
And a burning red on his forehead flew,
As the moon went down and the morning
broke;
But he spoke no more of the bright spring
flowers,
And he thought no more of his sister's eyes;
One name alone in his feverish hours,
Was breathed in a whisper that pierced the
skies.

"My mother," he said, and his eyes grew dim,
For the sense with her wavering lustre fled,
And he never knew that she knelt by him
Whose sun went down at his dying bed!
He has gone where the seraphs sweetly sing—
His story was brief as the sunset dyes—
He walks with the child of the angel wing,
In the flowery gardens of paradise!

THE LAND OF DREAMS.

BY PROFESSOR WILSON, THE CHRISTOPHER
NORTH OF BLACKWOOD'S MAGAZINE.

O dreadful is the land of dreams,
When all the world a chaos seems
Of thoughts so fix'd before!
When heaven's own face is tinged with blood
And friends crossed o'er our solitude,
Now friends of ours no more!
Or, dearer to our hearts than ever,
Keep stretching forth with vain endeavor,
Their pale and palsied hands
To clasp us, phantoms, as we go
Along the void, like the drifting snow,
To far-off nameless lands!
Yet all the while we know not why
Nor where those dismal regions lie,
Half hoping that a course so deep
And wild can only be in sleep,
And that some overpowering scream
Will break the fetters of the dream,
And let us back to waking life,
Fill'd though it be with care and strife;
Since there at least the wretch can know
The meanings on the face of woe,
Assured that no mock shower is shed
Of tears upon the real dead;
Or that his bliss, indeed his bliss
When bending o'er the deathlike cheek
Of one who scarcely seems alive,
At every cold but breathing kiss,
He hears a saving angel speak—
"Thy love will yet revive!"

THE FOREST BURIAL.

BY SIDNEY DYER.

Rest thee, loved one; we have laid thee
Where the wild wood maketh sighs;
Tears perfume the bed we made thee,
Where the withering foliage lies.
Distant from thy native dwelling,
We must chant thy requiem;
Few the hearts with sadness swelling;
Few will join the funeral hymn.

On the morrow we must leave thee,
Lonely in thy woodland grave,
Where the vine a tomb shall weave thee,
Creeping where the branches wave,
All thy love, let Nature breathe it,
When the vernal hours return;
Write thy name with flowers and wreath it
Round thy holy forest urn.

COWDERY'S LETTERS.

Oliver Cowdery was the earliest associate with Joseph Smith in the ministry of the dispensation of the fullness of times. The series of letters, one of which we insert in each number, till the publication is complete, give a most faithful history of the bringing in of the dispensation. They were written in answer to brief letters from Wm. W. Phelps, then a recent convert, and a seeker for further knowledge. The letters of Phelps consisting principally of brief inquiries, we omit, the answers being full without them.

LETTER III.

—, Oct. 4th, 1834.

DEAR BROTHER:—After a brief silence I proceed agreeable to my promise, upon the subject I proposed in my first letter. Perhaps an apology for brevity may not be improper here, as many important facts transpiring in the organization and establishing of a society like the one whose history I am about to give to the world, are overlooked or lost, and soon buried with those who were the actors; which will prevent my giving those minute and particular reflections which I have so often wished might have characterized the acts of the apostles, and the ancient saints. But such facts as are within my knowledge, will be given, without any reference to inconsistencies, in the minds of others, or impossibilities, in the feelings of such as do not give credence to the system of salvation and redemption so clearly set forth and so plainly written over the face of the sacred scriptures.

Upon the propriety, then, of a narrative of this kind, I have briefly to remark: It is known to you, that this church has suffered reproach and persecution, from a majority of mankind who have heard but a rumor, since its first organization.

And further, you are also conversant with the fact, that no sooner had the messengers of the fullness of the gospel began to proclaim its heavenly precepts and call upon men to embrace the same, than they were vilified and slandered by thousands who never saw their faces, and knew naught derogatory of their characters, moral or religious. Upon this unfair and unsaint-like manner of procedure they have been giving in large sheets their own opinions of the incorrectness of our system, and attested volumes of our lives and characters.

Since, then, our opponents have been thus kind to introduce our cause before the public, it is no more than just that a correct account should be given; and since they have invariably sought to cast a shade over the truth, and hinder its influence from gaining ascendancy, it is also proper that it should be vindicated, by laying before the world a correct statement of events as they have transpired from time to time.

Whether I shall succeed so far in my purpose as to convince the public of the incorrectness of those scurrilous reports which have inundated our land, or even but a small portion of them, will be better ascertained when I close than when I commence; and I am content to submit it before the candid for perusal, and before the Judge of all for inspection, as I most assuredly believe that before HIM I must stand and answer for the deeds transacted in this life.

Should I, however, be instrumental in causing a few to hear before they judge, and understand both sides of this matter before they condemn, I shall have

the satisfaction of seeing them embrace it, as I am certain that one is the inevitable fruit of the other.

You will recollect that I informed you in my first letter, that this history would necessarily embrace the life and character of our esteemed friend and brother, J. Smith, one of the presidents of this church, and for information on that part of the subject, I refer you to his communication accompanying this. I shall, therefore, never that, till I come to the year of his life.

It is needful to premise this account by giving the situation of the public mind relative to religion, at the time. One Mr. Lane, a pious Elder of the Methodist Church, visited Palmyra, and Mr. Lane was a good shaman, a very endowment, and a great humility.

There was a great awakening, or excitement, based on the subject of religion, and much inquiry for the way of life. Large additions were made to the Methodist, Presbyterian, and Baptist churches.

Mr. Lane's manner of communication was peculiarly calculated to awaken the intellect of the hearer, and arouse the sinner to look about him for safety—much good instruction was always drawn from his discourses on the scriptures, and in common with others, our brother's mind became awakened.

For a length of time the reformation seemed to move in a harmonious manner, but, as the excitement ceased, or those who had expressed anxieties, had professed a belief in the pardoning influence and condescensions of the Savior, a general struggle was made by the leading characters of different sects, for proselytes. The strife seemed to take the place of that apparent union and harmony which had previously characterized the moves and exhortations of the old professors, and a cry—I am right—you are wrong—was introduced in their stead.

In this general strife for followers, his mother, one sister, and two of his brothers, were persuaded to unite with the Presbyterians. This gave occasion for further reflections; and as will be seen in the sequel, laid a foundation, or was one means of laying a foundation for the attestation of the truths, or professions of truth, contained in that record called the word of God.

After strong solicitations to unite with one of those different societies, and seeing the apparent proselyting disposition manifested with equal warmth by each, his mind was less seriously contemplating the importance of a move of this kind. To profess Godliness was a benign influence upon the heart, was a thing so foreign to his feelings, that he was not at rest day nor night.

To unite with a society professing to be upon the only sure foundation, that profession be a vain thing, was calculated, in its very nature, the more it was contemplated, the more to arouse the mind to the serious consequences of moving hastily, in a course fraught with eternal realities. To say he was right, and still be wrong, could not profit; and among so many, some must be built upon the sand.

In this situation where could he go? If he went to one he was told they were right, and all others wrong—if to another, the same was heard from those. All professed to be the true church; and if not, they were certainly hypocritical, because, if I am presented with a system of religion, and inquire of my teacher whether it is correct, and he informs

me that he is not certain, he acknowledges at once that he is teaching without authority, and acting without a commission.

If one professed a degree of authority or preference in consequence of age or right, and that superiority was without evidence, it was insufficient to convince a mind once aroused to that degree of determination which at that time opened upon him.

And upon farther reflection, that the Savior had said that the gate was straight and the way narrow that leads to life eternal, and that few enter there; and that the way was broad, and the gate wide which leadeth to destruction, and that many crowded its current, a proof from some source was required to settle the mind and give peace to the agitated bosom.

It is not frequent that the minds of men are exercised with proper determination relative to obtaining a certainty of the things of God. They are too apt to rest short of that assurance which the Lord Jesus has so freely offered in his word to man, and which so beautifully characterizes his whole plan of salvation, as revealed to us.

A friend has just informed us that fruit and flowers may be preserved from decay and fading by immersing them in a solution of Gum Arabic in water two or three times, waiting a sufficient time between each immersion to allow the gum to dry. This process covers the surface with a thin coating of the gum, which is entirely impervious to the air, and thus prevents the decay of the fruit, or the withering of the flower. Our friend has roses thus preserved which have all the beauty and fragrance of freshly plucked ones, though they have been separated from the parent stem since June last. To insure success in experiments of this kind, it should be borne in mind that the whole surface must be completely covered; for if the air only gains entrance at a pin-hole, the labor will all be lost. In preserving fruit particular care should be taken to cover the stem, end and all, with the gum. A good way is to wind a thread of silk about the stem, and then sink it slowly in the solution, which should not be so strong as to leave a particle of the gum undissolved. The gum is so perfectly transparent that you can with difficulty detect its presence, except by the touch.

Here we have another simple method of fixing the fleeting beauty of nature, and surrounding ourselves ever with those objects which do most elevate the mind, refine the taste, and purify the heart.—*Country Gentleman.*

EARLY MARRIAGES.

A writer in the New Orleans *Picayune* says, in speaking of this interesting subject that:—The notion that it is imprudent for young persons to marry, is totally fallacious. Experience has proved this in innumerable cases. As soon as a young man is able to support himself he is able to support a wife, and the sooner he takes one the better. Let him select a sensible young woman, suited to himself in age, disposition and circumstances, win her affections and marry her; and if they are not happy, nothing on earth could make them so.

Dancing is the result of an instinct exclusively human, but capable, like all other instincts, of being improved and refined by cultivation. Mother Nature furnishes us with legs and feet, but they must be educated by a common step farther before they are presented on the floor of a ball room.

CHIP BASKET.

Sharp.—An Irishman, who was busily engaged in sweeping the floor of a grocery store up town, a few days ago, was interrogated as follows:—

"I say, Pat, what are you doing there sweeping out that room?"
"No!" exclaimed Pat, "I'm sweeping out the dirt and leaving the room."

Taking it easy.—A traveler in England, observing a peasant at work, and seeing that he was taking it remarkably easy, said to him:—
"My friend, you don't appear to sweat any."
"Why, no, master, six shillings ain't sweating wages!"

Act Right.—Would you be exempt from uneasiness, do nothing you know or suppose to be wrong; and if you wish to enjoy the purest pleasure, do every thing in your power, that you are convinced is duty.

If sensibility be our only happiness, we ought to envy the brutes; for instinct is a surer, shorter, safer guide to such happiness than reason. [Colton.

Quick wit.—One of the readiest replies we have heard lately, was made by an Irish laborer.

A gentleman traveling on horseback "Down East," came upon an Irishman who was fencing in a most barren and desolate piece of land. "What are you fencing in that lot for, Pat?" said he, "A herd of cows would starve to death on that land."

"And sure, your honor, wasn't I fencing it to kape the poor bastes out iv it!"

"You seem animated by this fine autumn scene my dear Annie," said a lover.

"No, said she, "I never shall be *Anny-mated* till I become your wife."

Significant.—A Connecticut minister having walked through a village churchyard, and observed the indiscriminate praises bestowed upon the dead, wrote upon the gate-post the following line:—
"Here lies the dead, and here the living lie!"

Don't be sentimental.—It's bad for digestion. Remember, the best tonic is fun, and the best physician is a joker. For giving a tone to the stomach, one good hearty laugh is worth all the pills that were ever paid for or patented. Cheerfulness is a moral armor. It protects the mind from the javelins of dyspepsia, and makes it as impregnable to the assaults of duns and unliquidated due-bills as Gibraltar is to pop-guns.

Rum is like death—it levels all distinctions. An Alderman with "a brick in his hat," would just as soon fraternize with a chimney sweep as with a foreign envoy.

If you wish to obtain a good wife, make no presents that cost more than a kindly expression or a moderate smile.

"Snuggs," said Muggs, as they two were reeling home late one night, "if I had my wife up I'll lick her, because she has no business to be burning up wood and candles for nothing, and if she's gone to bed I'll lick her, because she has no business to go to bed before I do."

Too Good to be Lost.—At a short distance from the city of Boston, there is now living a white-haired veteran, a soldier of the Revolutionary war, who is ninety-nine years of age—one in whom the fire of patriotism still sparkles brightly as it did of yore—and whose eye still sparkles with the vivacity of youth when he relates the events of those days "that tried men's souls." Among those he delighted to honor, was that of Gen. Jackson. That man he greatly revered; he admired the man for his heroism, and honored him for devotion to his country.

Admitting yourself out of Court is a legal phrase signifying a liberality of concession to your opponent by which you destroy your own cause. This excess of candor was well illustrated by the Irishman who boasted that he had often skated 60 miles in a day.

"Sixty miles!" exclaimed an auditor: "that is a great distance; it must have been accomplished when the days were longest."

"By the piper o' Moses! an' so it was; who told you honey?" said Paddy.

A woman is a great deal like ivy—the more you are ruined the closer she sticks to you.—A wife's love don't begin to show itself till the sheriff is at your heels. Fact. And more truth than poetry in it, too. If "brother man" had half the sterling devotion that is found in "sister woman," a widely different aspect would be exhibited on the surface of present society.

When we are young we are slavishly employed in procuring something whereby we may live comfortably when we get old; and when we are old, we perceive it is too late to live as we proposed. So said a learned author 100 years ago. And is the world any wiser yet? Not much, if any. It is still the grab game all over. "Get money if you can, honestly. At all events—get money!" Pretty lesson this, with all our would-be moral principles blushing around our necks. But these we contrive to hide in our pockets, and the only parade them at church on Sunday. The only parade them about "Man's inhumanity to man." How pious we go it at church, too! But let us not despair—the world is on the mend, however slow.

The only substitute for money is politeness. With three bows and a smile, a friend of ours last week traveled from this city to Niagara, and lived like a fighting cock at that. Cheap trip that.

NORTHERN ISLANDER.

VOL. IV.—NO. 10.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JULY 13, 1854.

WHOLE NO. 57.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to Cooper & Chidester, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

DEBATE IN CONGRESS ON POLYGAMY.

(Continued.)

MR. CAMPBELL. I think the proper distinction is not made by gentlemen who argue in favor of striking out the proviso. This land proposed to be donated—is the public domain, and belongs to the people of the States in common. If then, we give them to actual settlers who will cultivate, we have a right to impose the terms; and we have the power. I hold, to say that "you shall not have this public domain as a gift, if you intend to use it to perpetuate that system which is recognized throughout all the States as a high offence against public morals."

I am opposed to the striking out of the provision referred to for the reason which I have given. The gentleman from Georgia [Mr. Stephens] assumes the ground that Congress is undertaking to define such acts as shall be regarded as crimes, and to punish them as such in the Territory of Utah. Such is not the fact.

I do not know that I should disagree with him very much as to the power of Congress to enact a criminal code for Territories, but I do contend that the people of that Territory, or those who would settle on our lands, have no right to ask of us a bonus in favor of extending a system of wrong doing or revolting crimes, in the shape of donation of public lands. If we donate the lands we have the right, and it is our duty to impose such terms and restraints as will lay deep and strong in that far distant land the foundation of sound morals.

As I said before, it is regarded as a high moral offence in every State of this Union, and we stand to these Territories, if there be any force in the authority of a high State paper which has appeared before the country this morning, (the veto message,) in the relation of guardian, or parent, or proprietor of the public domain, and we have a right to impose the terms on which that public domain shall be given either to corporations, associations, or individuals.

I will never agree, as one of the Representatives of the people who own the soil, to give it as a bonus for settlement to those who disregard all the moral restraints which they themselves enforce in their own State governments, through the instrumentality of strong penal enactments.

MR. GOODRICH. I am opposed to the amendment of the gentleman from Ohio, [Mr. Campbell] and let me say that I am not so much troubled about invidious distinctions as the gentleman from North Carolina [Mr. Kerr] seems to be—while I say

that I am, at the same time, ready to co-operate with him in any direct mode of striking at this crime, as he calls it. But strike at this crime directly as you may, you will not reach it so effectually as you will by retaining this proviso in the bill.

Annul by law the act authorizing polygamy, and how will you secure the practical enforcement of your law? Annulled as that act may be by the law of Congress, the people of Utah will still practice polygamy. I therefore want this proviso retained for the purpose of reaching that people, if they are not already beyond the reach of moral considerations, by carrying the moral power of this government there, so far as we have the power of legislating on the subject.

We derive that power just as we derive the power in the States to reach any evil. Polygamy, as all agree, is a great moral, social and political evil. I am ready to strike it down in any way, directly or indirectly. I would reach it by carrying the moral power of this nation out to Utah Territory, and saying to the people of that Territory, that any man who practices this crime of polygamy, shall not receive the government bounty—shall not have the land which we give to other people.

I would touch them through their interests in that way. I would reach this evil just as we reach the great evil of intemperance in the States. We legislate in the States upon the subject of intemperance, some by the application of the Maine law, and others by other means. I am for the Maine law; others are in favor of other measures. But we strike down intemperance as an evil, and so would I strike down this evil, if these people are not beyond the power and influence of moral considerations. I wish to put into this bill a moral power against polygamy. I want to say to the people of Utah that they shall not receive grants of the public lands as other people receive them, if they continue in the practice of this crime.

MR. TAYLOR. I am opposed to striking out this proviso; and as I expect soon to be called to vote upon it, I desire to give my reasons. I regard the proposition to strike out the whole proviso as offering a premium to the polygamists of the whole world to settle in that Territory. I desire to know if the American Congress intends, by its action, to offer a premium to bigamists and polygamists of the whole world, to come and take possession of a great, wide spread, and fertile Territory of this government?

While the position of the gentleman from Georgia [Mr. Stephens] may be correct, I will not stop to discuss the distinction he makes between *mala prohibita* and *mala in se*. Yet I submit to this committee whether the government, through this Congress, is to offer a bonus for the establishment and perpetuation of evil in that Territory? This is the point involved in controversy.

In a very few years, under the operation of the proposition to strike out this proviso, you will have that Territory peopled by polygamists, who will inevitably outnumber those who may settle there opposed to polygamy.—What then? The first step will be to apply for admission into the Union. If you admit them, what then? By your action, your ini-

tiatory action, in encouraging settlements in that country, you, the American Congress, have virtually established there polygamy—this crime and vice of the dark ages. Is the American Congress prepared, for the sake of technicalities, to establish this principle? I cannot vote for the proposition to strike out this proviso.

MR. MILLSON. I oppose the amendment for the reason I have opposed the whole proviso. My idea is that we ought to treat the subject in a more solemn manner than we are disposed to treat it by the amendment under consideration.

I had prepared, Mr. Chairman, a further amendment to the proviso, declaring that every law, and every part of any law, that may have been heretofore passed by the Territorial Legislature of the Territory of Utah establishing or allowing bigamy or polygamy, is hereby disapproved, and declared null and void. But upon consideration, and a few moments reflection, it occurred to me that it would be better to proceed in this matter with more solemnity. The question is one which demands the solemn consideration of Congress; and the best way to effect this would be the introduction of a joint resolution or bill, having one single object only in view; and that, the annulling of any such laws or regulations in the Territory of Utah.

A bill to this end, and not connected with any other measure of legislation, will therefore command the almost unanimous assent of every member, perhaps, in both Houses of Congress. It was for these reasons, sir, and with the view to effect this purpose, that I conceived the idea of introducing such a proviso.

I first supposed that it was the appropriate duty of the committee on Territories to introduce such a joint resolution; but as they have failed to do so, and as no other gentleman has made a move in that direction, I determined to take the first opportunity of annulling this legislation, which has been hitherto allowed to take place in the Territory of Utah.

MR. READY. I move to amend by adding at the end of the proviso the following:—

And that any person who shall at any time have more than one living wife shall forfeit all right to any lands acquired under this act.

My object in presenting that amendment, sir, is to eradicate the evil of polygamy by the roots. [Great laughter.] I regard it as an excrescence on the body politic. [Renewed laughter.] The proviso to this bill does not reach the evil. You may pass the bill with the proviso, and still the polygamist may indulge in this practice with impunity, afterwards as before.

What is he to do? You say that if he has more than one wife he shall not be entitled to the benefit of this act. You permit him to avail himself of the benefits of this act, having but one wife, and when he has obtained his three hundred and twenty acres of land from the government—when he has perfected his title, then you allow him to go and marry fifty wives, if he can find so many to have him.

Therefore, I propose this amendment, with a view of making a forfeiture of his right to

the land which he may have acquired by his grant from the government, if he shall afterwards indulge in this unlawful practice.

MR. CHAIRMAN. I differ with the gentlemen who seem to be of the opinion that Congress has no right or power to interfere with this subject. Certainly, so far as the constitutional right of this body is concerned, there can be no question. The constitution declares that "Congress shall have power to dispose of and make all needful rules and regulations respecting the territory or other property belonging to the United States."

What are we doing here? Are we not proposing, by legislation, to make certain needful rules and regulations respecting the territory of the United States? We are proposing to dispose of a large portion of this territory.—We are making discriminations in disposing of that territory.—We are saying that a married man shall be entitled to three hundred and twenty acres, while a single man shall be only entitled to one hundred and sixty acres. And have we not the same right to provide that a man who has committed a crime shall not be entitled to the benefits of this law?

Suppose that a man had forfeited the right to the protection of his government by the commission of crimes; suppose that he had been convicted of infamous crimes, crimes which, in the language of law, rendered him infamous, deprived him of certain great rights, the right of citizenship, the right of suffrage, the right of testifying as a witness, the right of holding offices of honor and trust, would it not be as competent, under the constitution, for Congress, in passing laws to dispose of this territory, to say that such a man should not be entitled to the benefits of this law? Certainly, sir.

The question was then taken on Mr. Ready's amendment; and it was adopted.

MR. KEITT. I merely desire to throw out some suggestions for the consideration of the committee. You propose now to interfere in the domestic relations of these Territories. You say that no man shall have two wives.—Where do you get the power to do that? In fact, where do you get the power to legislate at all for Territories? The right to acquire carries with it the right to govern, you say. But to what limitation is the right to govern subjected? To all the restrictions and limitations contained in the Federal Constitution. The power to legislate is, at best, an implied power; and all such powers should be used with great caution. Now, if Congress has a right to say that no man in the Territories shall have more than one wife, may it not say that no man shall have a wife at all? If it can prescribe the number of wives, may it not altogether abrogate the marital relation?

I ask the question for information. If Congress can determine that there shall be no polygamy, may not Congress also determine that there shall be no marriage union whatever? Cannot Congress go a step further, and say that there shall be no parental relation? What power is involved in the decision of this question? Is not sovereignty necessarily implicated in the right to arrange and manipulate the vital relations of a community?

If so, where is sovereignty lodged? In the inhabitants of the Territory?

Sir, I have scarcely even contempt for the piebald doctrine of "squatter sovereignty." Is it in the Federal Government?—This assumption of power would aggrandize this government with a ruthless, overshadowing and awing central despotism. Where is it, then? In the people of the several sovereign States.

If, then, this exercise of power appertains to sovereignty, how will you reach the evil alluded to? The declamation of gentlemen may bubble up, but it will never moisten the roots of any constitutional right. In truth, sir, an exigency has arisen which was never contemplated by the framers of the constitution. To meet this, you propose to swell the powers of Congress by construction.

Do this, and you will soon burst the bands of a Federative Union, and weld the fragments of the constitution into a consolidated despotism. The first step in this always is an amplification of power by construction. Sir, I think polygamy a burning shame upon any community. I abhor all trifling with the marital tie; all conjugal licentiousness; and I will extirpate this disgraceful evil as quickly and as sharply as any man, if I but see the power in Congress to do it. All I ask is for gentlemen to show me this power.

Again, how do gentlemen propose to accomplish this purpose? By the enactment of laws?—How will they be executed?—By a jury of the vicinage?—Why, every inhabitant is a Mormon. He will screen the accused, instead of aiding in the execution of your laws. Government can only scourge out this evil by military tyranny. Sir, "to this complexion" your acts must come at last.

Now, sir, will this justify an assumption of power? I again ask for the power of Congress in this matter; and if it is shown to me, I will cheerfully act. I cannot legislate in blindness, both as to power and the mode of reaching an end. I advise gentlemen to look to these, and not to moral and social enormities, in the character of which we all agree.

SECOND DAY.—The House resolved itself into the Committee of the Whole on the state of the Union, (Mr. Phelps in the chair.)

THE CHAIRMAN. When the committee was last in session it had under consideration the bill of the House No. 317, entitled "A bill to establish the office of surveyor general of Utah, to grant donations of lands to actual settlers therein, and for other purposes." The amendments pending were to strike out the last proviso of the third section, and to strike out all after the word "person;" the latter submitted by the gentleman from Virginia, [Mr. Letcher.]

MR. LETCHER. I will modify my amendment so that, if adopted, the section will read thus:—

That the benefits of the second and third sections of this act shall not extend to any person.

MR. DISNEY. Yesterday I explained, Mr. Chairman, as far as this question was concerned, that I felt little or no interest in it.—I stated, that in the bill which I originally submitted to the Committee on Public Lands, there was nothing said in relation to

Mormons. I felt it my duty to explain yesterday, as did the Delegate from Utah, that, by custom and statutory law of that Territory, polygamy was recognized there.

MR. LETCHER. Read the law, and let us hear what it is. Members would like to know it.

The Clerk read the law; which is as follows:—

"The homestead, occupied by the wife, or any portion of the family of the deceased at the time of his death, shall in all cases be held free to the use of the wife and family of the deceased, and shall not be liable to any claim or claims against said estate; and if there be other property remaining after the liabilities of the estate are liquidated, then it shall, in the absence of other arrangements by will, descend in equal shares to his children, or their heirs; one share to such heirs through the mother of such children, if she shall survive him, during her natural life, or during her widowhood; or, if he has had more than one wife, who either died, or survived in lawful wedlock, it shall be equally divided between the living and the heirs of those who are dead, such heirs taken by right of representation."

MR. DISNEY (who was very imperfectly heard, owing to the noise prevailing around the reporters' desk) then said: The committee will observe the peculiar phraseology: "a party who has had more than one wife, who survives him in lawful wedlock."

My object, however, in rising this morning, was to call the attention of the committee to the bill involved in the pending question. This bill contains the same proviso in relation to the Territory of Utah that has been made in relation to all other Territories. By it Congress practically says to the emigrant: If you remove to this Territory and settle there, we shall esteem it a service, and such a service that we will give you one hundred and sixty acres of land as a consideration for it. As I have already stated, polygamy is recognized by statutory law in this Territory. How far it may be competent for Congress to interfere with regard to the existence of that institution, is not the question now before us. We certainly cannot reach it in this way.—It is simply a question of policy, whether we will encourage the emigration of Mormons to this particular Territory. The refusal to make this donation cannot affect the existence of the institution itself.

With regard to the question of the power of Congress, every gentleman can see and examine the arguments on both sides.—The only point really involved in this question is, whether Congress will esteem it politic to offer donations of land to induce Mormons to emigrate to that particular Territory, or whether, by a refusal to grant them the same inducement that you hold out to other people, you will interpose a barrier, and, to that extent, discourage the emigration of Mormons into this Territory.

MR. PERKINS, of New York.—I think that this clause ought to remain as it is, or except from it the provision that excludes the poor man, if he happens to have but two wives, from having any land. If we are to give Governors, judges, and other Federal officers in that Territory, large salaries, to enable them to support thirty or forty wives, and allow the lords and the high spiritual dignitaries of the Mormon establishment, not only this large number of wives, but salaries of \$3,000 or \$4,000, I can see no reason for excluding the poor fellow who has been enticed there from en-

joying any land, if he happens to have two wives instead of thirty or forty.

I have seen recently in the newspapers a statement declaring that no law shall be cited, except the statutes of the United States, in any court whatever in the Territory of Utah. Then the common law is not recognized there, and the spiritual law is recognized. If this statement in the newspapers is true, which gives the privilege and right to a person there to have as many wives as he can get. It seems to me utterly preposterous, and will be disgraceful to this Congress, to allow the Governors, judges, and other officers appointed by the Government of the United States, to hold their offices, at large salaries, and have just as many wives as they please, as their salaries will enable them to support, and yet prohibit the poor man from enjoying the benefit of land there, if they happen to have only two wives. [Laughter.]

(To be continued.)

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, JULY 13, 1854.

SALE OF SWAMP LANDS.

The State of Michigan receives, under the swamp land grant, upwards of 6,000,000 acres of land, most of which is of an excellent quality, and the whole probably averaging with the public lands of the State. These lands, under an act of the Legislature of 1851, are now being offered for sale, at seventy-five cents per acre; the proceeds going into the general fund, for the benefit of the State at large.—The propriety of this disposition of the lands has been and is being extensively discussed in the newspapers; and the standing reason for so disposing of them in the utmost haste, is, that, unless this is done, the next Legislature will squander them.

If this is a just reason, would it not be well to abolish the Legislature altogether? Our State officers (the past ones we mean, not the present) have not always proved invulnerable, and from past experience we imagine it will be about as much as they can do to guard the approaches of the treasury against the assaults of leeches generally, without a siege of the people and their Representatives. If the Representatives of the people are all a set of thieves and swindlers, why not abolish representation at once? And as the State officers are so careful to guard the interests of the State, why not create them a close corporation to rule the State forever?

The secret of the whole matter lies in this: Some years since the State received a half million acres of land to assist in internal improvements. This was all appropriated for the benefit of a few counties in the southern part of the State.

If the swamp lands remain on hand there is some rational probability that the Legislature may so dispose of them that the other three-fourths of the State, which had no share in the former grant, may be benefited by them. But the same counties (less than one-fourth the State) which received the whole of the former grant, also contracted a

large debt for internal improvements; and if they can get these lands sold and the money paid into the general fund it will pay that debt, and thus both grants, amounting to some seven million acres of land, will be expended for the benefit of less than one-fourth of the State.

A straight forward proposition to dispose of these lands so unequally, is so monstrously unjust that it would never be entertained for a moment. The counties interested in such a disposition of the matter have yet a large majority of Representatives in both Houses, and could carry the measure, if they had the hardihood to do so. But the injustice is too barefaced. It can only be done by some round about process.

The only objection yet made to granting these lands or a portion of them for roads and schools in the counties in which they lie is that they would be improvidently squandered, as the five hundred thousand acre grant was when appropriated for internal improvements in a few of the old counties. But if the inhabitants of those counties could not be safely trusted with the management of small tracts of land for their local benefit, we would like to know what claim they have to the guardianship of the public interests of the State.

The whole move is a deeply laid scheme to give the benefit of this grant to the old and rich counties, in derogation of the rights of three-fourths of the State. Probably the new counties will be obliged to submit.—But shall we lick the hand which holds a blade to our throats? When compelled to swallow bitter pills, shall we swear that they are pleasant to the taste?

Mr. Brooks, of South Carolina, speaking upon the Pacific Rail Road bill, in favor of the extreme southern route, in the House of Representatives, June 14th, said:

Another consideration in the location of this road, and one of great moment, is, that we avoid the Mormons—a set towards which the religious sentiment of the country will never be reconciled, and which is destined to be the fruitful source of local and political annoyance and trouble. The further we are separated, the better for us and for them.

It would not be amiss for Mr. Brooks to widen the separation by going out of the United States.—Remember the estimate put upon Mormonism twenty-four years ago: contrast that with the present; consider that the progress is geometrical; and Mr. Brooks may live to dread what he first despised, and now hates. It would not be amiss for every Mormon paper to make a record of all such sayings as a book of remembrance for the future.—Then the day will not be long delayed that we can reward these men according to their works.

DISSOLUTION OF THE UNION.

A few days since we were reading an article from a South Carolina paper, warning the people of the northern States against any further opposition to the extension of slavery; threatening to dissolve the Union and make war upon the north, and that the streets of more than one northern city would run torrents of blood.

No one need fear, or, if he wishes it, need flatter himself that such threats will ever be realities. Of the sinews of war; of the elements of success in modern warfare; the south, as compared to the north, has nothing. They could not hold out in a single campaign. Either of the States of New York, Pennsylvania or Ohio could alone defeat and desolate all the slave States put together.

The best answer to all such threats is that made in Congress by Horace Mann, 17th August, 1852, from which we extract the following paragraph:—

Another reason, and it is a standing and continuous one, why there was no danger to the Union, consists in the fact that the south, according to their own estimate, are under bonds of \$1,500,000,000 to keep the public peace.—Let them break up this Union, and their property in slaves, which they now value at this enormous sum, will not, at the end of a quarter of a century, be worth so many groats.—Does anybody imagine that this Union can be dissolved without civil commotion, without revolution by arms? Sir, this is a subject inconceivably painful; but it is a possibility spoken of and sported with by others with such levity, that I am constrained to invest it with some of its appropriate solemnities. Does any one believe there can be two border nations, one founded on the principle of freedom, and the other on the basis of slavery, having a contiguous frontier of three thousand miles, and daily traversing the same waters, with immunity from war? And in such wars, who will be the eager allies of the north?

Sir, there are ten thousand fugitive slaves in Canada to-day, capable of bearing arms, and their number is increasing faster than ever.—They are practicing the use of fire arms, and the manege of the horse. The story of their oppression is recounted every day, in every hamlet and at every fire side. The mothers nurse their children with milk and with vengeance together. The knowledge of a north star is penetrating further and further into the southern interior, and arousing new hearts to the effort of self-emancipation.

A dissolution of the Union repeats the accursed act of 1850. The free soil of Canada and the British Provinces—the only free soil there now is on the north-eastern part of this continent—is brought down to Mason and Dixon's line. We have in the northern States a population of two hundred thousand of African descent. In case of war between the two sections, thousands of this colored race will fly to the land of bondage, swift as they ever flew from it. They will go to make desolation of the realm that once made desolation of them, and of all they held dear. Under their avenging cry, insurgents will rise up like an exhalation over all the south. There are no motives more terrible than those which urge a bondsman to his revenge.

Perpetual proximity between master and slave, furnishes perpetual opportunity for retaliation. Every house is an arsenal of weapons; every tool on the plantation an instrument of death. Fire and darkness are allies which nature proffers him. In this warfare, the master does not go into the battle alone; his wife and children are at his side, whose weakness or whose beauty, in the presence of an imbruted foe, may provoke the first assault. Aye, sir, in a civil or a servile war, the south will be in a more perilous condition than if every kernel of gunpowder in all the magazines of an army, just on the eve of battle, should suddenly become animated and set itself on fire.

If the south wish to exhibit to the world, on a magnificent scale, the natural retribution of SLAVERY; if they wish to realize in their own fair land, and by Hyder Afis of their own, Burke's terrible picture of the desolation of the Carnatic, they have but one thing to do, and that is to dissolve this Union. But I do not fear any such madness will possess them. As I said before, they are under bonds of \$1,500,000,000 to keep the peace, and their wives and daughters are sureties in the bonds.—ALL WEALTH THAT IS CONSUMABLE; ALL AFFECTION THAT IS DESTRUCTIBLE; ALL CHASTITY THAT IS VIOLABLE, ARE PLEDGED FOR THE FULFILLMENT OF THEIR VOWS.

EXCOMMUNICATION.

The Roman Catholic Church of Saint Louis, in Buffalo, has for some time been under interdict, the effect of which is to deny all sacraments and the ministrations of the priesthood to the members for the time being. Late Buffalo papers show that Bishop Timon has gone a step further, and pronounced the major excommunication upon the trustees.

The crime of the trustees is, controlling the temporalities of the church. Discipline of the

Roman Church requires that all church property be held by the Bishop. The Church of Saint Louis was held by trustees, appointed by the congregation, who refused to convey it by deed to the bishop. For this crime the excommunication was pronounced upon them. It is as follows:—

By the authority of God Almighty, the Father, Son and Holy Ghost, and of the undefiled Virgin Mary, mother and patroness of our Savior, and of the celestial virtues, angels, archangels, thrones, dominions, powers, cherubims, prophets, and of all the apostles, evangelists, and of the holy innocents, who, in the sight of the Holy Lamb, are found worthy to sing the song of the holy martyrs and holy confessors, and of the holy virgins, and of all the holy saints together, with the holy and elect of God, may he be damned. We excommunicate and anathematise him, and from the threshold of the holy church of God Almighty we sequester him, that he may be tormented, disposed and delivered over with Dathan and Abiram, and with those who say unto the Lord God, depart from us, we desire none of thy ways. And, as fire is quenched with water, so let the light of him be put out for evermore, unless it shall repent him and make satisfaction for them. Amen.

May the Father, who created man, curse him. May the Son, who suffered for us, curse him. May the Holy Ghost, who was given to us in baptism, curse him. May the holy cross, which Christ, for our salvation, triumphing over his enemies, ascended, curse him. May the holy and eternal Virgin Mary, mother of God, curse him. May St. Michael, the advocate of holy souls, curse him. May all the angels and archangels, principalities and powers, and all the heavenly armies, curse him.

May the praiseworthy multitude of patriarchs and prophets curse him. May St. John the Baptist, and St. Peter and St. Paul, and St. Andrew, and all other Christ's apostles together, curse him; and may the rest of his disciples, and four evangelists, who, by their preaching, converted the universal world; and may the holy and wonderful company of martyrs and confessors, who, by their holy works, are found pleasing to God Almighty, curse him.

May the holy choir of the holy virgins, who, for the honor of Christ, have despised the things of the world, damn him. May all the saints, who, from the beginning of the world to everlasting ages, are found to be beloved of God, damn him. May the heavens and earth, and all the holy things remaining therein, damn him, or her.

May he be damned, wherever he be—whether in the house or the stables, the garden or the field, or the highway, or in the path, or in the wood, or in the water, or in the church.—May he be cursed in living, in dying. May he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting, in sleeping, in slumbering, in waking, in standing, in sitting, in lying, in working, in resting in, in, and in blood letting.

May he be cursed in all the faculties of his body.

May he be cursed inwardly and outwardly. May he be cursed in the hair of his head.—May he be cursed in his brains, and in his vertex, in his temple, in his forehead, in his ears, in his eyebrows, in his eyes, in his cheeks, in his jawbones, in his nostrils, in his fore-teeth and grinders, in his lips, in his throat, in his shoulders, in his wrists, in his arms, in his hands, in his fingers.

May he be damned in his mouth, in his breast, in his heart and portenances, down to the very stomach.

May he be cursed in his and in his hips, and in his knees, his legs, and feet, and toe-nails.

May he be cursed in all his joints and articulations of his members, from the top of his head to the sole of his foot—may there be no soundness in him.

May the son of the living God, with all the glory of his Majesty curse him. And may heaven, with all the powers that move therein, rise up against him, curse and damn him, unless he repent and make satisfaction. Amen. So be it—so be it. Amen.

Conceding that that church has the power of blessing and cursing, we cannot well conceive of any thing more terrible. We do not know what its effect will be. The time has been that such excommunications dragged kings down from their thrones. And then this power of the priests was the shield of the people from the tyranny of their kings.

PAYMENTS FOR THE ISLANDER.

John McNutt \$2.00, to No 89. Abel Galand \$1.00, to 75. L. D. Hickey \$2.00, to 91. Geo. L. Cole 50cts., to 57. Z. Butterfield \$1.85, to 56. Joseph George \$2.00, to 95. L. D. Hickey 2, for Chadburn, to 95. John Froot, money received, Books mailed.

WAR NEWS.

No important battles have been fought on the Danube. The Russians have retired upon Jassy.

It has been decided that 70,000 allied troops should go to Varna, and 50,000 to Sevastopol.

Immense exertions were making by the Turkish commanders for the relief of Silistria.

The Russians in Lesser Wallachia subjected it to pillage.

The Russians are collecting forces in Finland, apparently to threaten Sweden and Norway.

THE SIEGE OF SILISTRIA.

Silistria held out at our latest accounts to the 14th of June.—There was no truth in the statement that Mussa Pacha had been killed.

From May 28th to May 30th, six attempts to storm were made. All were repulsed with prodigious loss.

During the nights of the 28th and 30th the Turks made sorties, and committed fearful carnage on the besiegers.

THE BLACK SEA FLEETS.

The fleets are still engaged in conveying the Anglo-French force to Varna, but the matter seems to progress slowly.

THE BALTIC.

A telegraphic despatch dated Gothland, Sunday 11th, says that both the French and English fleets were at Bordsung, twenty miles from Sweborg, and it was expected they would attack the latter place on or soon after the 13th.

On the 30th of May three English steamers destroyed the ships, dock-yard and stores at Branestadt in the north of the Gulf of Bothnia.

Three hundred and fifty thousand rubles of damage was done.

On the 31st the steamers captured several off Uliaborg, and on the 1st of June the steamers destroyed the ships, dock-yard and stores at Whaborg, and 400,000 rubles damage was done.

A rumor prevails that the Emperor of Austria had said publicly to the Duke of Gotha:—"I will give you my word of honor, that if the Emperor of Russia does not evacuate the Principalities, I will declare war against him."

From Sweden we are informed that every military and naval preparation is being made. A general opinion is expressed that a declaration of war by Sweden against Russia may shortly be looked for.

A MAN BEFORE ADAM.

A conglomerate work, to use a geological phrase, has lately been published in Philadelphia, entitled "The Types of Mankind," made up of contributions from the late Dr. Morton, Agassiz, Usher, Nott and Gliddon. This work is destined to create something of a commotion in the religious world. The idea of the unity of the race of man is totally discarded by the authors, one and all. Dr. Usher makes the astounding statement in this work that a human fossil has been found in New Orleans, in the course of some excavations in that city, to which a pre-Adamite age is attributed. According to his authority, the skeleton of a man, of the conformation of our native Indians, was discovered at a depth of sixteen feet, lying below a succession of four fossil cypress forests, to each of which the age of 14,400 years is given. Agassiz is said to have accepted this as a fact, and based upon it his assertion that man existed upon the earth, at least 150,000 years ago. The theologian must either disprove this statement or be compelled to admit a new exegesis of Holy Writ.

The Evening Post is responsible for the above. We do not see how the fact that Dr. Usher makes an "astounding statement" about a "human fossil," to "which a pre-Adamite age is attributed," or even that said skeleton was found at a depth of sixteen feet, below "four fossil forests," to each of which the age of 14,400 "years is given," is an adequate basis for all that is here piled upon it. Considering the volume of the mighty Mississippi, the liberties it takes with its banks, the rapid growth and luxuriance of vegetation in that semi-tropical region, and the concurrence of natural convulsions in producing physical changes, we think he must be a bold rather than a safe generalizer who could deduce with any confidence from such data as are here given, the conclusion that man has existed on this earth 14,400 years, much less 150,000. We do not propose to dogmatize in turn; but we cannot believe that "the theologian" is "any compeled to admit a new exegesis" on any such grounds as these.—N. Y. Tribune.

We perfectly agree with what is said by the Tribune, and cannot dismiss the subject without adding that some of this class of scientific skeptics are the most credulous beings we ever

met with, and very transparent humbugs.—There is a swamp within a mile of Saint James, grown over with a heavy growth of timber; and on which gigantic trees have grown, fallen down and rotted away; and all hollow under, and occasionally a hole through the floating soil, in which an ox could be thrust, and left to be discovered a century or two hence, as this human body has been near New Orleans. Seven years since an Indian woman was lost there, and has thus doubtless laid the foundation for another equally sound attack upon the integrity of sacred history.

We recollect of five similar discoveries by men of distinguished standing among the scientific world, each in its time exploding the Mosaic chronology, or the doctrine of the unity of the human race, and then more effectually exploding itself.

1. In the cavern at Durfort, in France, was found a large quantity of human bones, which it was insisted could not have been carried into it after the formation of the rock, in consequence of the narrowness of the passage.—This theory was exploded, and the bones proved modern by examining them and showing that they were only partially mineralized, or petrified, and still retained a portion of animal matter.

2. The skeleton of a man and dog were discovered in the fissure of the rock of Gibraltar, nearly imbedded in the rock, and where the fissure was much too narrow for them to have been put there since the rock was formed. It was, therefore, conjectured that the remains were older than the pillars of Hercules, and had been imbedded in the rock while it was a soft paste, thousands of ages since. A very little examination showed that the rock enclosing the skeleton was a stalactite, now in process of formation, filling up the fissure with considerable rapidity, and the skeleton rather encased than imbedded and petrified.

3. A vast mass of human remains have been found imbedded in solid, compact limestone rock, at Guadaloupe, W. I. When first discovered, the rock was set down by all geologists as more ancient than the Mosaic date of the creation. But, again, it has been most clearly demonstrated that these bones are not fossilized, but retain gluten and carbonate of lime, as all bones do before being mineralized. In other words, that they are modern bones.—It is ascertained too that the rock is now in process of rapid formation.

A battle was fought there between native tribes, within two centuries, and these bones are of the same race, and probably the bones of the slain. But if another fact was wanting to establish their modern origin, it was recently supplied in the discovery of a skeleton of a soldier, with his musket, deeply imbedded in this same rock, so as to seem a part of it, and even the metal buttons of his clothing sufficiently preserved to show the French manufacturer's mark. Land shells, pottery, arrow-heads and carved wooden ornaments are found in this rock.

4. Many years ago the prints of two human feet were found in the sand stone of a quarry at Saint Louis, Mo., which it was alleged must have been tracks in the soft sand before the rock was formed. These, though remarkably perfect, are finally proved to have been cut out with tools; the motive being probably only to humbug geologists, and make sport of science.

5. In the limestone used for the construction of the United States Court house at Detroit, is a figure which the celebrated Dr. Houghton determined was a fossilized human head. In this case there is no doubt whatever that the figure is actually mineralized, and that the rock in which it is imbedded is pre-Adamite.—But it certainly requires as lively a fancy to make it a human head, as it does to make angels with blue wings, and pearly white feet passing through the feathers, of the white and blue clouds that rise up of a summer afternoon, when the sun is hot and gentle breezes blow.

The stone containing this figure is handsomely dressed, and placed in the wall of the Court House in a prominent position, near the door, and of a thousand men whom we have seen examine it in succession, not one believed it human.

So will fall to the ground every attempt to overthrow the divine record.

[ED. ISLANDER.]

Conference commenced here the sixth, and continued till the tenth. The attendance was large and the interview one of great interest. Numerous sacrifices and offerings were made the 8th, but we have not a list of the names of those who offered, neither have we the Clerk's record of the proceedings, prepared for publication. Arrangements were made for sending out fifty Elders next winter. Some have already received their missions, and will leave in a few days; but most of them will not leave till October and November.

LATER FROM THE SEAT OF WAR.

The Russians are evacuating the Turkish territory, carrying the Wallachian Archives with them, the only trophy of their disastrous invasion. Austrians are about to occupy the same territory, nominally, as allies of Turkey. They ought to be treated as invaders. The Turks are in more danger from friends than enemies.

The Propeller Michigan brought a considerable number of emigrants on her last trip down, and landed them at Galilee.

Small pox and Cholera are prevailing in Mackinac.

WAGES OF LABOR.

The average wages of agricultural laborers in England, last year, were forty cents a day. The wages of journeymen carpenters now, in Waterford, Ireland, are at the present eighty-three cents a day.

In Central India the wages of a field laborer are now six cents a day, he finding his own food; women receive four cents and a third, and boys receive three cents. House servants are better paid, and they are compelled to wear much better clothes.

Thirty years ago a field laborer cost his owner, in the southern States, less than a dollar a week, (interest on his price, and cost of keeping,) now the cost is twice as much.

In 1851, average wages at Lowell, Mass., in the factories, for females, thirty-three cents a day; for males, eighty cents, clear of board; or, fifty-two cents a day for females, and one dollar twelve cents for males, without board.—The wages in 1840, were precisely the same there.

The wages of labor at Greenwich Hospital, England, for carpenters, bricklayers and masons, doubled from 1735 to 1828, (from 2s. 6d. to 5s. per day.)

The weekly wages of husbandry labor in England, in 1700, were equal to the price of fifty-four pints of wheat; in 1790, to eighty-two pints; in 1832, to ninety pints. (Sixty-four pints make a bushel.)

From Wm. Penn's cash book, it appears that in 1699, it required 157 days of unskilled labor to earn a ton of flour—cash wages 33 cts. a day. In 1834, such a laborer at Philadelphia could earn a ton of flour in seventy-eight days—cash wages, 75 cents a day.—Flour was at the former period, \$45.34; at the latter, \$58.32 per ton.

Thus, in 134 years in England, the wages of unskilled labor, had nearly doubled, when estimated in wheat, in cash they had quite doubled, and in nearly all other commodities they had many times multiplied their nominal value. Even in the year 1813, a cottager's Sunday hat cost 20s., now 7s.; a shirt 10s. 6d. now 3s.; calico, 2s. 9d., now 6d.; brown sugar 10d., now 4d. In 14 years, from 1820 to '34, cotton cloth fell from 12½d. to 6d. In these years the price of cloth diminished 51 percent, wages remaining in money price the same.—But what is more remarkable, the money price of all the British and Irish productions and manufactures exported from England had fallen in these 14 years 40 per cent. This reduction continued steady till 1850. \$41.63 would purchase as much of these articles which make up the multimillion exports of Great Britain, as \$94 would have purchased 30 years before. The money wages remained the same, the real wages had more than doubled within 30 years in perhaps everything but wheat and house rent.

The wages of women in the United States, measured in the same way, have trebled since the year 1818—the period of the general introduction of machinery into manufactures.

The wages of husbandry in France have in like manner trebled in 130 years. While the process of doubling the wages of labor was going on in England, the population rose to fourteen millions.

The facts of political economy must have another and fairer hearing than the old school authorities could give them. Increase of population, and the unlimited multiplication of products by the use of machinery do not depress wages, but on the contrary, the improvement of the condition of the laborer everywhere keeps even pace with all such increase.

The laws which govern society are better than the disciples of the dismal science imagine. Life is not necessarily a battle, nor is humanity a failure. We have indeed, a great deal to learn, but we have as much to hope for, which will come the fullness of time.—The present good of this faith is, that we can thank God and take courage.

The business of steamboats at this place is steadily increasing. At the present time more boats stop here than at any other place between Sheboygan and Detroit. Scarcely a week goes by, but some boat comes in which has never been here before; and every new one becomes a regular customer. It is very important to increase our business transactions with these boats, and thus give prosperity to every kind of business in the Islands. The Harbor of Saint James is the natural commercial centre for all this end of the Lake. The present time is propitious for emigrants, who wish a permanent home in a new and growing place. Those who intend finally coming, should not delay for one year. Five hundred additional men would find steady employment at high prices next winter. An industrious man with a good span of horses, can do better at teaming than he can in the learned professions elsewhere.

BALTIMORE, June 29.—The Sun, of this A. M., has a letter containing late advices from Fort Leavenworth, stating that the citizens of the new Territory of Kansas had held a large meeting for the purpose of organizing into an association to protect the rights of the squatters.

Resolutions were adopted declaring it a bona fide right of the squatters on the soil of the Territory, also of every person of lawful age, or at the head of a family, who marks out a claim of 160 acres, to erect thereon a cabin or residence; the same to be the undisputed property of the settlers. The resolutions also recognize the institution of slavery as at present existing, and recommends slaveholders to introduce their slaves as soon as possible.—The resolutions further state that no protection will be afforded to abolitionists who may come out as settlers in the new Territory.—Already 2,000 claims have been made near Leavenworth, and applications are still going on.

Late reports indicate the success of the little speck of revolution which has some time prevailed in Mexico. The rising against Santa Anna is extending, and some of his troops are going over to the insurgents. It is not improbable that he may soon be an exile again. In the mean time, the \$10,000,000 which Mexico received under the Gadsden treaty, is, or \$7,000,000 at least, on deposit in the banks of this country, and the possession of it is likely to become the principal bone of contention in the coming struggle. Almonte, the Mexican minister to the United States, has charge of it now.

Private letters from Utah give a discouraging account of the state and prosperity of the Territory. At the same time some of the newspapers give a very flattering account of the state of affairs there. As the Deseret News does not exchange with us, we have no regular information from Brigham's people.—It appears, however, that the Indian hostilities drag their slow length along, but have ceased to be dangerous. The emigration to Utah is little if any greater than that from Utah to California.

The Brighamites at Salt Lake have appointed Jedediah M. Grant an Apostle, in the place of Willard Richards, deceased. Grant is superior to Richards, and is a preacher of established reputation. We need not say that he is a decided Brighamite, and will have no additional influence in his new calling.

Commodore Perry has affected a treaty of commerce with Japan. The treaty has been received at Washington, and is probably before the Senate ere this. We have not seen a copy, but it is likely to appear before the public soon. It is said that this treaty does not open Japan to the commerce of other nations. But all the commercial powers are likely to get admitted to the trade, if they pursue a judicious policy.

The price of steamboat wood has come up to \$2.00 per cord, and at that price it is impossible to supply the demand. Choppers get 75 cents per cord, and haulers from 75 cents to \$1.00; that which is near by realizing something handsome for the standing timber. Those who cannot sustain themselves at these rates, would be poor though gold eagles rained down their chimneys.

A press of book work, and the anxiety of the printers to attend Conference have delayed this issue two weeks. It is possible that we may yet occasionally be obliged to pass over a week to keep our book work in operation.—But a full force will be kept at work, and our subscribers will receive their full complement of papers, notwithstanding our occasional delay.

OFFICIAL.

Notice of Withdrawal of certain Lands in the States of Michigan and Wisconsin, on the routes of the Oakland and Ottawa, and other proposed Rail Roads.

At the solicitation of a majority of the Delegation in Congress from the State of Michigan, the President of the United States, by his order bearing date the 1st of May, instant, has directed that the following named townships be withdrawn from sale or entry until further orders, except for valid pre-emption claims, to wit:—

IN THE STATE OF MICHIGAN.

In the district of lands subject to sale at Duncan:

North of the base line and west of the principal meridian, lower peninsula.

Townships thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range two.

Townships thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range three.

Townships thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range four.

Townships thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range five.

Townships twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range six.

Townships twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, and thirty-seven, of range seven.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, and thirty-four, of range eight.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range nine.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, and thirty, of range ten.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, and thirty, of range eleven, twelve, and thirteen.

By order of the President:

JOHN WILSON,

Commissioner.

NEW VOLUME.

GODEY'S LADY'S BOOK!
The July number commences volume xlix. Subscribers can commence with the new volume; or, if they wish, with the January number, as we can always supply back numbers. One hundred pages of reading each month! the oldest magazine in America, and the only one especially devoted to the wants of the Ladies of America.
We commence this volume with the largest list, by many thousand, that we have had since we commenced the work. We have, in addition to our many excellent features, another one to add—

A LIFE OF COLUMBUS, for youth, to run through the volume, to be followed by other works of a like character, American in their nature. We think this new feature will be appreciated by our subscribers. All our celebrated corps of contributors will favor us as usual with those writings that have made the "Lady's Book" so celebrated throughout our country as a literary standard.

STEEL ENGRAVINGS.
In this department, we have always stood unrivalled, and the same attention will still be paid to it to enable us to sustain our proud superiority. Our fashions, with diagrams. This department, which has given great satisfaction to our lady subscribers, will be continued.

DRAWING LESSONS FOR YOUTH.
We have at least one thousand designs still on hand to publish, therefore this department will be continued with unabated energy. Any child can learn drawing by these lessons.
PARIS, LONDON, AND PHILADELPHIA FASHIONS.

The only colored fashions upon which any reliance can be placed, received direct from Paris, and adapted to the taste of American ladies by our own "Fashion Editor," with full directions.

DRESSMAKING.—Our monthly description of dressmaking, with plans to cut by. None but the latest fashions are given. The directions are so plain, that every lady can be her own dressmaker. EMBROIDERY.—An infinite variety in every number.

DRESS PATTERNS.—Infants, and children's dresses, with descriptions how to make them. All kinds of crochet and netting work. New patterns for cloaks, mantles, talmas, collars, chemisettes, undersleeves—with full directions. Every new pattern of any portion of a lady's dress, appears first in the "Lady's Book," as we receive consignments from Paris every two weeks, having a resident Editor there. THE NURSE.—This subject is treated upon frequently.

GODEY'S INVALUABLE RECEIPTS UPON EVERY SUBJECT.

Indispensable to every family, worth more than the whole cost of the book. Music.—Three dollars' worth is given every year. MONEY COTTAGES.—Cottage plans will be continued as usual. In the various numbers for 1854, will be found the newest designs for Bonnets, caps, cloaks, evening dresses, fancy articles, head-dresses, hair-dressing, robes de chambre, carriage dresses, brides' dresses, wreaths, mantillas, walking dresses, riding habits, and morning dresses. Dresses for Infants and Young Misses, Boys' Dresses, Cape and Cloaks of Fur in season, Patterns for Needle-work of all kinds, and Patterns to Cut Dresses by, are given monthly.

Orders for any of the above articles, or for clothing for ladies and children, patterns for ditto, furniture, jewelry, head ornaments etc. etc., will be attended to by remitting to the publisher. Splendid steel, line, and mezzotint engravings in every number. They are always to be found in Godey. "Godey's Lady's Book" contains precisely that for which you have to take at least three other magazines to get the same amount of information.

TERMS.
One copy one year, \$3. Two copies one year, \$5. Five copies one year, and an extra copy to the person sending the club, making six copies, \$10. Eight copies one year, and an extra copy to the person sending the club, making nine copies, \$15. Eleven copies one year, and an extra copy to the person sending the club, making twelve copies, \$20. "Godey's Lady's Book" and "Arthur's Home Magazine" will both be sent one year for \$3 50. Terms for six months—from July, 1854, to December, 1854, inclusive. We will furnish at the following rates for six months. Persons unacquainted with the "Lady's Book" can take it for that length of time, and renew their subscriptions or not, at their pleasure.
One copy six months, \$1 50. Two copies six months, \$2 50. Five copies six months, and an extra copy to the person sending the club, making six copies, \$5. Eleven copies six months, and an extra copy to the person sending the club, making twelve copies, \$10.

L. A. GODEY,
113 Chestnut Street, Philadelphia.
"The Lady's Book" is a periodical literary treasure to the fair sex of America. Every lady should be a subscriber—every citizen should see that it graces the table of his wife or daughter. It is a fountain of unexceptionably pure and instructive literature, and an unflinching source of the purest intellectual enjoyment. Godey adopts for his motto "EXCELSIOR!"—more elevated—and his unrivalled enterprise is vindicating its propriety."—Easton Clarion.

OFFICIAL.

Notice of the Establishment of an additional Land Office in the State of Michigan.

In pursuance of the act of Congress, approved April 20, 1854, entitled "An act Establishing a Land Office in the Lower Peninsula of Michigan," the District for which it is to be called the "CHEROKEE LAND DISTRICT," is hereby declared and made known, that the Land Office for said District has been located for the present, by the President of the United States, at the town of Duncan, in the northern part of the Southern Peninsula of said State.

Given under my hand, at the City of Washington, this sixteenth day of May, A. D. 1854.
JOHN WILSON,
Commissioner of the General Land Office.

BOOKS.

The following books are constantly for sale at this office:—
Ancient and Modern Michilimackinac, including an account of the controversy between Mackinac and the Mormons. Price, 25 cts.
A History of the Rise of the Church of Jesus Christ of Latter Day Saints, and the discovery of Ancient American Records, &c., by George J. Adams. Price, 12½ cts.
A Discussion of the Roman Catholic Religion, between Charles Rafferty and James J. Strang. Price, 10 cts.
The Diamond; being the Law of Prophetic Succession. Price, 5 cts.
Money may be sent by mail at our risk from any part of the United States for these books. We will return the books by mail, free of postage.

CIRCUIT COURT.

Detroit, Nov. 1, 1853.
Pursuant to the Statute, in such case made and provided, I hereby appoint the third Tuesdays of July and January as the times for holding the Circuit Courts for the County of Emmet during the years 1854 and 1855.
SAM'L T. DOUGLASS,
Circuit Judge, Third District.

POETRY. THE STORM.

BY EULALIE.

Through the midnight darkness flashing,
Cometh streams of lurid light,
And the rain-drops madly dashing
'Gainst the sullen brow of night;
Earth trembles 'neath the raving
Of the storm-god on the sky,
And vain would shrink from braving
The brightness of his eye.

And now methinks the bounding waves
And troubled winds that sweep
Around the lonely mountain caves,
Have wakened from their sleep.
The spirits dark, that dwell within,
Such tumult wild outpour,
As if each den of woe and sin
Were keeping open door.

But why should mortals shrink aghast
At elemental strife,
Whose hearts have felt the seething blast
That sweeps the path of life?
Nay! let the child of hope and love,
The careless happy one,
Droop when the rising clouds above
Obscure the setting sun.

Not so the sorrow-laden heart,
Like freighted ship at sea,
It will not bound, and leap, and start,
When cross waves strike the lee!
But calmly look upon the sky
In clashing armor dress—
The Oak will never fear to die,
Whose leaves are seared at best.

New Richmond, August 16th, 1853.

BRILLIANTS. ADVERSITY.

You were used
To say Extremity was the trier of spirits;
The common chances, common men could bear;
That when the sea was calm, all boats alike
Show'd mastership in floating; Fortunes blows,
When most struck home, being gentle wound-
ed, crave a noble cunning. [Shakespeare.]

Some, bowed and bent,
Wax grey and ghastly, withering ere their time,
And perish with the reed on which they lent;
Some seek Devotion, Toil, War, Good or
Crime,
According as their souls were form'd to sink
or climb. [Byron.]

In this wide world the fondest and the best,
Are the most tried, most troubled, and dis-
tress'd. [Crabbe.]

Ye good distress'd!
Ye noble few! who here unbending stand
Beneath life's pressure, yet bear up awhile,
And what your bounded view, which only saw
A little part deem'd evil, is no more:
And the storms of wintry time will quickly
pass. [Thomson.]

The good are made by ill—
As odors crush'd are sweeter still! [Rogers.]
A thousand years scarce serve to form a state;
An hour may lay it in the dust; and when
Can Man its shatter'd splendor renovate,
Recall its virtues back, and vanquish time and
fate! [Byron.]

The Gods in bounty work up storms about us
That give mankind occasion to exert
Their hidden strength, and throw out into prac-
tice

Virtues that shun the day, and lie conceal'd
In the smooth season and the calm of life. [Addison.]

Affliction is the good man's shining scene:
Prosperity conceals his bright ray;
As night to Stars, Woe lustrous gives to man.

THIRZA.

Sits she in the moonlight dreaming,
With her raven tresses streaming,
With her dark eyes brightly beaming.

Upward turneth she her glances,
And a wondrous world of fancies,
All her happy soul entrances.

Maiden, thou art young and blushing,
And the sweetest thoughts are gushing
In thy breast, and swiftly rushing.

Hope is gayly, gently singing,
And her melody is ringing—
Rainbows o'er thy spirit hanging.

Thou art fondly, fondly thinking
Of the Future—thou art drinking
From the well of Time unshrinking.

Maiden, in the moonlight dreaming,
With thy raven tresses streaming,
Life to thee is brightly gleaming.

Dream on, maiden, care defying,
Dream on, and dull sorrows flying—
Thou shalt live among the dying.

LOGAN'S CABIN, 1853. F. H. S.

THE LITTLE ONE IS DEAD.

Smooth the hair, and close the eyelids,
Let the window curtains fall,
With a smile upon her features,
She hath answered to the call.
Let the children kiss her gently,
As she lies upon the bed,
God hath called her to his bosom,
And the little one is dead.

LET US ALL HOPE.

"Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left his hope with all."

COWDERY'S LETTERS.

Oliver Cowdery was the earli-
est associate with Joseph Smith
in the ministry of the dispensa-
tion of the fullness of times. The
series of letters, one of which we
insert in each number, till the
publication is complete, give a
most faithful history of the bring-
ing in of the dispensation. They
were written in answer to brief
letters from Wm. W. Phelps,
then a recent convert, and a seek-
er for further knowledge. The
letters of Phelps consisting prin-
cipally of brief inquiries, we
omit, the answers being full
without them.

LETTER IV.

Jan. 28th, 1835.

DEAR BROTHER:—In my last,
I apologized for the brief man-
ner in which I should be obliged
to give, in many instances, the
history of this church. Since
then yours of Christmas has been
received.

It was not my wish to be
understood that I could not give
the leading items of every import-
ant occurrence, at least so far as
would effect my duty to my fel-
low men, in such as contained
important information upon the
subject of doctrine, and as would
render it intelligibly plain; but
as there are in a great house, many
vessels, so in the history of a
work of this magnitude, many
items which would be interest-
ing to those who follow, are for-
gotten. In fact, I deem every
manifestation of the Holy Spirit,
dictating the hearts of the saints
in the way of righteousness, to be
of importance, and this is one
reason why I plead an apology.

You will recollect that I men-
tioned the time of the religious
excitement, in Palmyra and vi-
cinity to have been in the 17th
year of our brother J. Smith, Jr.'s
age. This brings the date down
to the year 1823.

I do not deem it to be neces-
sary to write further on the sub-
ject of this excitement. It is
doubted by many whether any
real or essential good ever re-
sulted from such excitements,
while others advance their prop-
riety with warmth.

The mind is easily called up to
reflection upon a matter of such
deep importance, and it is just
that it should be; but there is a
regret occupying the heart when
we consider the deep anxiety of
thousands, who are led away with
a vain imagination, or a ground-
less hope, no better than the idle
wind or the spider's web.

But if others were not benefit-
ed, our brother was urged for-
ward and strengthened in the de-
termination to know for himself
of the certainty and reality of pure
and holy religion. And it is on-
ly necessary for me to say, that
while this excitement continued,
he continued to call upon the
Lord in secret for a full manifes-
tation of divine approbation, and
for, to him, the all important in-
formation, if a Supreme being
did exist, to have an assurance
that he was accepted of him.

This, most assuredly, was cor-
rect—it was right. The Lord
has said, long since, and his word
remains steadfast, that to him
who knoveth it shall be opened,
and whosoever will, may come
and partake of the waters of life
freely.

To grant a humble penitent
sinner a refreshing draught from
this most pure of all fountains,
and most desirable of all refresh-
ments, to a thirsty soul, is a mat-
ter for the full performance of
which the sacred record stands
pledged.

The Lord never said—"come
unto me, all that labor and are
heavy laden, and I will give you
rest," to turn a deaf ear to those

who were weary, when they call
upon him. He never said by
the mouth of the prophet—"Ho,
every one that thirsts, come ye
to the waters," without passing
it as a firm decree, at the same
time, that he that should after
come, should be filled with a joy
unspeakable.

Neither did he manifest by
the spirit of John upon the isle—
"Let him that is athirst come,"
and command him to send the
same abroad, under any other
consideration, than that "whoso-
ever would, might take of the
water of life freely," to the re-
mote ages of time, or while
there was a sinner upon his foot-
stool.

These sacred and important
promises are looked upon in our
day as being given; either to an-
other people, or in a figurative
form, and consequently require
spiritualizing, notwithstanding they
are as conspicuously plain, and
are meant to be understood ac-
cording to their literal reading,
as those passages which teach us
of the creation of the world, and
of the decree of its Maker to
bring its inhabitants to judgment.
But to proceed with my narra-
tive:—

On the evening of the 21st of
September, 1823, previous to re-
ferring to rest, our brother's mind
was unusually wrought up on the
subject which had so long agitated
his mind—his heart was
drawn out in fervent prayer, and
his whole soul was as lost to every-
thing of a temporal nature,
that earth, to him, had lost its
charms, and all he desired was
to be prepared in heart to com-
mune with some kind messenger
who could communicate to him
the desired information of his ac-
ceptance with God.

At length the family retired,
and he, as usual, bent his way
though in silence, where others
might have rested their weary
frames locked fast in sleep's em-
brace; but repose had fled, and
accustomed slumber had spread
her refreshing hand over others
beside him—he continued still to
pray—his heart, though once
hard and obdurate, was softened,
and that mind which had often
flitted, like the wild bird of pas-
sage, had settled upon a deter-
mined basis not to be destroyed
or driven from its purpose.

In this situation hours passed
unnumbered—how many or how
few I know not, neither is he
able to inform me; but supposes
it must have been eleven or twelve
and perhaps later, as the noise
and bustle of the family, in retir-
ing, had long since ceased.

While continuing in prayer
for a manifestation in some way
that his sins were forgiven; en-
deavoring to exercise faith in the
scriptures, on a sudden a light like
that of day, only of a purer and
far more glorious appearance and
brightness, burst into the room.

Indeed, to use his own de-
scription, the first sight was as
though the house was filled with
consuming and unquenchable fire.
This sudden appearance of a light
so bright, as must naturally be
expected, occasioned a shock or
sensation, visible to the extremi-
ties of the body. It was, how-
ever, followed with a calmness and
serenity of mind, and an over-
whelming rapture of joy that
surpassed understanding, and in
a moment a personage stood be-
fore him.

Notwithstanding the room was
previously filled with light above
the brightness of the sun, as I
have before described, yet there
seemed to be an additional glory
surrounding or accompanying this
personage, which shone with an
increased degree of brilliancy, of
which he was in the midst; and
though his countenance was as
lightning, yet it was of a pleasing,
innocent and glorious appearance,

so much so, that every fear was
vanished from the heart, and
nothing but calmness pervaded
the soul.

It is no easy task to describe
a messenger from the skies—indeed,
I doubt there being an in-
dividual clothed with perishable
clay, who is capable to do this
work.

To be sure, the Lord appeared
to his apostles, after his resurrec-
tion, and we do not learn as they
were in the least troubled to
look upon him; but from John's
description upon Patmos, we
learn that he is there represent-
ed as most glorious in appearance;
and from other items in the sacred
scriptures we have the fact re-
corded where angels appeared
and conversed with men, and
there was no difficulty on the
part of the individuals, to endure
their presence; and others where
their glory was so conspicuous
that they could not endure. The
last description of appearance is
the one to which I refer, when I
say it is no easy task to describe
their glory.

But it may be well to relate
the particulars as far as given.—
The stature of this personage was
a little above the common size of
men in this age; his garment was
perfectly white, and had the ap-
pearance of being without seam.

Though fear was banished
from his heart, yet his surprise
was no less when he heard him
declare himself to be a messen-
ger sent by command of the Lord,
to deliver a special message, and
to witness to him that his sins
were forgiven, and that his
prayers were heard; and that
the scriptures might be fulfilled,
which say—God has chosen the
foolish things of this world to
confound the things which are
mighty; and base things of the
world, and things which are des-
pised, has God chosen; yea, and
things which are not, to bring to
naught things which are, that no
flesh should glory in his presence.

Therefore, says the Lord, I will
proceed to do a marvelous work
among this people, even a mar-
velous work and a wonder; the
wisdom of their wise shall perish,
and the understanding of their
prudent shall be hid; for accord-
ing to his covenant which he
made with his ancient saints, his
people, the house of Israel, must
come to the knowledge of the
gospel, and own the Messiah
whom their fathers rejected, and
with them the fullness of the Gen-
tiles be gathered in, to rejoice in
one fold under one Shepherd.

This cannot be brought about
until first certain preparatory
things are accomplished, for so
has the Lord purposed in his own
mind. He has therefore chosen
you as an instrument in his hand
to bring to light that which shall
perform his act, his strange act,
and bring to pass a marvelous
work and a wonder.

Wherever the sound shall go
it shall cause the ears of men to
tingle, and wherever it shall be
proclaimed, the pure in heart
shall rejoice, while those who
draw near to God with their
mouths, and honor him with their
lips while their hearts are far
from him, will seek its overthrow,
and the destruction of those by
whose hands it is carried.

Therefore, marvel not if your
name is made a derision, and had
as a by-word among such, if you
are the instrument in bringing it,
by the gift of God, to the knowl-
edge of the people.

He then proceeded and gave a
general account of the promises
made to the fathers, and also gave
a history of the aborigines of this
country, and said they were lit-
eral descendants of Abraham.—
He represented them as once be-
ing an enlightened and intelli-
gent people, possessing a correct
knowledge of the gospel, and the

plan of restoration and redemp-
tion.

He said this history was writ-
ten and deposited not far from
that place, and that it was our
brother's privilege, if obedient to
the commandments of the Lord,
to obtain, and translate the same
by the means of the Urim and
Thummim, which were deposited
for that purpose with the record.

Yet, said he, the scripture must
be fulfilled before it is translated,
which says that the words of the
book, which were sealed, were
presented to the learned; for
thus has God determined to leave
men without excuse, and show
to the meek that his arm is not
shortened that it cannot save.

A part of the book was sealed,
and was not to be opened yet.—
The sealed part, said he, contains
the same revelation which was
given to John upon the isle of
Patmos, and when the people of
the Lord are prepared, and found
worthy, then will it be unfolded
unto them.

On the subject of bringing to
light the unsealed part of the re-
cord, it may be proper to say, that
our brother was expressly in-
formed, that it must be done with
an eye single to the glory of God;
if this consideration did not whol-
ly characterize all his proceedings,
in relation to it, the adversary of
truth would overcome him, or at
least prevent his making that
proficiency in this glorious work
which he otherwise would.

While describing the place
where the record was deposited,
he gave a minute relation of it,
and the vision of his mind being
opened at the same time; he was
permitted to view it critically;
and previously being acquainted
with the place, he was able to
follow the direction of the vision,
afterward, according to the voice
of the angel, and obtain the book.

I close for the present by sub-
scribing myself as ever, your
brother in Christ.

OLIVER COWDERY.

CHIP BASKET.

Two men were conversing about the ill-
humor of their wives.

"Ah!" said one, with a sorrowful expres-
sion, "mine is a Tartar!"

"Well," replied the other, "mine is worse—
she is the Cream of Tartar."

An enthusiast was once running on about
the firmament, and praising the Deity for hav-
ing ornamented it with stars.

"Nonsense, man," said one Velleios, an
epicurean philosopher, "do you mean to say
the Supreme Being is an ornament or scene-
painter? Why, if he was, don't you think he
would have arranged the heavenly bodies in
circles, festoons or other symmetrical shape?"
Not bad for a pagan.

The truly great and good, in affliction, bear
a countenance more princely than they are
wont; for it is the temper of the highest like
the palmtree, to strive most upwards when it
is most burdened.—Sir P. Sidney.

The only fountain in the wilderness of life,
where man drinks of water totally unmix-
ed with bitterness, is that which gushes for him
in the calm and shady recesses of domestic
life. That is a sweet idea. But where is it
to be found? We answer, "like angel visits
—few and far between!" Yet, "true, 'tis
pity."

A late writer says that faith, like jackals,
feeds among the tombs. This is unquestion-
ably so. If a man ever believes that there is
"another and a better world," it is while
musing thoughtfully over the green little willows,
beneath whose verdure are stranded the hearts
and aspirations of our friends.

The Humane Magnanimity Society of Troy
offers a reward of \$50 for the best method of
preventing sea-sickness on the canal. Jacobs
recommends walking on the towpath.

A queer writer says, he has so high a regard
for the religious notions of others, that if he
should ever see a lot of ants worshipping a toad-
stool, he would certainly lift his hat and pass
on, without casting a stone or a reflection at
them. A liberal-minded man that!

A western writer, in speaking of a new play
just written by a gentleman of Cincinnati,
says, "the unities are admirably observed—
the dullness which commences in the first act
never flags for a moment till the curtain drops."
That's a puff as is a puff.

A missionary, in speaking of the Sandwich
islands, says "they have become very tracta-
ble of late." He is right—they are very tracta-
ble. A friend informs us, that eight out of
ten are "broke to harness," and do the busi-
ness of jackasses and oxen.

NORTHERN ISLANDER.

VOL. IV.—NO. 11.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JULY 27, 1854.

WHOLE NO. 58.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

DEBATE IN CONGRESS ON POLYGAMY.

(Continued.)

MR. SEWARD. I insist that there is a necessity for the adoption of the amendment I have offered, for this reason: Congress has no power to disturb existing rights. If the people of the Territory of Utah were clothed with authority to pass a statute which recognizes the validity of these marriages, then polygamy is not a crime, and Congress has no power to declare that a crime which has been legalized in the Territory.

We might as well attempt, by legislation, to bastardize the issue of these marriages; and we might as well go still further, and change their law of inheritance, and say that the issue resulting from these marriages should not be entitled to inherit the property which belongs to their parents.

It is too late now, after the government of the United States has sanctioned the existence of this law of polygamy, and given to these people a Territorial organization, to fix upon them as a crime that which has been sanctioned by your government. I hold that the only way to treat this matter, is to bring up the question directly, and assert the power, if we possess it, of repealing the organic law under which polygamy is sanctioned in this Territory.

What right have we to fix upon these people as a crime that which has been sanctioned by law? The very highest authority we have declares that there can be no offence where there is no law. Such is the language of the Bible; and it is useless to talk about the existence of crime, when it receives the sanction of your laws. The marriages which have taken place under Territorial law are valid; and the rights of these parties cannot be disturbed by the action of Congress. All that we can do is to look to the future, and prevent these marriages, if we consider them immoral.

MR. KERR. I am opposed to the amendment of the gentleman from Georgia, [Mr. Seward,] for the reason, as I believe, that it will render the proviso a little more acceptable. I do not see that anything in the world is to be accomplished by the fling that is now being made at the Mormons.

Supposing polygamy to be a crime, as all of us pronounce it to be, what will be the effect of an attempt, at the present time, to strike at it? It will drive off the

Mormons from Utah to some other portions of the Union, where the homestead bill that we have passed during the present session of Congress will enable them to settle down again comfortably and securely.

Congress will thus aid and abet in establishing them elsewhere by the authority given them to go there, and thus indirectly sanction this very institution of polygamy, and do injustice to other communities.

Well, Mr. Chairman, I was going on to observe that polygamy, whatever it may be, has not been legalized by Congress. It is confined to Utah; it is confined there almost exclusively. The effect of the present proposition, if adopted, will be to diffuse it through the vast extent of the public domain. For, if you virtually prohibit it in Utah by the provisions of this bill—which is a homestead bill on a very restricted scale—the effect will be to drive the Mormons from their present locality, and scatter them broadcast through all the rest of the public domain of this country.

Now, Mr. Chairman, as one who is sincerely and decidedly opposed to the prevalence of crime of every sort, and especially to the existence and prevalence of this particular crime, I am opposed to this amendment. If Congress has not got the fearless independence and determination to make a bold and direct onslaught on the institution of polygamy, by providing penalties for the punishment of those guilty of that crime—so long as Congress does not aim at its total suppression—then I say let it stay where it is. Let it be confined to Utah; and do not interpose any enactment of legislation here, the direct tendency of which will be to unsettle again that migratory horde of people—for they are a migratory people; start at a very short notice, and go to a very great distance, in order to secure a place where they can enjoy the exercise of their religious rights. I am in favor of giving these Mormons a title in the land, instead of having them cut off as they are by the restriction of this Territorial bill.

MR. PARKER. Mr. Chairman, I am gratified to observe that there is, so far as I can learn, but one sentiment in this committee in reference to the crime of bigamy or polygamy. The faces of all of us are against it. I rather incline to the belief that there is not one exception to the rule. I believe even the gentleman from Utah himself is not an exception, for since he has occupied a seat upon this floor, he has not, to my knowledge, said one word in favor of it; and during this discussion he has not opened his mouth in its defence.

The question then simply is, in what shape shall we meet this crime. My friend from North Carolina [Mr. Kerr] objects to the adoption of this proviso, because it is meeting the question indirectly. He prefers marching directly up to it, and in the common parlance of the day, taking the bull by the

horns. He is for declaring at once that polygamy shall be deemed a crime. Well, sir, suppose you do make that declaration, what will be the effect?

It has been tolerated in that Territory ever since the Territory was organized; and they do not deem it to be a crime there. It cannot be found in their statutes, and you cannot, by annulling any of their laws, reach it. You cannot reach it in any other way than through the organic law of the Territory; and if in that way you declare it a crime, and the crime is still committed there, how can you execute the law?

I say, then, that it is impossible to reach it directly by any law upon your statute book, and that it cannot be more effectually reached than in the form proposed in this section. It can be reached in this manner, and in this form it is perfectly legitimate.

MR. BOYCE. I move to add the following words: "More than one wife, or to be guilty of any irreligious practice."

No one can be more opposed to polygamy than I am. I have no idea of proceeding in any matter blindly. *What right has this Government to interfere with the religious relations of the people in this Territory?* The whole power which this Government exercises over the Territory is simply that of a constructive character. Where is it derived from? There is no express clause in the Constitution in relation to this matter. The authority which is derived from that clause which prescribes the right of making all needful rules and regulations for the Territories, clearly does not authorize a governmental power. It is said by the best writers on constitutional law, to be derived as an incident to the treaty-making power; they lay down the principle thus: because you have the right to acquire territory, you have also the right to govern it.

Well, Mr. Chairman, the right to govern the Territory is not an unlimited power of Government. It is subject to all the express limitations of the Constitution that may be applicable to the subject; and the subject is liable to all the implied limitations derivable from the nature of this Government. Sir, what is the object of the government of the Territory? The governments of Territories are organized merely for the purpose of protecting the Territories in their infant state, until they are able to become States.

The whole power of the Government over the Territories should be confined to that narrow sphere of protecting the rights of persons and things until they are able to become States. It by no means implies that Congress has a right to interfere with the domestic, the social, or the religious relations of the people. Their religious relations, I say, are not to be interfered with. This is a religious subject; and because it is a religious subject, it is one of great magnitude.

But, Mr. Chairman, if there is

one thing in reference to the power of Congress, it is that it has no right to interfere with the subject of religion. That is the very first of the amendments to the Constitution; it stands at the head of all the amendments. Congress shall pass no law upon this subject. But it may be said that this religion of the Mormons is not a true religion—that it is a false religion. But I do not think that Congress has any right to say that this or that religion is true or false. Who made us judges over this matter? Who appointed us apostles, or bishops, or priests? Why, Mr. Chairman, if there is any one subject which this Congress does not understand practically, I expect it is this very subject of religion.

I ask you, sir, who set us up to be judges of other people's religion? Who gave us authority to legislate for them on the subject of religion? But it may be supposed that it is no great violation of the principles of the Constitution to interfere with the religion of the Mormons; but once you break in upon that principle, once you violate it in any regard, where will you stop? I am opposed to any infraction at all of the Constitution on this point. Let all religions be free. Let every man worship God according to his own heart and conscience.

Well, again, Mr. Chairman, the spirit of this bill is at war with another clause of the Constitution, which says that Congress shall pass no bill of attainder. I know that, legally and technically, the clause applies to the passage of acts of Parliament depriving a man of his life. But the Supreme Court have determined that the term contained in this clause of the Constitution applies to all kinds of legislation, by which any pains or penalties are inflicted upon persons.

It is to prohibit any kind of legislation by which Congress places itself in the condition of the judiciary to judge, and hear, and determine the cause itself. Now, I ask, what is the bill before us but a bill of pains and penalties against this people, against a whole nation? Why, sir, we have no parallel in our history—

[Here the hammer fell.]

MR. CAMPBELL, of Ohio. I understood the gentleman from South Carolina [Mr. Boyce] to admit the constitutional power in Congress to donate these lands absolutely to actual settlers. Now, sir, I want to know from him, and I inquire for the sake of obtaining information, whether, if Congress has the power to make an absolute grant, it has not also the power to affix conditions to the grant?

A MEMBER, (in his seat.) Not if the provisions of the bill are unconstitutional.

MR. CAMPBELL. I was not inquiring of the honorable gentleman on my left; it was to his colleague [Mr. Boyce] that I propounded the question: "Not if the provisions are unconstitutional?" The honorable gentleman from South Carolina says that we would be interfering with the religious rights of the people of Utah

by retaining this provision. Now, Mr. Chairman, I assume the position that if you can give away the land at all, you may affix such conditions to the grant as Congress may regard as wholesome and necessary for the protection of sound morals and the public good. To illustrate my views, Mr. Chairman—

MR. BOYCE, (interrupting.)—Will the gentleman from Ohio allow me to make a remark?

MR. CAMPBELL. In a moment. I wish to put a case to the honorable member from South Carolina.

Suppose that, in the wildness of religious fanaticism in Utah, the Mormons should imagine that they had received a revelation from the prophet Joe Smith which required them to enact an ecclesiastical law to the effect that the eldest born of every woman in that Territory should, when it was one month old, be sacrificed and slaughtered; and suppose, further, that, under such circumstances, that people should come here and ask Congress to make a grant of lands to encourage settlement under a system of that kind; would not the honorable gentleman, acting in the capacity of a guardian, and representing a people having a joint interest with all the rest of the people of this land in that domain, deem it proper and advisable to provide that no person who subscribed to, and practiced upon, the principles of such a religion, or rather fanaticism, should have a grant of land? Now I will yield to the gentleman from South Carolina [Mr. Boyce] to answer my question.

MR. BOYCE. I propose to ask the gentleman from Ohio—

MR. CAMPBELL. I propose that you answer the question, which I have already propounded, first.

MR. BOYCE. You put an extreme case, and I believe it is customary to answer one question by asking another.

MR. CAMPBELL. Answer the question first, and then propound yours.

MR. BOYCE. Then I will say that I would do nothing to recognize such a state of things.

Now, I will ask the gentleman whether Congress has the right to declare, in this bill, that no Presbyterian should have the privilege of taking a portion of this land?

MR. CAMPBELL. If a Presbyterian church in Utah, actuated by a wild fanaticism, should declare, by an ecclesiastical provision, the allowance of polygamy, or any other crime, as a tenet of its faith, I should say that no person subscribing to such a provision, or practicing under it, should have any portion of the public domain, and that it would clearly be the duty of Congress so to declare.

MR. WALBRIDGE. I move to amend the proviso under consideration, so that it shall read:—

And provided further, that neither the benefits of this or any other act donating public lands, shall extend to any person who shall now, or at any time hereafter, be the husband of more than one wife.

When I rose to address the chair, I stated that the views expressed by the gentleman from North Carolina were, that if we pass this restriction, the Mormons will pass out of Utah, and spread all over the vast valley of the interior of this continent.—The amendment which I now propose reaches that objection. I do not propose here to discuss the constitutional question. I touch the moral question only. If this Congress, acting as the donors of this land, has the right to prescribe the terms and conditions upon which they shall be given, it has the right to prescribe the condition that no individual who indulges in polygamy shall be entitled to the benefits of this act. If he prefers polygamy, he can leave the Union.

MR. PECKHAM. If he prefers more than one woman.

MR. WALBRIDGE. As my friend from New York says, if he prefers more than one woman he may leave the land. If we prescribe conditions, we must make them consistent with the laws of the land. If a single member of this House should take to himself more than one wife, he not only subjects himself to the frowns of the community, but to the penalties prescribed by the law; and he suffers for his crime in the penitentiary.

Do you ask, then, that these people shall have the benefits of this law? That your lands shall not be withheld from people guilty of this crime?

MR. KEITT. Will the gentleman from New York allow me to ask him a single question?—If it be unconstitutional to legislate upon the subject of polygamy itself, is it not unconstitutional, in donating the public lands, to impose a restriction which indirectly effects the same thing?

MR. WALBRIDGE. I stated at the outset of my remarks, that what I should now say upon this subject I should waive the constitutional question entirely. I do not propose to say whether it is constitutional or not. I am viewing this as a great moral question; and I say that it is the right and duty of Congress, in making donations of the public lands, to impose such limitations and restrictions as they may think proper, such as would be made in the States.

Such a restriction would not be necessary in the State of South Carolina, because the State itself has made the restriction, by forbidding polygamy. But wherever polygamy exists, the line is distinctly drawn; and I submit that Congress have the right, and that it is their duty, in making donations, to impose restrictions in reference to it. I therefore insist, as I said yesterday, upon retaining this proviso as a moral question, and leave the constitutional question for others to discuss.

MR. PHILLIPS. Mr. Chairman,

when in order, I purpose to offer, as an amendment, that the benefits of the bill shall not be extended to any one guilty of murder, arson, piracy, or robbery.

The objection which I originally urged against the proviso of the bill, it seems to me, has not been answered. It is true, sir, that I have not thought it necessary frequently to obtrude myself upon the House in answer to the several gentlemen who have taken the other side; but my colleague [MR. COBB] has no right to conclude from my silence, under these circumstances, that I have "backed out"—I believe that was his expression. Sir, when I have nothing to say which can throw additional light upon the subject under consideration, silence appears to me most becoming; and in the most friendly spirit, I suggest the propriety of this course to the grave consideration of my colleague.

The proviso excludes from the benefit of the bill all persons who have more than one wife. Why? Because it is said polygamy is a crime. Then the exclusion operates by way of penalty, and is intended to operate by way of discouraging crime. This, then, as I understand it, is the assertion of a collateral jurisdiction over the morals of the people of the country, which is inconsistent with the theory of our limited Federal Constitution.

Our only jurisdiction over crimes is to be found in those clauses of the Constitution which authorize Congress to "provide for the punishment of counterfeiting the securities and current coin of the United States." To define and punish piracies and felonies committed upon the high seas, and offences against the law of nations, "and to declare the punishment of treason."

In addition to this, then, there is a criminal jurisdiction arising out of that clause authorizing Congress to make all laws which may be necessary and prepare for carrying into execution the powers conferred by the Constitution. The common law rules being preserved in all cases of accusation.

Has Congress the right to say that no man who is a polygamist shall be permitted to purchase the public lands, or be entitled to the pre-emptor's right of settlement, or what is the same thing, to share in those grants made in the exercise of the power contained in the Constitution, authorizing "rules and regulations" for the disposal of the public lands?

If, through the exercise of the power "to dispose of" the public lands, Congress is to take this identical control over this particular crime, why not over every other? And if in this mode, why not in every other mode of disposing of the Territory? Why not extend the proviso so as to exclude from the benefit of the act all persons who are guilty of murder, arson, piracy, forgery, and, I might add, theft of slaves, if I were not afraid of shocking the sensibilities of some gentleman, and thus bring the influence of the

Government to bear upon the whole dark catalogue of crime?

Sir, these considerations are not answered by sophomoric declaration as to the heinousness of the offence. That, sir, is not the question, but whether we shall, for the first time in the history of our legislation, link into our acts the discouragement or punishment of crimes which are appropriately referred to the local Legislatures.

If Congress possesses any power, acting as the Legislature of this Territory, then let them exert it in a direct manner, by virtue of that power, and we could then meet the question fairly when it is presented; but let us not struggle into this bill a jurisdiction not warranted by the clause of the Constitution under which it is framed.

MR. TAYLOR, of Ohio. I move to substitute for the words "provisions of this act," in the amendment of the gentleman from Virginia, the words "donations of land made by this act."

Mr. Chairman, I had no desire to participate in this discussion, but simply to vote for the proviso as it has been amended; but I cannot pass with silence some of the remarks thrown out in the debate by gentlemen who are in favor of striking out this proviso. It seems to me they go aside from the fact, that by the bill to organize the Territory of Utah, which passed September, 1850, all the laws of that Territory passed by the Legislative Assembly and Governor are to be submitted to the Congress of the United States; and that, if disapproved, they are to be null and of no effect. I have the law before me.

Now, is it a fact that there are laws in Utah which establish the crime of polygamy, as asserted by gentlemen? My friend and colleague over the way, [MR. DISNEY], referred this morning to a law which he said countenanced or established polygamy in that Territory. I had no opportunity to examine it.

My friend from Alabama [MR. PHILLIPS] said that we might as well insert a provision here to exclude any man guilty of murder, perjury or any other crime. I understand that the Territorial Legislature of Utah denounce those crimes, and hold them to be crimes as they do in the States of this Union, whereas they tolerate the other crime, that of polygamy.

And here we have a beautiful specimen of this squatter sovereignty, so ably advocated by gentlemen in Congress; the leaving of the Territories to do as they please; the Territorial Legislatures to do what they please; establish any crime they choose. Whether we approve or not, we are to pass the laws unnoticed.

If I had the time I would read from the law organizing the Territory of Utah, a law for which I take this occasion to say I did not vote. I felt indisposed to give the people of Utah, whom I conceived at that time to be a set of strolling squatters, who had seized the public land, and defied the authority of the United States. I was indisposed to

give the people of that Territory a Territory twelve times as large, I am told, as that of New York, the power to set up and justify a crime in defiance of the Congress of the United States.

MR. BOYCE. I am opposed to this wholesale legislation against a whole community. It reminds me of our revolutionary struggle. Sir, I well recollect what Burke said, when Lord North and his sovereign majority attempted to indict a whole province. He said, "I do not know how to draw up an indictment against a whole nation." And so with me. I do not know how to draw up an indictment against this whole people. I am for letting them alone.

It seems to me that this proviso is at war with that provision of the Constitution, which says that no man shall be bound to answer for any criminal offence unless upon the presentment of a grand jury. Here you require a whole people to answer for a criminal offence, and on what presentment? The presentment of the Congress of the United States. Is that in consonance with the Constitution?—Again: every man has a right to a trial by jury when he is charged with crime. Do you give the people of Utah this right? No, you do not. To whom do you give the power to decide this question? You give it to the surveyor general.

When a Mormon applies for a tract of land under the provision of this bill, the surveyor general will say to him, "you shall not have it." "Why?" "Because you have more wives than one." Who is to decide that question? This surveyor general. He is to decide whether the man has been guilty of this crime or not. Is that consistent with the Constitution? However good our motives may be, let us not trample the Constitution and this great provision of liberty under foot. Sir, these people are entitled to our sympathy and pity. Look at their history.

It is a history of misfortune and persecution, of disaster and suffering. They have never been able to live in peace in any community. They were driven from Missouri and from Illinois. Their beautiful city of Nauvoo was devastated, and they were compelled, with bleeding hearts, to bid adieu to the graves of their people and to their beautiful temple. Their prophet was taken and placed in jail in Carthage, and while there, was brutally murdered by assassins.—They were then driven into the wilderness. They went up on the western side of Iowa, and there at mid-winter, whilst they were in the midst of suffering, the United States called upon them to go and fight the battles of the country. And how did they respond to the call? They responded better than the people of many parts of the United States. They sent almost their whole militia force; and that people rallied around the star-spangled banner, and went out to fight the battles of the country. And yet you will not now permit those men to enjoy

a home in that wilderness which they have rescued from barbarism and from the Indians.

The discussion was further continued touching the constitutional power of Congress, directly or indirectly, to arrest polygamy in the Territory of Utah.—The committee then rose, and the House adjourned, [affecting nothing.]

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, JULY 27, 1854.

With this No. we complete the publication of the Debate in Congress on Polygamy in Utah. If our recollection is right, the bill under discussion was laid by, and no further action taken upon it, and nothing further done concerning Polygamy.

But the discussion seems to have established—1. That Polygamy is a legal institution in Utah. 2. That Congress cannot abolish it.—3. That if Congress should prohibit Polygamy in the future, it cannot enforce the prohibition.—4. That the children of Polygamic marriages are legal heirs, and that it is not in the power of Congress to make a law corrupting their blood.

We believe the future discussion of the matter will result in establishing, as a legal principle, that the States cannot corrupt their blood; and, consequently, that all the children by different mothers of Polygamists will equally inherit the property of their father, in any of the States, as well as in Utah.

The question whether men, married in Utah to several wives, will be legally entitled to cohabit with them in places where Polygamy is prohibited, is the most embarrassing one as yet growing out of the matter.

The fear expressed by several members that if Congress discriminated against Polygamists in land grants in Utah, the Mormons would go to other Territories, where grants were made without any such discrimination, and thus extend the institution of Polygamy, implies a legal opinion in favor of a liberal solution of this question.

The doctrine of the law throughout the United States is, that marriage is a civil contract; and the general rule is, that if the contract is valid where made, it is valid everywhere. It would be necessary to strain a point and override this rule, to punish a man criminally for cohabiting with a wife to whom he was legally married.

The great anxiety to add to the number of slave States has induced the proposition to erect the tribes of civilized Indians south of Kansas and west of Arkansas, into a State, and admit it into the Union. Nearly all the wealthy men, and men of influence in these tribes, have several wives. Polygamy grows with their growing civilization, and cannot be abolished without exterminating the tribes. In order to induce them to become a State, they must be made to feel secure, in this institution.

The tendency of all these facts is to wink at Polygamy. It is now openly practiced to a considerable extent in most of the western States, and no attempt made to punish it.

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Gen. Quitman was excused by the Grand Jury of the United States District Court at New Orleans from giving testimony against the Cuban filibusters, on the ground that he was as guilty as any body else. The Court required Quitman, Thrasher and Sanderson to give bail in \$3,000 each to keep the peace towards Spain and her colonies, which they did, under protest, and were discharged.

The hard shell Democrats of New York refuse all accommodation with the soft shells, and have a separate ticket in the field for State officers, headed by Greene C. Bronson for Governor. This will throw that State into the hands of the Whigs, and the Seward Whigs will lead the Silver Grays.

The mass meeting which assembled at Jackson 6th July to organize a party opposed to the further extension of slavery, nominated a ticket for State officers headed by Kingsley S. Brigham for Governor. This nomination is opposed by the Detroit Advertiser, in favor of an oat and out old line Whig nomination. The most probable result of the scramble is the success of the Administration Democrats.

The Williams mills and the Irving house, at East Saginaw, were recently burned. There seems to have been a systematic effort to burn out the mills in that quarter of the State, for the last six months.

Wouldn't it be a good speculation for Barnum to bring a Pagan or Mussulman missionary into the old christian States to preach?—We doubt not half the churches would be deserted where he preached.

The Legislature of New Hampshire have passed resolutions condemning the repeal of the Missouri Compromise; strongly censuring the Senators and Representatives of that State who voted for it, and approving the Representatives who voted against it.

The Celestials in California have regular places of worship, where idols are as regularly set up and worshiped as at any place in Asia.

The Belligerents in the East.

Either the western powers yet hope and desire to bring Russia to terms without flooding Europe with the horrors of a fierce and protracted war; and therefore pursue this protective rather than offensive system; or appalled at the magnitude of their undertaking, and perhaps discouraged by the unreliable nature of the support which they may expect from Turkey herself, they are staving off the conflict that they may gain time for securing additional allies and resources.

There are some facts which favor the former supposition. All qualifying circumstances taken into an account, there yet is something inexplicable in the abstention of the western powers from effective warfare—from acts of war as distinguished from preparations therefor.

They have not done anything that would hinder an honorable arrangement, did the necessities or interests of Russia prompt her to that course. Each belligerent has prepared for war; the bombard-

ment of Odessa could be attributed to a misunderstanding of the act of the Russian Governor, or at the worst be accounted a set off against the affair of Sinope.

The assaults on the Russian forts and troops on the Danube have all been made by the Turks. And then the surrounding of Russia by a cordon of powers allied with France, England and Turkey, might be interpreted into a very strong hint that Russia had better come to terms without compulsion by arms.

Still the second supposition is the more probable. England and France are evidently unwilling to commence offensive operations.—Great as have been their preparations, those of Russia have been upon an equal scale. While they supposed that their purpose was concealed from the Czar, he has either read it or concealed his proceedings from them, and has completed his belligerent provisions on a scale of commensurate magnitude.

The combined fleets and armies are therefore to be augmented, and new allies are to be obtained.—Some leaking of intelligence from Turkey also leads to the suspicion that the western powers have overestimated the reliability of the Turks as allies in war.

Private letters thence represent that there is little or no discipline in the camp; that the soldiers are idle, the officers tyrannical and overbearing; that the credit of the government is at the lowest ebb, and that emphatically Turkey is "sick" unto death. Public accounts show that the Turkish government evinces all the petulance of disease, and the jealousy and super sensibility of a dependant. It will not surprise us if for months the affairs on the Baltic, Black Sea and Danube remain in statu quo.

We have no idea that France and England will shrink from the task they have undertaken. They are probably now holding out renewed inducements to the Czar, and offering to Sweden terms—perhaps the restoration of her territory to Finland—that will secure her alliance. Poland flanked by Austria and Prussia, will be in arms. Spain in her present troubles would be glad to join the alliance. The small German states would be compelled to take sides with them.

In other words, it is quite possible—and we do not think it improbable, that England and France will refrain from real, earnest feeling—from offensive war—as long as possible, in the hope of throwing a much larger allied force upon the scene of action, and that they are conscious that with their present force they can do little more than keep the enemy's fleets within their harbors.—N. Y. Com. Advertiser.

The Price of Provisions.

Beef cattle sold yesterday at Bull's Head, in forty-fourth St., higher upon the average than at any time since the spring of 1839.

There is a general reluctance on the part of butchers to pay the high prices, and one of the heaviest of them failed the other day for some \$30,000.

Cattle grow higher and higher. Whole droves sold yesterday at prices estimated equal to a shil-

ling a pound for the beef in the quarters. The profit of the hide and tallow, after deducting expenses, is but small, leaving the quarters upon the stall at 12 1-2 cents a pound. How a lover of roast beef can expect to get a choice cut for less than 18 or 20 cents a pound is beyond our calculation; and how the majority of them can afford to pay that is beyond their own calculation.

If they resolve that beef is too dear and determine to fall back upon mutton, they will find themselves in equal difficulty. You can hardly get soup bones for a shilling a pound. As for lamb, that is quite out of the reach of every body that has to work to eat. Think of small lambs selling for \$3 to \$4 each, or 20c. a pound for the meat. The price of a fair quarter of lamb is \$2; that is "very fine, weighing six pounds."

Nothing is cheap but pork, and nobody of common sense will eat fresh pork in warm weather, if ever. But it may be asked why not eat more vegetables? Simply because they too, are very dear. It is more economical to buy meat at high prices than any kind of esculents at present rates.

With a whole world's abundant productions flowing toward this great emporium, the poor here are pinched for food, and the middling class find great difficulty in providing their usual supply of such eatables as they have long been accustomed to use in their families. We have, in fact, no reason to expect that the price of beef will be materially reduced till after the arrival of grass-fed cattle from the western prairies.—N. Y. Tribune.

The War in Asia.

One of the most important items of intelligence by the Canada, is the intended attack by the renowned Schamyl upon Tiflis, the capitol of Georgia, and seat of government of the Russian Governor General of the province north and south of the Caucasus. If the expedition should prove successful, it will be a most important event in the war; will give control of the Caspian Sea and the Sea of Azoff to the Allies and unite in opposition to Russia, the twenty or more nationalities between the Caspian and Black Seas.

The extreme points of Anapa and Terek are already subdued, and the reinforcements and supplies which have been successfully transmitted to Gen. Guyon at Kars, render it highly probable that we may speedily hear of a road being opened across the Kuban into the very heart of south-eastern Russia.

The city of Tiflis, properly called *Tiphissi*, from the hot springs and mineral waters in its neighborhood, contains a mixed population of 30,000 inhabitants. The old city was built 455 years after Christ, upon the right bank of the river Kur, by Vachtanff, the founder of a dynasty which ruled the whole Isthmus. After its destruction by the Persian Shah, Aga Mahommed Khan, a new town was built on the opposite side of the river, where it has continued until the present day. The place is remarkably interesting, resembling Prague for the regularity of its buildings.

The Governor General's palace, built upon the ruins of the ancient residence of the Georgia Kings, is a magnificent edifice, and the cupolas and spires of no less than forty-three churches, add to the picturesque appearance of the city. Georgians, Circassians, Tartars, Jews, Russian warriors, French, English, and a large number of Germans, mingle together in their different garbs, and among them glide the crafty Armenians, of whom a Turkish proverb says, "to cheat an Armenian requires the united cunning of a Kopt, two Greeks, and three Jews."

If Tiflis be taken, it will crown Schamyl with glory, and peace will scarcely be concluded without the independence being recognized of the whole territory between the Kur on the south, and the Volga and the Don on the north.—N. Y. Journal of Commerce.

Numerous heavy failures have taken place in New York recently, principally among Rail Road stock brokers.

The English are to have an Episcopal church and the French a Roman Catholic at Constantinople.

The Mexican revolution is extending to most of the Republic, and is likely to result in the overthrow of Santa Anna.

There has been a Rail Road collision at Baltimore, in which forty lives were lost.

Congress is to adjourn on the 4th of August, the proposition for a recess being abandoned.

Payments for the Islander.

Wm. C. Calkins, 50cts., to No. 66. F. Bevier paid for Benj. Percell, \$2.00, to 128. Thos. Sloan \$2.00, to 91. Jas. Bethuran \$2.00, to 91. Ichabod B. Gifford \$2.00, to 91. R. T. Nichols, for M. H. Overton \$2.00, to 55. S. G. Powers, \$2.00, to 95. Michael Murphy \$2.00, to 95. A. S. Kendall \$2.00, to 95.

OFFICIAL.

Notice of Withdrawal of certain Lands in the States of Michigan and Wisconsin, on the routes of the Oakland and Ottawa, and other proposed Rail Roads.

At the solicitation of a majority of the Delegation in Congress from the State of Michigan, the President of the United States, by his order bearing date the 1st of May, instant, has directed that the following named townships be withdrawn from sale or entry until further orders, except for valid pre-emption claims, to wit:—

IN THE STATE OF MICHIGAN.

In the district of lands subject to sale at Duncan:

North of the base line and west of the principal meridian, lower peninsula.

Townships thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range two.

Townships thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range three.

Townships thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range four.

Townships thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range five.

Townships twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range six.

Townships twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range seven.

Townships twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range eight.

Townships twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range nine.

Townships twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range ten.

Townships twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range eleven.

Townships twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twelve.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range thirteen.

Townships twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range fourteen.

Townships nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range fifteen.

Townships eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range sixteen.

Townships seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range seventeen.

Townships sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range eighteen.

Townships fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range nineteen.

Townships fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twenty.

Townships thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twenty-one.

Townships twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twenty-two.

Townships eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twenty-three.

Townships ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twenty-four.

Townships nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twenty-five.

Townships eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twenty-six.

Townships seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twenty-seven.

Townships six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twenty-eight.

Townships five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range twenty-nine.

Townships four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range thirty.

Townships three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range thirty-one.

Townships two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range thirty-two.

Townships one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range thirty-three.

Townships thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range thirty-four.

Townships thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range thirty-five.

Townships thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range thirty-six.

Townships thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range thirty-seven.

Townships thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range thirty-eight.

Townships twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range thirty-nine.

Townships twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range forty.

Townships twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range forty-one.

Townships twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range forty-two.

A LIFE OF COLUMBUS, for youth, to run through the volume, to be followed by other works of a like character, American in their nature. We think this new feature will be appreciated by our subscribers. All our celebrated corps of contributors will favor us as usual with those writings that have made the "Lady's Book" so celebrated throughout our country as a literary standard.

STEEL ENGRAVINGS. In this department, we have always stood unrivalled, and the same attention will still be paid to it to enable us to sustain our proud superiority. OUR FASHIONS, WITH DIAGRAMS. This department, which has given great satisfaction to our lady subscribers, will be continued.

DRAWING LESSONS FOR YOUTH. We have at least one thousand designs still on hand to publish, therefore this department will be continued with unabated energy. Any child can learn drawing by these lessons. PARIS, LONDON, AND PHILADELPHIA FASHIONS.

The only colored fashions upon which any reliance can be placed, received direct from Paris, and adapted to the taste of American ladies by our own "Fashion Editor," with full directions.

DRESSMAKING.—Our monthly description of dressmaking, with plans to cut by. None but the latest fashions are given. The directions are so plain, that every lady can be her own dressmaker. EMBROIDERY.—An infinite variety in every number.

DRESS PATTERNS.—Infants, and children's dresses, with descriptions how to make them. All kinds of crochet and netting work. New patterns for cloaks, mantles, talmes, collars, chemisettes, undersleeves—with full directions. Every new pattern of any portion of a lady's dress, appears first in the "Lady's Book," as we receive consignments from Paris every two weeks, having a resident Editor there. THE NURSERY.—This subject is treated upon frequently.

GODEY'S INVALUABLE RECEIPTS UPON EVERY SUBJECT.

Indispensable to every family, worth more than the whole cost of the book. Music.—Three dollars' worth is given every year. MODEL COFFEES.—Cottage plans will be continued as usual. In the various numbers for 1854, will be found the newest designs for Bonnets, caps, cloaks, evening dresses, fancy articles, headresses, hairdressing, robes de chambre, carriage dresses, brides' dresses, wreaths, mantillas, walking dresses, riding habits, and morning dresses. Dresses for Infants and Young Misses, Boys' Dresses, Caps and Cloaks of Fur in season, Patterns for Needlework of all kinds, and Patterns to Cut Dresses by, are given monthly.

Orders for any of the above articles, or for clothing for ladies and children, patterns for ditto, furniture, jewelry, head ornaments etc. etc., will be attended to by remitting to the publisher. Splendid steel, line, and mezzotint engravings in every number. They are always to be found in Godey. "Godey's Lady's Book" contains precisely that for which you have to take at least three other magazines to get the same amount of information.

TERMS.

One copy one year, \$2. Two copies one year, \$3. Five copies one year, and an extra copy to the person sending the club, making six copies, \$10. Eight copies one year, and an extra copy to the person sending the club, making nine copies, \$15. Eleven copies one year, and an extra copy to the person sending the club, making twelve copies, \$20. "Godey's Lady's Book" and "Arthur's Home Magazine" will both be sent one year for \$3 50. Terms for six months—from July, 1854, to December, 1854, inclusive. We will furnish at the following rates for six months. Persons unacquainted with the "Lady's Book" can take it for that length of time, and renew their subscriptions or not, at their pleasure.

One copy six months, \$1 50. Two copies six months, \$2 50. Five copies six months, and an extra copy to the person sending the club, making six copies, \$6. Eleven copies six months, and an extra copy to the person sending the club, making twelve copies, \$10.

L. A. GODEY,

113 Chestnut Street, Philadelphia.

"The Lady's Book" is a periodical literary treasure to the fair sex of America. Every lady should be a subscriber—every citizen should see that it graces the table of his wife or daughter. It is a fountain of unexceptionably pure and instructive literature, and an unflinching source of the purest intellectual enjoyment.—Godey adopts for his motto "EXCELSIOR!"—more elevated—and his unrivalled enterprise is vindicating its propriety.—Easton Clarion.

OFFICIAL.

Notice of the Establishment of an additional Land Office in the State of Michigan.

In pursuance of the act of Congress, approved April 20, 1854, entitled "An act Establishing a Land Office in the Lower Peninsula of Michigan," the District for which is to be called the "CHEBOYGAN LAND DISTRICT," it is hereby declared and made known, that the Land Office for said District has been located for the present, by the President of the United States, at the town of Duncan, in the northern part of the Southern Peninsula of said State.

Given under my hand, at the City of Washington, this sixteenth day of May, A. D. 1854.

JOHN WILSON,

Commissioner of the General Land Office.

BOOKS.

The following books are constantly for sale at this office:—

Ancient and Modern Michilimackinac, including an account of the controversy between Mackinac and the Mormons. Price, 25 cts.

A History of the Rise of the Church of Jesus Christ of Latter Day Saints, and the discovery of Ancient American Records, &c., by George J. Adams. Price, 12 1/2 cts.

A Discussion of the Roman Catholic Religion, between Charles Rafferty and James J. Strang. Price, 10 cts.

The Diamond: being the Law of Prophetic Succession. Price, 5 cts.

Money may be sent by mail at our risk from any part of the United States for these books. We will return the books by mail, free of postage.

CIRCUIT COURT.

Detroit, Nov. 1, 1853.

Pursuant to the Statute, in such case made and provided, I hereby appoint the third Tuesdays of July and January as the times for holding the Circuit Courts for the County of E.

met during the years 1854 and 1855.

SAM'L T. DOUGLASS,

Circuit Judge, Third District.

POETRY.

A Man of His Word.

You may sing of the heroes of yore,
You may speak of the deeds they have done,
Of the foes they have slain by the score,
Of the glorious battles they've won;
You may seek to eternize their fame,
And it may be with goodly success
But it is not the warrior's name
That this heart and this spirit would bless;
Tho' oft at their mention my soul has been stirr'd,
Yet, dearer to me is the man of his word.

You may speak of the great ones of Earth,
Of prelates, and princes and kings;
I doubt not there's something of worth
In the bosom of all human things;
But dearer to me than the whole
Of pagentry, splendor and pride,
Is a man with a frank honest soul,
Who never his word hath belied;
Yea, prized above all that this earth can afford,
Though lowly and poor is the man of his word!

The Day Dream.

BY TOM MOORE.

They both were hushed, the voice, the chords;
I heard but once that witching lay;
And few the notes and few the words
My spell-bound memory brought away.

Traces remembered here and there,
Like echoes of some broken strain—
Links of sweetness lost in air,
That nothing now could join again.

E'en these, too, ere the morning fled,
And, though the charm still lingered on,
That o'er each sense her song had shed,
The song itself was faded—gone.

Gone, like the thoughts that once were ours,
On Summer days ere youth had set
Thoughts bright, we know, as summer flowers,
Though what they were we now forget.

In vain, with hints from other strains,
I wooed this truant air to come—
As birds are taught, on eastern plains,
To lure their wilder kindred home.

In vain—the song that Sappho gave,
In dying, to the mournful sea,
No mutter slept beneath the wave,
Than this within my memory.

At length, one morning, as I lay
In that half-waking mood, with dreams
Unwittingly at last give way
To the truth of daylight's beams.

A face—the very face, methought,
From which had breathed, as from a shrine
Of songs and souls, the notes I sought—
Came with it, musing close to mine.

And sung the lost measures o'er—
Each note and word, with every tone,
And look that lent its life before—
All perfect—all again my own.

Like parted souls, when 'mid the blest
They meet again—each widowed sound
Through memory's realm had winged in quest
Of its sweet mate, till all were found.

Nor e'en in waking did the clue,
Thus strangely caught, escape again;
For never lark its matins knew
So well as now I know this strain.

And oft, when memory's wondrous spell
Is talked of in our tranquil bower,
I sing this lady's song and tell
The vision of that morning hour.

The Sickle and the Sword.

There went two reapers forth at morn,
Strong, earnest men were they,
Bent each at his appointed task,
To labor through the day.

One hied him to the vally where
Ripe stood the golden grain;
He reaped and bound it into sheaves,
And sang a merry strain.

And lo! the other takes his stand
Where rolls the battle's tide;
His weapon, late so clear and bright,
With sanguine gore is dyed.

And furiously he tramples down,
And lays the ripe corn low;
He is death's reaper, and he gives
A curse with every blow.

To which of these two earnest men,
Most honor shall we give—
He who destroys, or works to save
The food whereby we live?

And by the mighty Judge of all,
Which think ye most abhorred—
Which deems the best for mankind's use,
The Sickle or the Sword?

Progress.

Would ye stand still when Nature's law is change?
All things move towards perfection or decay;
Man now is climbing to a higher range
Of thought, of action, of morals or display.
Ye would not stop him! Stand from out his way,
And see him soar in triumph to the sun.

Let him make knowledge as the light of day,
And conquer the world's evils one by one—
Cut down the hills to give his engines play,
And push his steamships to the farthest zone;
Lace the broad earth with thought's mysterious wires,
And do whatever else his destiny inspires.

N. Y. Tribune.

COWDERY'S LETTERS.

Oliver Cowdery was the earliest associate with Joseph Smith in the ministry of the dispensation of the fullness of times. The series of letters, one of which we insert in each number, till the publication is complete, give a most faithful history of the bringing in of the dispensation. They were written in answer to brief letters from Wm. W. Phelps, then a recent convert, and a seeker for further knowledge. The letters of Phelps consisting principally of brief inquiries, we omit, the answers being full without them.

LETTER V.

Feb. 28th, 1835.

DEAR BROTHER:—You will notice in my last, on rehearsing the words of the angel, when he communicated to our brother—that his sins were forgiven, and that he was called of the Lord to bring to light, by the gift of inspiration, this important intelligence, an item like the following—"God has chosen the foolish things of the world, and things which are despised, God has chosen," &c.

This, I conceive to be an important item. Not many mighty and noble, were called in ancient times, because they always knew so much that God could not teach them, and a man that would listen to the voice of the Lord and follow the teachings of heaven, always was despised, and considered to be of the foolish class. Paul proves this fact, when he says, "We are made as the filth of the world—the off-scouring of all things unto this day."

I am aware, that a rehearsal of visions of angels at this day, is as inconsistent with a portion of mankind as it formerly was, after all the boast of this wise generation in the knowledge of the truth; but there is a uniformity so complete, that on the reflection, one is led to rejoice that it is so.

In my last I gave an imperfect description of the angel, and was obliged to do so, for the reason, that my pen would fail to describe an angel in his glory, or the glory of God. I also gave a few sentences which he uttered on the subject of the gathering of Israel, &c.

Since writing the former, I have thought it would, perhaps, be interesting to give something more full on this important subject, as well as a revelation of the gospel. That these holy personages should feel a deep interest in the accomplishment of the work of the Lord, in the last days, is consistent, when we view, critically, what is recorded in the sayings of the holy Scriptures.

You will remember to have read in Daniel—"And at that time, [the last days,] shall Michael stand up, the great prince, who stands for the children of thy people;" and also in Revelations—"I am thy fellow servant, and of thy brethren the prophets."—Please compare these sayings with that singular expression in Heb. "Are the angels not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation?" And then let me ask nine questions:—

First: are the angels now in glory, the former prophets and servants of God? Second: Are thy brethren of those who keep his commandments on earth? and, third: have brethren and fleshy kindred, in the kingdom of God, feelings of respect and condescension enough to speak to each other, though one may be in heaven and the other on the earth?

Fourth: If angels are ministering spirits, sent forth to minister for those who shall be heirs

of salvation, will they not minister for the heirs? and, fifth: if they do, will any one know it?

Sixth: Will Michael, the archangel, the great prince, stand up in the last days for Israel? Seventh: will he defend them from their enemies? Eighth: will he lead them, as they were once led? and, ninth: if so, will he be seen? These questions I leave without answering, because the reasoning is so plain, and so many might be brought, that they must be at hand in the heart and mind of every saint.—But to the gospel, and then to the gathering.

The great plan of redemption being prepared before the fall of man, and the salvation of the human family being as precious in the sight of the Lord at one time as at another, before the Messiah came in the flesh and was crucified, as after the gospel was preached, and many were found obedient to the same. This Gospel being the same from the beginning, its ordinances were also unchangeable.

Men were commanded to repent and be baptized in water, in the name of the Lord: and were then blessed with the Holy Spirit. The Holy Spirit being thus given, men were enabled to look forward to the time of the coming of the Son of Man, and to rejoice in that day, because through that sacrifice they looked for a remission of their sins, and for their redemption.

Had it not been for this plan of salvation, which God devised before the fall, men must have remained miserable for ever, after transgressing the first commandment; because in consequence of that transgression he had rendered himself unworthy the presence of his Maker. He being therefore cast out, the gospel was preached, and this hope of eternal life was set before him, by the ministering of angels who delivered it as they were commanded.

Not only did the ancients look forward to the time of the coming of the Messiah in the flesh, with delight, but there was another day for which they sought and for which they prayed. Knowing, as they did, that the fall had brought upon them death, and that man was sensual and evil, they looked for a day when the earth might again rest, and appear as in the beginning—when evil might be unknown upon its face, and all creation enjoy one undisturbed peace for a thousand years.

This being sought for in faith, it pleased the Lord to covenant with them to roll on his purposes until he should bring it to pass—and though many generations were to be gathered to their fathers, yet the righteous, those who should, in their lives, embrace the gospel, and live obedient to its requirements, rise and inherit it during this reign of peace.

From time to time the faithful servants of the Lord have endeavored to raise up a people who should be found worthy to inherit this rest, (for it was called the rest of the righteous or the day of the Lord's rest, prepared for the righteous;) but were not able to sanctify them that they could endure the presence of the Lord, excepting Enoch, who, with his people, for their righteousness, were taken into heaven, with a promise that they should yet see that day when the whole earth should be covered with glory.

Moses labored diligently to effect this object, but in consequence of the transgressions and rebellions of the children of Israel, God swore in his wrath that they should not enter into his rest; and in consequence of this decree, and their transgressions

since, they have been scattered to the four winds, and are thus to remain till the Lord gathers them by his own power.

To a remnant of them the gospel was preached by the Messiah in person, but they rejected his voice, though it was raised, daily among them. The apostles continued to hold forth the same, after the crucifixion and resurrection of the Lord Jesus, until they would hear it no longer; and then they were commanded to turn to the Gentiles.

They however labored faithfully to turn that people from error, that they might be the happy partakers of mercy, and save themselves from the impending storm that hung over them. They were commanded to preach Jesus Christ night and day—to preach through him the resurrection from the dead—to declare that all who would embrace the gospel, repent, and be baptized for the remission of their sins, should be saved—to declare that this was the only sure foundation on which they could build and be safe—that God had again visited his people in consequence of his covenant with their fathers, and if they would they might be the first who should receive these glad tidings, and have the unspeakable joy of carrying the same to all people; for before the day of rest comes, it must go to all nations, kindreds and tongues.

But in consequence of their rejecting the gospel, the Lord suffered them to be again scattered; their land to be wasted and their beautiful city to be trodden down of the Gentiles, until their time should be fulfilled.

In the last days, to fulfill the promises to the ancient prophets, when the Lord is to pour out his spirit upon all flesh, he has determined to bring to light his gospel, to the Gentiles, that it may go to the house of Israel.—This gospel has been perverted, and men have wandered in darkness. That commission given to the apostles at Jerusalem, so easy to be understood, has been hid from the world, because of evil, and the honest have been led by the designing, till there are none to be found who are practicing the ordinances of the gospel, as they were anciently delivered.

But the time has now arrived, in which, according to his covenants, the Lord will manifest to the faithful that he is the same yesterday to-day and forever, and that the cup of suffering of his people, the house of Israel, is nearly filled; and that the way may be prepared before their face he will bring to the knowledge of the people the gospel as it was preached by his servants on this land, and manifest to the obedient the truth of the same, by the power of the Holy Spirit; for the time is near when his sons and daughters will prophesy, old men dream dreams, and young men see visions, and those who are thus favored will be such as embrace the gospel as it was delivered in old times, and they shall be blessed with signs following.

Farther on the subject of the gathering of Israel. This was perfectly understood by all ancient prophets. Moses prophesied of the affliction which should come upon that people even after the coming of the Messiah, where he said: and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the works of your hands. Connecting this with a prophecy in the song which follows—remembering the expression—"in the latter days" where the Lord foretells all their evil, and their being received to mercy, to such as seek the peace of Israel much instruction may be

gained. It is as follows:—

"I will heap mischief upon them; I will spend my arrows upon them." They shall be burnt with hunger, and devoured with burning heat: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling with the man of gray hairs."

But after all this, he will judge their enemies and avenge them of theirs; for he says:

"If I whet my glittering sword, and my hand taketh hold on judgment, I will render vengeance to my enemies, and will reward them that hate me. I will make my arrows drunk with blood, and my sword shall devour flesh."

After all this—after Israel has been restored, and afflicted and his enemies have also been chastised, the Lord says: "Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and to his people."

I will give a further detail of the promise to Israel, hereafter, as rehearsed by the angel. Accept assurance of my esteem as ever.

O. COWDERY.

Chip Basket

"Mike, why don't you fire at those ducks? Don't you see you have got the whole flock before your gun?"

"I know I have; but you see, when I gets a good aim at one, two or three others will swim right awtix it and me."

Veracity.—On the trial of a person in Boston for violating the liquor law, a witness who was put upon the stand to impeach another, swore that "the character of the witness for the State, might be good enough for common affairs, but on a fox hunt, he was the all firedest liar he ever did see."

The man who is one thing to-day, and another to-morrow—who drives an idea pell mell this week, while it drives him the next—is always in trouble, and does just nothing from one year's end to the other.

How romantic young people are when they court! Till girls get married, all they think necessary to happiness are moonlight evenings, a few hollyhocks, and a bird cage, surrounded by honeysuckles and grape vines.

The "Down East Debating Society" having dismissed the question, "where does fire go to when it goes out?" have got a new and more exciting one up: "When a house is on fire, does it burn up or burn down?"

A gentleman complimented a lady on her improved appearance.

"You are guilty of flattery," said the lady.

"Not so," said the gentleman, "for I vow you are as plump as a patridge!"

"At first," replied the lady, "I thought you guilty of flattery only, but now I find you actually making game of me."

Give up the Ghost.—A player performing the Ghost in Hamlet very badly, was hissed; after bearing it a good while, he put the audience in a good humor, by stepping forward and saying:—

"Ladies and gentlemen; I am extremely sorry that my humble endeavors to please are unsuccessful; but if you are not satisfied, I must give up the ghost."

"I have a good ear, a wonderful ear," said a conceited musician, in the course of conversation.

"So has a jackass," replied a bystander.

"A gentleman," it is announced, "is one who promptly pays for his newspaper." What truth and simplicity! how brief, and yet how complete!

A celebrated sculptor is now engaged on the bust of the Whig party. Cruel joke.

Who is the shortest man mentioned in the Bible? Kneehigh-miah.

"Madam," said a cross-tempered physician to a patient, "If women were admitted to paradise, their tongues would make it a purgatory." "And some physicians, if allowed to practice there," replied the lady, "would soon make it a desert."

Hard Drinking.—"I understand," said a person to his neighbor, "that you are becoming a hard drinker."

"That's slander," replied the neighbor, "for no one can drink easier."

"Will you open the service?" inquired a deacon of a brother, who was an oysterman by trade.

"No, thank you," said he, half waking from a doze, "I've left my oyster knife at home."

"What monsters those cotton factors must be," said Mrs. Parlington, "I'm told one of 'em has more than a hundred hands."

NORTHERN ISLANDER.

VOL. IV.—NO. 13.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, AUG. 17, 1854.

WHOLE NO. 60.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

Terms:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to Cooper & Chidester, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

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LETTER VII.

—, April 28th, 1835.

DEAR BROTHER:—You will remember that in my last I brought my subject down to the evening or night of the 21st of September, 1823, and gave an outline of the conversation of the angel upon the important fact of the blessings, promises and covenants to Israel, and the great manifestations of favor to the world in the ushering in of the fulness of the gospel, to prepare the way for the second advent of the Messiah, when he comes in the glory of the Father, with the holy angels.

A remarkable fact is to be noticed with regard to this vision. In ancient times the Lord warned some of his servants in dreams: for instance, Joseph, the husband of Mary, was warned in a dream to take the young child and his mother, and flee into Egypt: also the wise men were warned of the Lord in a dream not to return to Herod; and when "out of Egypt the Son was called," the angel of the Lord appeared in a dream to Joseph again: also he was warned in a dream to turn aside into the parts of Galilee.

Such were the manifestations to Joseph, the favored descendant of the father of the faithful, in dreams, and in them the Lord fulfilled his purposes. But the one of which I have been speaking is what would have been called an open vision. And though it was in the night, yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception would be to sport with the common sense of every man who knows when he is awake, when he sees and when he does not see.

He could not have been deceived in the fact that a being of some kind appeared to him; and that it was an heavenly one, the fulfillment of his words so minutely, up to this time, in addition to the truth and word of salvation which has been developed to this generation, in the

Book of Mormon, ought to be conclusive evidence to the mind of every man who is privileged to hear of the same.

He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance; from that glory which surrounded him, the room was lit up to a perfect brilliancy, so that darkness wholly disappeared: he heard his words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord according to his holy commandments. He also saw him depart, the light and glory withdraw, leaving a calmness and peace of soul past the language of man to paint. Was he deceived?

Far from this; for the vision was renewed twice before morning, unfolding farther and still farther the mysteries of godliness and those things to come. In the morning he went to his labor as usual, but soon the vision of the heavenly messenger was renewed, instructing him to go immediately and view those things of which he had been informed, with a promise that he should obtain them if he followed the directions, and went with an eye single to the glory of God.

Accordingly he repaired to the place which had been thus described. But it is necessary to give you more fully the express instructions of the angel, with regard to the object of this work in which our brother had now engaged.—He was to remember that it was the work of the Lord, to fulfill certain promises previously made to a branch of the house of Israel of the tribe of Joseph, and when it should be brought forth must be done expressly with an eye, as I said before, single to the glory of God, and the welfare and restoration of the house of Israel.

You will understand, then, that no motive of a pecuniary or earthly nature, was to be suffered to take the lead of the heart of the man thus favored. The allurements of vice, the contaminating influence of wealth, without the direct guidance of the holy spirit, must have no place in the heart nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or, instead of obtaining, disappointment and reproach would most assuredly follow. Such was the instruction, and this the caution.

Alternately, as we could naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure—one in all human probability sufficient to raise him above a level with the common earthly fortunes of his fellow men, and relieve his family from want, in which by misfortune and sickness they were placed.

It is very natural to suppose that the mind would revolve upon those scenes which had passed; when those who had acquired a little of this world's goods, by industry and economy, with the blessings of health or friends, or by art and intrigue, from the pockets of the day laborer, or the widow and the fatherless, had passed by with a stiff neck and a cold heart, scorning the virtuous because they were poor, and lording over those who were subjected to suffer the miseries of this life.

Alternately did these, with a swift reflection of the words of the holy messenger—Remember, that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same, and the welfare and restoration of the scattered remnants of the house of Israel—rush upon his mind with the quickness of electricity.

Here was a struggle, indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and again, with the thought or hope of obtaining, his mind would be carried back to its former reflection of poverty, abuse, wealth, grandeur and ease, until before arriving at the place described, this wholly occupied his desire; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain, and accomplish his desire in relieving himself and friends from want.

A history of the inhabitants who peopled this continent, previous to its being discovered to Europeans by Columbus, must be interesting to every man; and as it would develop the important fact that the present race were descendants of Abraham, and were to be remembered in the immutable covenant of the Most High to that man, and be restored to a knowledge of the gospel, that they, with all nations, might rejoice, seemed to inspire further thoughts of gain and income from such a valuable history.

Surely, thought he, every man will seize with eagerness this knowledge, and this incalculable income will be mine. Enough to raise the expectations of any one of like experience, placed in similar circumstances. But the important point in this matter is, that man does not see as the Lord, neither are his purposes like his.—The small things of this life are but dust in comparison with salvation and eternal life.

It is sufficient to say that such were his reflections during his walk of from two to three miles—the distance from his father's house to the place pointed out. And to use his own words it seemed as though two invisible powers were influencing, or striving to influence his mind—one with the reflection that if he obtained the object of his pursuit, it would be through the mercy and condescension of the Lord, and that every act or performance in relation to it, must be in strict accordance with the instruction of that personage who communicated the intelligence to him first; and the other with the thoughts and reflections like those previously mentioned—contrasting his former and present circumstances in life with those to come.

That precious instruction recorded on the sacred page—*they always*—which was expressly impressed upon him, was at length entirely forgotten, and as I previously remarked, a fixed determination to obtain and aggrandize himself, occupied his mind, when he arrived at the place where the record was found.

I must now give you some description of the place where, and the manner in which these records were deposited.

You are acquainted with the mail road from Palmyra, Wayne Co. to Canandaigua, Ontario Co. N. Y., and also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say

large, is, because it is as large perhaps as any in that country. To a person acquainted with this road, a description would be unnecessary, as it is the largest and rises the highest of any on that route.

The north end rises quite sudden until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three-fourths of a mile. As you pass toward Canandaigua it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveler as he passes by.

At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality for the country, and under a state of cultivation, which gives a prospect at once imposing, when one reflects on the fact that here, between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed.

By turning to the 529th and 530th pages of the Book of Mormon you will read Mormon's account of the last great struggle of his people, as they were encamped round this hill Cumorah. [1st edition.] In this valley fell the remaining strength and pride of a once powerful people, the Nephites—once so highly favored of the Lord, but at that time in darkness, doomed to suffer extermination by the hand of their barbarous and uncivilized brethren.

From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who, the day before, were filled with anxiety, hope or doubt. A few had fled to the south, who were hunted down by the victorious party, and all who would not deny the Savior and his religion, were put to death. Mormon himself, according to the record of his son Moroni, was also slain.

But a long time previous to this national disaster, it appears from his own account, he foresaw approaching destruction. In fact if he perused the records of his fathers, which were in his possession, he could have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophesied this. He, however, by divine appointment, a-bridged from these records, in his own style and language, a short account of the more important and prominent items, from the days of Lehi to his own time, after which he deposited, as he says, on the 529th page, all the records in this same hill, Cumorah, and afterwards gave his small record to his son Moroni, which, as appears from the same, he finished, after witnessing the extinction of his people as a nation.

It was not the wicked who overcame the righteous; far from this; it was the wicked against the wicked, and by the wicked the wicked were punished. The Nephites, who were once enlightened, had fallen from a more elevated standing as to favored privilege before the Lord, in consequence of the righteousness of their fathers, and now falling below, for such was actually the case, were suffered to be overcome, and the land was left to the possession of the red

men, who were without intelligence, only in the affairs of their wars; and having no records, only preserving their history by tradition from father to son, lost the account of their true origin, and wandered from river to river, from hill to hill, from mountain to mountain, from sea to sea, till the land was again peopled, in a measure, by a rude, wild, revengeful, warlike and barbarous race. Such are our Indians.

This hill, by the Jaredites, was called Ramah: by it, or around it, the famous army of Coriantumr pitched their tents. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, and near by, from day to day, did that mighty race spill their blood, in wrath, contending, as it were, brother against brother, and father against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our fellow men.

Here may be seen where once sunk to naught the pride and strength of two mighty nations; and here may be contemplated, in solitude, while nothing but the faithful record of Mormon and Moroni is now extant to inform us of the fact, scenes of misery and distress—the aged, whose silver locks in other places and at other times would command reverence; the mother, who in other circumstances would be spared from violence; the infant, whose tender cries would be regarded and listened to with a feeling of compassion and tenderness; and the virgin, whose grace, beauty and modesty would be esteemed and held inviolate by all good men and enlightened and civilized nations, alike disregarded and treated with scorn.

In vain did the hoary head and man of gray hairs ask for mercy; in vain did the mother plead for compassion; in vain did the helpless and harmless infant weep for very anguish, and in vain did the virgin seek to escape the ruthless hand of revengeful foes and demons in human form—all alike were trampled down by the feet of the strong, and crushed beneath the rage of battle and war.

Alas, who can reflect upon the last struggles of great and populous nations, sinking to dust beneath the hand of justice and retribution, without weeping over the corruption of the human heart, and sighing for the hour when the clangor of arms shall no more be heard, nor the calamities of contending armies no more experience for a thousand years? Alas, the calamity of war, the extinction of nations, the ruin of kingdoms, the fall of empires and the dissolution of governments! O the misery, distress and evil attendant on these! Who can contemplate like scenes without sorrowing, and who so destitute of commiseration as not to be pained that man has fallen so low, so far beneath the station in which he was created?

In this vale lie commingled, in one mass of ruin, the ashes of thousands, and this vale was destined to consume the fair forms and vigorous systems of tens of thousands of the human race—blood mixed with blood, flesh with flesh, bones with bones, and dust with dust.—When the vital spark which animated their clay had fled, each lifeless lump lay on one common level—cold and inanimate.

Those bosoms which had burned with rage against each other for real or supposed injury, had now ceased to heave with

malice; those arms which were, a few moments before nerved with strength, had alike become paralyzed, and those hearts which had been fired with revenge, had now ceased to beat, and the head to think—in silence, in solitude, and in disgrace alike, they have long since turned to earth, to their mother dust, to await the august, and to millions, awful hour, when the trump of the Son of God shall echo and re-echo from the skies, and they come forth, quickened and immortalized, to not only stand in each other's presence, but before the bar of him who is Eternal.

With sentiments of pure respect, I conclude by subscribing myself your brother in the gospel,

O. COWDERY.

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, AUG. 17, 1854.

Every kind of business is prosperous at this place. Money was never as plenty as at this time.—Seventy-five cents per cord is freely offered for cutting wood in any quantities, and as high as one dollar has been sometimes paid, and yet the supply is far short of the demand.

Fishermen are taking more than the usual quantities of fish, for which they are realizing good prices.

Articles we are obliged to purchase bear a high price, but on an average they are not as high as those we sell. Every kind of crops are coming in well, and the quantity of land in crop is greater than at any previous time.

Several span of horses and numerous horned cattle, pigs, poultry, &c., have been brought on this season, so that now the supply of stock is good. Large quantities of feed are produced for their winter supply. The preparations for winter business are on a large scale.

We will not disguise that amidst all these signs of prosperity, there is occasionally a cloud of discontent. Two families have left here this season, for some better place. But against that a larger number more have come in than in any previous year.

Occasionally a man leaves here to get employment somewhere else, but all this time every kind of business here is seeking more hands than can be obtained. Two hundred additional hands would find constant employment.

Growth of Utah.

As unwilling as the public are to believe the truth in favor of the Mormons, we do not understand why they so readily coin and swallow any falsehood complimentary to them.

The settlement of Utah began in 1848, and as early as the fall of 1849 it was generally reported and stated in most of the leading papers that the population there was sufficient to justify establishing a State government. Papers of the character of the New York Tribune and Philadelphia Ledger rated them as high as fifty to sixty-five thousand inhabitants, and none put them below thirty-five thousand. But when the official census was taken the next year, it showed a population of but 11,380, (Census of 1850, p. 293).—And this included the emigration of that year, probably equal to

either of the preceding years, and also the emigrants on the way to California (id. note.)

The returns do not show what portion of this 11,380 were California emigrants, but the Marshal was authorized to count all who left the States previous to the first day of June, and passed through the Territory, and the number has never been estimated at less than four thousand, making the settled population of Utah, as the result of three years emigration, a little over seven thousand; and less than five thousand when it was accredited at fifty thousand.

At the present time the newspapers are about equally divided as to whether Utah is populous enough for a State, or just about to be abandoned by its population.

Private letters coming from there represent the place as enjoying unexampled prosperity.—Both letters and papers assure us that many thousand emigrants go there every year, and that the present population is more than sufficient to justify forming a State government.

Against all this we are obliged to set down the official statement of the Conference, held at Salt Lake City last October.

This statement was made of detailed official returns, prepared by the resident authorities in every neighborhood, and added up at the Conference, and gives the population as follows:—

Salt Lake City,	5,979
“ “ County,	2,273
Utah County,	4,064
Juab “	229
San Pete “	765
Millard “	304
Iron “	847
Tooele “	215
Davis “	1,598
Webber “	1,932

Total, 18,206

This statement includes all missionaries, and their families, who have taken up their residence in Utah, even though absent on missions of several years duration, and all other persons whose stated residence is in the Territory, though personally absent, and is therefore something above the actual population.

This being an official document, from those who are in authority in Utah, and exceedingly anxious to make the best show possible, it ought to put a quietus on bragging upon the growth of Utah.

We rejoice in all the prosperity they really have, but don't see any sense in believing that they have many times the growth that they represent in their most boasting statements.

The same document showed that the whole number of missionaries which they had out in all the world was but 139. This number includes many who are known to have settled down, and either entirely quit preaching, or become mere local preachers in their own neighborhoods.

And their general epistle, subsequently published, represents that a large portion of their missions have been unsuccessful, particularly those to China, Hindostan, Italy, &c.

On our fourth page is an article from the Buffalo Democracy, in defence of the Mormons

of Utah, in which the non-existence of slavery there is given as the reason for refusing them the common rights of citizens.

As this seems to contradict our former assertion that slavery does exist there, and that its establishment was the price paid the south for voting Utah a government, it is proper to explain, that the census of 1850 shows 26 slaves in Utah, and the number is considerably increased since that time.

There is also a law in Utah, passed by the Territorial Legislature, to protect the rights of masters to such slaves as shall have voluntarily consented to be removed there. The statute is the mildest form of slave law. But it is slave law, in its proper sense. It recognizes ownership in human beings.

This is a proper performance of the terms on which Utah was made a Territory. But, it is nothing more. It is the pound of flesh, but no blood.

The South are not satisfied, because the peculiar institution is not sufficiently extended to secure itself there. Unless nursed, it would run out, as it has in the northern States. It is now scarcely more secure there than in New Jersey.

Health of Mackinac.

An effect has been made to deceive the public into the opinion that Mackinac was a proper resort for health, the present season, and to deny the existence of small pox there.

We mentioned some time since the existence of both small pox and cholera in Mackinac, having the authority of one of the oldest and most respectable residents of the place.

The same facts are since stated in the Detroit Free Press, Green Bay Advocate, and Milwaukee Sentinel, on the authority of travelers in search of health and pleasure, who have been at Mackinac.

We take the present occasion to say, on the authority of one of the most respectable public officers in Mackinac, that there were three weeks ago twelve cases of small pox in Mackinac, and that citizens and strangers were, to a great extent, exposed to the contagion. The disease yet continues.

Of cholera, there have been more cases in Mackinac than in any other town along the Lakes, in proportion to the population.

In saying this, we do not speak of cases taken sick at other places, and removed to Mackinac, but of sickness among residents.

We can show the names of more residents of Mackinac, in proportion to the population, who have died of cholera, than have been reported by the board of health of any city or village along the Lakes, from Buffalo to Chicago.

We do not wish to be understood, however, that Mackinac is naturally or essentially a sickly place. It possesses the natural advantages of a pure atmosphere, and a soil free from morass.

But the houses are mostly built of timbers on the ground, or posts set in the ground. Not a few

have timbered cellars. Kitchen slops and all manner of filth remain on the surface, for want of any sewerage to carry them off.—The effect of so many causes of disease is more or less felt every year, in both summer complaints and typhoid fevers.

Add to these the unequalled dissipation of Mackinac, and whenever cholera does appear there it must be very virulent. Once in a place, though the dissipated are its natural fuel, those of the best habits are liable to be consumed by its progress.

So much does the progress of cholera depend on a dissipated and unclean population to prey upon, that it has extended to all the fisheries trading with Mackinac; whereas, not a single case has occurred here, or at any of our fisheries.

The extraordinary efforts recently made in Congress to extend slavery over Kansas and Nebraska, are likely to prove a dead failure.

So successful have been efforts to send on free emigrants to occupy and mould the institutions of these new Territories, that the danger of slavery extension in that direction is nearly past.

A little good is likely to grow out of this attempt at mischief.—These Territories would not have been opened to settlement, but for the anxiety to extend slavery in that direction. But when settled, as they will be speedily, they must be received into the Union, even though their Constitution prohibits slavery. A few such results, and ambitious politicians will propitiate freedom instead of slavery.

An appropriation was made by Congress, at its recent session, for the construction of a Light House at this Harbor.—It will not probably be built till next year.

Terrific Hail Storm.

A terrific hail storm recently occurred in Perry county, Ohio, running from north-west to south-east. An account says:—

“Masses of ice fell weighing from an ounce to three-quarters of a pound. One piece was measured, and found to be eight inches in circumference. Chickens, geese, pigs, calves, lambs, dogs, &c., were killed in numbers, and the fruit trees were literally stripped of their twigs and leaves; the fences are battered as if they had been pelted with stones; the corn was cut down, and wheat fields ruined. The dwelling houses were riddled of their glass, and in many instances the sash of the windows were broken to pieces.—Cattle exposed to it were so beaten by the hail, as to be almost incapable of moving the next day, and the horns were broken entirely off of several of the sheep.”

The Lottery Circular Nuisance.

Leary and Company, of Frederick City, Maryland, inform us that “the Consolidated Lotteries of Maryland are strictly legal, being in all respects State Lotteries, governed and controlled by State Officers, and drawn by the State Lottery Commissioner.” It was unnecessary for Mr. Leary to print this information and circulate it through the

North. The infamy of his State is known. She does authorize Lotteries, and appoints public officers to superintend the cheating, swindling business of taking money from the pockets of her citizens and strangers, in exchange for the remotest chances of drawing prizes. It is well known that that State, as well as that slave-breeding arrangement Virginia, and the sleepy North Carolina, do legalize the most dangerous and insidious form of gambling. And it is a shame and a wrong.

However, if their citizens see fit to endure it, we can endure it. But there is one thing about it we won't endure. In the scarcity of money down South, the Lottery ticket sellers are after our people's money here. Printed circulars, telling in huge type, and exclamation points, of the great fortunes buyers of their tickets are sure to get—recommending the unfortunate with type that leans forward and type that leans backward, to persevere and keep investing—are issued by houses in Baltimore, all over the North. Local agents direct these through our Post Offices, or furnish their principals in Maryland with full lists of names to be inscribed upon their letter envelopes. These circulars are distributed in this city by thousands.

Now, do our citizens have any doubt about the influence of Lotteries, and the speculating in tickets? Is not the purchase money worse than thrown away? Does not the buyer run the risk of becoming dissatisfied with steady employment, and being allured to chance for a livelihood? Are not the associations of Lottery Offices introductory to gambling of every description, and to the indulgence of passions that are sure to demoralize and to destroy the cheated and driven victim?

The records of our courts, and the history and traditions of every community in the North here, furnish abundant evidence that the purchase of lottery tickets is ruinous to the estate and body and soul of man. It is hard enough for the best organized of us, to go along through life justly and decorously, so many temptations to error do beset the path. It is just about as much as a nervous, impulsive, passionate organization can do, to carry the man sober through the thick inducements to become drunken, that now girt all round the journey of life, from majority to old age.

Why pile up fresh trouble upon the already troubled? Man's natural proclivity to evil is sufficiently great. Why should any one devise and mature cunning plans, to stimulate new passions, and decoy into artificial vices? It is cruel—it is wicked. The circulation of these Lottery advertisements should be suppressed, by some statute as effective as that of Virginia, which inhibits Anti-Slavery papers from a place in the Government mails even, and hands them over to the flames.—Buff. Democracy.

Payments for the Islander.

J. T. Pendleton \$1.75, to No. 91. James Hartley 2.00, to 96. S. M. Thatcher 50 cts., to 61. Jacob McNutt 1.00, to 71.

CLERICAL DRONES.

I feel ashamed for humanity when I see ministers strutting or sauntering about the streets with gloves on, such weather as this, and their poor, duped hearers toiling and sweating to support them. Why do they not go into the fields and gardens and do their share of labor? It is almost impossible in the farming portions of our State, to hire a field hand. So many have gone to California, and to sea, and into mechanical and mercantile business, that land lies uncultivated for want of hands.

Poor widows who own small farms, find it out of their power to hire men at any price; provisions of all kinds are up to the highest notch, and yet a swarm of miserable, idle, proud, haughty drones are constantly sauntering up and down the streets, and throughout the country, eating up the little food that the poor are able to obtain, and begging their change.—They are the very same characters spoken of in scripture, as clouds without water, dumb dogs, barking only for their bread; hirelings who preach for hire and divine for money, looking from their quarters for gain. They devour widows' houses, and for a pretence make long prayers. Are so mean they would take the last dime of the widow or orphan, to buy summer gloves or silver-mounted canes, or some fancy article for their indolent wives and daughters. They dress better than the people, must have better food, better schools for their children, better everything.

Now if they would work enough to raise only the potatoes they consume, instead of begging and living in idleness, they would somewhat lighten the burdens of those who are bowed to the earth with toil, and would do a good deal more for the gospel. The true gospel is not a lazy doctrine; is not a begging doctrine; and a minister could do more in spreading it by laboring six days in the week, and preaching one day, than he could in sauntering about the streets of a village, or traveling from house to house in the country.

The clergy often preach very zealously about the old, misconstrued, Mosaic command, to keep the seventh day holy; but who ever heard them preach about that more important command—"Six days shalt thou labor?" That would condemn themselves. Out upon the louts.—*Pleasure Boat.*

Ignorance, Sin, and Misery.

Wherever we turn our eyes, we behold miseries caused by the ignorance, the vices and sins of men. We occasionally see a cheerful countenance, and hear a ringing, joyous laugh; but follow to the secret chamber, and we behold tears instead of cheerfulness, and sighs instead of musical words.—In yonder splendid mansion, whose inmates are surrounded by luxuries, one would expect to find peace in combination with plenty. But the canker worm is there, consuming all quiet, and increasing care. The only son is a spendthrift, a sot, and is bringing down the grey hairs of his parents in sorrow to the grave.

If we turn to yonder hovel, we find pinching want. Hunger and nakedness are there; not that its inmates are idle or dissolute, but because they have been defrauded of their substance by the crafty,

who, instead of enjoying the booty, are tormented with the stings of an injured conscience.

In yonder dwelling, pines a young woman, who but a few months since bloomed in all the beauty of youth and vigorous health. Through ignorance of the laws of life, she violated her organization, and consumption, that fell destroyer of millions, is feeding on her vitals, and will soon prepare her for the tomb.

Aye, the world is weeping, the land mourns, on account of ignorance and sin. Not only do the guilty suffer, but the innocent become the victims of the vicious, and mourn the effects of vices which not themselves, but others have committed. See that lonely widow, bathed in tears. Harmless and innocent in spirit, her heart has been wrung by others, till she is almost ready to weep tears of blood. In early youth she gave herself to one whom she regarded worthy—one whom she expected to guide her in happiness here, and to bliss above. The tempter met him; woe to him that giveth his neighbor strong drink; let him visit the grave of his victim; let him listen to the sobs, witness the tears, and the black despair of her who now pines over her blighted hopes.

Yea, ignorance, wrong, violence and misery are on every hand.—The world, that might have been a paradise, is more like a purgatory; the earth is stained with the blood of man, shed in deadly hate, or in grasping avarice, by his brother man. Men, women and children are held in bondage, on a level with brutes; babies are sold like pigs, to the highest bidder; and the virtue of females exchanged by their pious owners, to purchase church fiddles and communion wine, in which to drink health and long life to Christ, while scourging, robbing and selling his spirit in the hearts of his brethren; and the nation making the highest profession of godliness of any on earth, sanctions all this, and church members, who whine about a dying Savior and his love, stand ready with sword and gun to execute the laws which commit these wrongs. Reader, pause, think, then act. Cleanse the skirts of the brothers' and sisters' blood.—*Boat.*

TEXAS—GEN. HOUSTON.

A correspondent of the N. Y. Times, writing from Galveston, gives the following picture of the life and habits of Gen. Sam. Houston. Just at this time the sketch will interest many readers:—

Traveling the entire territory of Texas, excepting a small part of Eastern Texas, one hears but little about old Sam. but what is highly denunciatory, but when the votes are taken he don't lack friends. I would wager that he could hardly be elected constable, judging from hearing people talk. You know the result when the trial comes.—After all, there are few but what have a sort of pride in the estimation in which the hero of San Jacinto is held at a distance. He now lives at the town of Independence, twelve miles from the Rio Brazos, on a little farm, in a log cabin with but four rooms, plainly, even cheaply furnished.

When at home, sitting in the raw-hide chairs, he entertains like or with the ease of an old English gentleman, the plainness of a frontiers-man, retaining some of the habits of a Cherokee. He talks with great freedom of his traducers, professing to utterly despise their malignity. He has only enough slaves for servants. His table for breakfast has bacon, sometimes eggs, corn bread, hominy and coffee; dinner, ditto, with greens; supper, ditto, without greens.

I judge his wife an intellectual woman, a church member, with plain habits, and is a good mother. They are both frugal to a degree. They have six children, all in good health, five girls and one boy, not one of whom has had a shoe on their feet during the last winter, and they are hearty as Camanches. Mrs. H. manages the farm, and instructs the children.

Though having had no particular way of making money, and having been poor a few years ago, he has husbanded some \$12,000, mostly from his pay and mileage as Senator to Congress. He lives a long way from the Capitol. There are scores of tales touching his credit and business transaction, which might effect other men—not "old Sam." He sports a huge mustache, drinks no whiskey, but continues his usual gallantries to the other sex. He reads his papers and writes his letters on a pine table in the open gallery.

An Unfaithful Steward.

Kate Lawrence, the daughter of Hon. Abbot Lawrence, has been presented with a most magnificent service of plate, by Geo. Peabody, of London. It is to be manufactured in London, at a cost of \$12,000. Miss Lawrence is about to be married. So say the papers; and if the report be true, Geo. Peabody is a monstrous unfaithful steward of the Lord's property. The gift may find favor with corrupt men, but not with good men, nor with Him who commands us to clothe the naked and feed the hungry. In all probability the \$12,000 was earned by half starved men, women and children, in England, and filched from them by Peabody and other men; and more likely than not some of them have starved or been carried to the pauper house for want of it.

A man who can give so proud and worthless a thing, \$12,000 worth of dinner dishes, must be in possession of more gold than he ever earned or obtained by honest means. I say proud and worthless thing, because a woman who will accept of such a present, or keep and use it, at any rate, while so many of her countrywomen are starving, must indeed be proud and worthless. That sum of money would give forty poor widows a house each, worth \$300; and no woman who is what she should be, would sit down to a table in her own family, covered with \$12,000 worth of dishes, while her sisters were sweeping streets, carrying hods, toiling in the fields and dark coal mines, or dying for want of bread.

Twelve thousand dollars

would supply one thousand two hundred widows with one barrel of flour each, at ten dollars per barrel; or twelve thousand poor families with one bushel of meal each; yet while the women who earned this money, or a part of it, are dying of hunger or wearing themselves into untimely graves, Miss Lawrence can put it on her table for herself and friends to admire, *worship*. And how much happier is she than the girls of older times, who could spin and weave their own clothes, and eat bean porridge from wooden bowls, with pewter spoons? She is not half so happy.—*Ex. paper.*

"Conceived in sin and brought forth in iniquity." How true! How few marry because they possess a pure and innocent love for each other. Some marry for money, some for a home, some for honor, fame or popularity, some solely from lust. Can such parents, destitute of love, be the parents of perfect children?

Is it any wonder that there is so little genuine love, friendship and truth in the world? If parents do not possess these virtues, can they impart them to their offspring? If they marry from selfish motives, how can their children be otherwise than selfish? God made man upright, but he has sought out many inventions, and most of these inventions have proved a curse to him.

No longer ago than when I was a boy, children possessed natural affection for their parents; were happiest at home. But now this is true of very few.—*J. Hacker.*

Feast of First Fruits.

The Feast of First Fruits will be held at Saint James, and at all places of public worship, on Friday, the 1st day of September, at which solemn sacrifices and public thanks will be offered to Almighty God for his countless blessings.

The electors of the Democratic party in the Counties of Emmet, Cheboygan and Grand Traverse, making the northern half of the Newagoy District, are requested to assemble at the Court House, in Saint James, the 1st day of September, to appoint a suitable delegate to represent them in the State Convention, to be held at Detroit Sept. 14th, for the nomination of State officers.

NEW VOLUME.

GODEY'S LADY'S BOOK!

The July number commences volume xlix. Subscribers can commence with the new volume; or, if they wish, with the January number, as we can always supply back numbers. One hundred pages of reading each month! the oldest magazine in America, and the only one especially devoted to the wants of the Ladies of America.

We commence this volume with the largest list, by many thousands, that we have had since we commenced the work. We have, in addition to our many excellent features, another one to add—

A LIFE OF COLUMBUS,

for youth, to run through the volume, to be followed by other works of a like character, American in their nature. We think this new feature will be appreciated by our subscribers. All our celebrated corps of contributors will favor us as usual with those writings that have made the "Lady's Book" so celebrated throughout our country as a literary standard.

STEEL ENGRAVINGS.

In this department, we have always stood unrivalled, and the same attention will still be paid to it to enable us to sustain our proud superiority. OUR FASHIONS, WITH DIAGRAMS. This department, which has given great satisfaction to our lady subscribers, will be continued.

DRAWING LESSONS FOR YOUTH.

We have at least one thousand designs still on hand to publish, therefore this department will be continued with unabated energy. Any child can learn drawing by these lessons.

PARIS, LONDON, AND PHILADELPHIA FASHIONS.

The only collected fashions upon which any reliance can be placed, received direct from Paris, and adapted to the taste of American ladies by our own "Fashion Editor," with full directions.

DRESSMAKING.—Our monthly description of dressmaking, with plans to cut by. None but the latest fashions are given. The directions are so plain, that every lady can be her own dressmaker. EMBROIDERY.—An infinite variety in every number.

DRESS PATTERNS.—Infants, and children's dresses, with descriptions how to make them. All kinds of crochet and netting work. New patterns for cloaks, mantles, talmas, collars, chemisettes, undersleeves—with full directions. Every new pattern of any portion of a lady's dress, appears first in the "Lady's Book," as we receive consignments from Paris every two weeks, having a resident Editor there. THE NURSERY.—This subject is treated upon frequently.

GODEY'S INVALUABLE RECEIPTS UPON EVERY SUBJECT.

Indispensable to every family, worth more than the whole cost of the book. Music.—Three dollars' worth is given every year. MODEL COTTAGES.—Cottage plans will be continued as usual. In the various numbers for 1854, will be found the newest designs for Bonnets, caps, cloaks, evening dresses, fancy articles, headdresses, hairdressing, robes de chambre, carriage dresses, brides' dresses, wreaths, mantillas, walking dresses, riding habits, and morning dresses. Dresses for Infants and Young Misses, Boys' Dresses, Caps and Cloaks of Fur in season, Patterns for Needlework of all kinds, and Patterns to Cut Dresses by, are given monthly.

Orders for any of the above articles, or for clothing for ladies and children, patterns for ditto, furniture, jewelry, head ornaments etc. etc., will be attended to by remitting to the publisher. Splendid steel line, and mezzotint engravings in every number. They are always to be found in Godey's "Godey's Lady's Book" contains precisely that for which you have to take at least three other magazines to get the same amount of information.

TERMS.

One copy one year, \$3. Two copies one year, \$5. Five copies one year, and an extra copy to the person sending the club, making six copies, \$10. Eight copies one year, and an extra copy to the person sending the club, making nine copies, \$15. Eleven copies one year, and an extra copy to the person sending the club, making twelve copies, \$20.

"Godey's Lady's Book" and "Arthur's Home Magazine" will both be sent one year for \$3 50. Terms for six months—from July, 1854, to December, 1854, inclusive. We will furnish at the following rates for six months. Persons unacquainted with the "Lady's Book" can take it for that length of time, and renew their subscriptions or not, at their pleasure.

One copy six months, \$1 50. Two copies six months, \$2 50. Five copies six months, and an extra copy to the person sending the club, making six copies, \$5. Eleven copies six months, and an extra copy to the person sending the club, making twelve copies, \$10.

L. A. GODEY,

113 Chestnut Street, Philadelphia.

"The Lady's Book" is a periodical literary treasure to the fair sex of America. Every lady should be a subscriber—every citizen should see that it graces the table of his wife or daughter. It is a fountain of unexceptionably pure and instructive literature, and an unfailing source of the purest intellectual enjoyment.—Godey adopts for his motto "Excelsior!"—more elevated—and his unrivalled enterprise is vindicating its propriety.—*Easton Clarion.*

OFFICIAL.

Notice of Withdrawal of certain Lands in the States of Michigan and Wisconsin, on the routes of the Oakland and Ottawa, and other proposed Rail Roads.

At the solicitation of a majority of the Delegation in Congress from the State of Michigan, the President of the United States, by his order bearing date the 1st of May, instant, has directed that the following named townships be withdrawn from sale or entry until further orders, except for valid pre-emption claims, to wit:—

IN THE STATE OF MICHIGAN.

In the district of lands subject to sale at Duncan:

North of the base line and west of the principal meridian, lower peninsula.

Townships thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range two.

Townships thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range three.

Townships thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range four.

Townships thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range five.

Townships twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range six.

Townships twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, and thirty-seven, of range seven.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, and thirty-four, of range eight.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range nine.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, and thirty, of range ten.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, and twenty-nine, of ranges eleven, twelve, and thirteen.

By order of the President:

JOHN WILSON,
Commissioner.

BOOKS.

The following books are constantly for sale at this office:—

Ancient and Modern Michtimackinae, including an account of the controversy between Michtimackinae and the Mormons. Price, 25 cts.

A History of the Rise of the Church of Jesus Christ of Latter Day Saints, and the discovery of Ancient American Records, &c., by George J. Adams. Price, 12 1/2 cts.

A Discussion of the Roman Catholic Religion, between Charles Rufferty and James J. Strang. Price, 10 cts.

The Diamond: being the Law of Prophetic Succession. Price, 5 cts.

Money may be sent by mail at our risk from any part of the United States for these books. We will return the books by mail, free of postage.

POETRY.

The Two Incendiaries.

BY REV. JOHN PIERPONT.

The fire alarm!—the cry of "fire!"
Swells the night wind, higher, higher,
"Touched by the lightning, every bell
Swings in its tower, the tale to tell,
Forth rush firemen, one and all,
At duty's or at danger's call,
The peril and the praise to share;
The engines rush, their torches flare;
The light of the devouring fire,
Reflected from the church's spire,
Piercing the clouds with ruddy glow,
Tells of the ruin wrought below.
Why sounds that midnight tocsin dread?
Why towers that column black and red,
That, leaning to the leeward, shows
The way that the destroyer goes!

Let your imagination stretch,
And you shall see a dastard wretch
Skulking away from human sight,
And wrapped up in the cloak of night,
Putting the *lucifer* match
Where he is sure the flame will catch,
That when the crowd is thither drawn
He may, before "the peep of dawn,"
With his fingers force a loan,
From other pockets to his own.

What are to him the *larum* bell,
The blazing roof, the fearful yell
Of horses roasting in their stalls,
Or firemen, crushed by falling walls?
What are to him the crash and din
Of slates and rafters falling in;
The shrieks of houseless women flying,
The feeble gasp of infants dying,
And the loud wailing of despair,
That loads the suffocating air?
What are all these things to him? His turn
By them is served—let others burn!
What is all this to him?—Why, sir,
He wakes up people, and they stir;
And if they catch the villain he
Is tried, and hanged—or used to be;
Laws may, but justice does not alter;
He escapes, though he deserves the halter;
And were he doomed to it again,
The people would all say "Amen!"

And yet, how coolly let's inquire—
What does the villain set on fire?
Boards, shingles, timber—wood, hay, stubble,
A vapor, that is seen a day,
Or hour; "then vanishes away;"
That's all. The incendiary felon
Does nothing more we need to tell on.

But he that fills his neighbor's cup,
With liquid fire, is burning up,
Not edifices framed of wood,
Not princely mansions, fair and good,
But that for which such mansions rise:
The heir apparent of the skies;
Man; who from heaven deserves his birth,
Man, God's vicegerent here on earth,
A house that only God can build,
A temple with his spirit filled;
A tenement indeed of clay,
That holds its dweller for his day;
A house that falls, in time, in dust,
As other earthly dwellings must;
But one that holds—if not burnt down,
The heir of an immortal crown.
But let the fire that fills the cup,
Be, in that house well kindled up,
And strength, and peace, and pure desire,
And mainly purpose feel the fire:
And Reason stumbles on and gropes,
Darkling 'mid the smothered joys and hopes,
And faith, and every upward aim,
And heavenward impulse feeds the flame.
And Virtue falls, and Courage flags,
And Childhood roams in tattered rags,
And haggard Want makes earth his bed,
And homeless Hunger begs his bread,
And selfish Dullness mopes along,
And mirthless Mirth bawls out his song,
And frenzy stands with vacant stare,
And madness rends his matted hair,
And murder stabs his weeping bride,
Then dies himself, a suicide.

And yet, what is all this to him
Who fills up to his sparkling brim,
The glowing glass of liquid fire,
Drowned in whose poisonous depths, expire
Wit, wisdom, common manhood even,
All earthly joy; all hope of heaven;
"Aye," to his inmost self, says he,
"What is the consequence to me?
What is, to me, the depth of woe
That follows where my liquors flow,
So long as I the march can get,
So long as I the fire may set,
So long as I can have my way,
So long as those who drink can pay,
So long as they can serve my turn,
What is't to me how much they burn?"

These two incendiaries stand
Before you, neighbors, torch in hand;
Both ply their trade,—both fill their purses;
Tell me—which of the two, the worst is?

Horizontal Musings of a Loufer.

Leaves have their time to fall,
And so likewise have I;
The reason too's the same—it all
Comes from our getting gay.
But here's the difference 'twixt leaves and me,
I fall "more harder" and more frequently.

"So poor Mrs. Prim is dead at last."

"Oh, yez, poor critter, she couldn't bear to
hear how Dr. Squibs was sliding up to widder
Wimple; so she jist fill'd wid grief and sunk
under it—she did."

"Poor, unfort'nate creature! Pray, how does
my new cap look?"

Utah and the Mormons.

UTAH lies North of 36, 30—till last week a
hated line—and UTAH has not adopted the
patriarchal institution of Slavery. These two
circumstances are going to bear oppressively
upon the Territory, when she asks to be ad-
mitted into the Union of the States.

There is a scoundrelly preparation of the
public sentiment of the country now in pro-
gress, to exclude UTAH from the Union. An
effort is making to excite a religious and a
moral prejudice against the Mormons, which
shall be sufficiently strong in connection with
the Slavery Power, to continue them in their
Territorial dependence, unless they will con-
sent to incorporate the principles of Human
Servitude into their constitutional law. We
will do our share of the labor at heading and
repelling this dishonorable effort.

The Mormons are alleged to be Polyga-
mists, and it is thence argued that they are un-
fit to be members of a Christian and Republi-
can Confederacy. Though our laws profess
entire toleration of religious belief, the pecu-
liarity of the Mormon Creed as a species of
gross Hethanism, is also dwelt on, and tacked
to the Polygamy as an additional incentive to
Orthodox hate.

But very few of the Mormon men have more
wives than one. The number of females in the
Great Salt Lake Valley, is vastly less
than that of males. The plurality of wives
there, is an expensive and burdensome sys-
tem, regulated by laws, and surrounded with
difficulties. Only wealthy men can indulge
in it, and but a very small portion of these,
can or do avail themselves of this most afflict-
ive privilege. Here where laws punish biga-
my, men frequently marry two, three, four,
five women, though they have the sense not
to undertake to live with them all at once.—
In UTAH where the laws sanction a plurality
of wives, the force of habit, and the influence
of education will for ever confine the vast ma-
jority of men to one woman as marriage con-
nection. Polygamy amongst the Mormons
practically amounts to nothing. It is a fully
recognized principle, but only a partially ex-
ercised right. And that right will speedily
drop into desuetude. There are Newspapers
in the Salt Lake Valley, a thorough system of
Public Instruction in force, and the Mormons
are begirt on all sides by an enlightened Amer-
ican population. How can Polygamy or any
other legally constituted wrong, endure against
such influences?

It is the Slavery Propagandists who excite
this clamor against the Mormons. It lies well
in the mouths of these fellows to preach of the
unchristian and demoralizing tendency of po-
lygamy! Why, what is Slavery in its rela-
tions between the sexes, but a wide spread,
vast system of concubinage, enforced by the
master—enforced for his own gratification,
and enforced for his own profit? Slavery re-
pudiates and scorns at the rights and obliga-
tions of marriage. It compels connexions
between the slaves. It notoriously violates
every right of modesty and virtue, as it violates
the dictates of humanity, in full force and vig-
or in every other quarter of the globe—where
polygamy or concubinage exist. The Slave-
holder sells his children, and sells the companion
of his pleasures! When the Mormons have
reached this pitch of villainy, it will be time
for the Slavery Propagandists to carp at their
characters.

The people of the Salt Lake Valley have
been grossly abused and misrepresented.—
They were drove out of Missouri, by an igno-
rant and brutal a population as disgraces this
continent. Whatever Eastern man owned land
in the neighborhood of Hancock county, in Il-
linois, in the year 1842, or sold goods there,
knows to his cost the unprincipled and raven-
ous character of the people that surrounded
the Mormons in their new home at Nauvoo.—
They were a doomed people from the outset.
Had they been a colony of angels, they could
not have stayed there. Fleeing before the
murderous rifle, abandoning their property,
and braving the rigors of a wintry desert,
these much-abused Mormons crossed the Mis-
sissippi upon ice in February, 1846, and be-
gan their march of exile to the Valley of the
Great Salt Lake. They went there poor—the
landsharks and thieves of Illinois, having lit-
erally peeled them. Now they are rich.—
They went there a flying band of fugitives.—
They have created a State, and established a
model civil society. There is no example in
the history of man, of such rapid colonization
of a wilderness into a rich, well constituted,
and moral State, as has been furnished by the
Mormons in the Salt Lake Valley. The evi-
dence in proof of this is abundant, and of the
highest character. Captain STANBURY, of
the Corps of United States Topographical En-
gineers, who wintered among the Mormons,
while prosecuting a Government Survey of
the Valley, speaks of them as follows:—

"The revenue of the new State seemed to
partake of the same double character, the
treasures of the church being freely devoted,
when necessary, to the promotion of the tem-
poral prosperity of the body politic. These
are derived from a system of tithing, similar
to that of the ancient Israelites. Each per-
son, upon profession of his faith, and conse-
quent reception into the bosom of the church
is required to pay into the treasury of the Lord
one-tenth of all that he possesses; after which
he pays a tenth of the yearly increase of his
goods; and in addition contributes one-tenth
of his time which is devoted to labor on the
public works, such as roads, bridges, irriga-
ting canals or such other objects as the author-

ities may direct. The whole amount thus
collected goes into the coffers of the church,
and is exacted only from its members. A tax
is also laid upon property as with us, which
is levied upon all, both saint and gentile, and
which constitutes the revenue of the civil gov-
ernment. All goods brought into the city pay
as the price of a licence, a duty of one per cent,
except spirituous liquors, for which one-half of
the price at which they are sold is demanded;
the object of this last impost being avowedly
to discourage the introduction of that article
among them. It has, indeed, operated to a
great extent as a prohibition, the importer to
save himself from loss, having to double the
price at which he could otherwise have afford-
ed to sell. The result of this policy was,
when we were there, was to bring up the price
of brandy to twelve dollars a gallon, of which
the authorities took six; and of whiskey to
eight dollars, of which they collected four.—
The circulating medium is principally gold of
their own coinage, and such foreign gold as is
brought in by converts from Europe.

Notwithstanding this heavy, and as it would
be to us, insupportable burthen upon industry
and enterprise, nothing can exceed the appear-
ance of prosperity, peaceful harmony, and
cheerful contentment that pervaded the whole
community. Ever since the first year of pri-
vation, provisions have been abundant, and
want of the necessaries and even the comforts
of life is a thing unknown. A design was at
one time entertained (more, I believe, as a
prospective measure than any thing else,) to
set apart a fund for the purpose of erecting a
poorhouse; but after strict inquiry, it was
found that there was in the whole population
but two persons who could be considered as
objects of public charity, and the plan was
consequently abandoned.

This happy external state of universally dif-
fused prosperity is commented on by them-
selves, as an evidence of the smiles of Heaven,
and of the special favor of the Deity. But I
think it may be most clearly accounted for in
the admirable discipline and ready obedience
of a large body of industrious and intelligent
men, and in the wise counsel of prudent and
sagacious leaders producing a oneness and
sameness of action, the result of which has as-
tonished even those by whom it has been ef-
fected. The happy consequences of this sys-
tem of mental and well directed action, under
one leading and controlling mind, is most prom-
inently apparent in the erection of public
buildings, opening of roads, the construction
of bridges, and the preparation of the country
for the speedy occupation of a large and rap-
idly growing population, shortly to be further
augmented by an emigration now on their way
from almost every country in Europe.

Upon the personal character of the leader of
this singular people, it may not perhaps be
proper for me to comment in a communication
like the present. I may nevertheless, be par-
doned for saying, that to me, president Young
appeared to be a man of clear, sound sense,
fully alive to the good name and interests of
the people over which he presides, sensitively
jealous of the least attempt to undervalue or
misrepresent them and indefatigable in devis-
ing ways and means for their moral mental
and physical elevation. He appeared to pos-
sess the unlimited personal and official confi-
dence of his people; while both he and his
two counselors forming the Presidency of the
Church, seemed to have but one object in
view, the prosperity and peace of the society
over which they preside.

In their dealings with the crowds of emi-
grants that pass through their city, the Mor-
mons were ever fair, upright, taking no advan-
tage of the necessitous conditions of many,
if not most of them. They sold them such pro-
visions as they could spare at moderate prices,
and such as they themselves paid in their
dealing with each other. In the whole of our
intercourse with them which lasted rather
more than a year, I cannot refer to a single in-
stance of fraud or extortion to which any of
the party was subjected, and I strongly incline
to the opinion that the charges which have
been published against them in this respect,
arose either from interested misrepresentation,
or erroneous information. I certainly never
experienced any thing like it in my own case,
nor did I witness or hear of any instance of it
in the case of others, while I resided among
them. Too many that pass through their set-
tlement, were disposed to disregard their claim
to the land they occupied, to ridicule the mu-
nicipal regulation of their city, and to trespass
wanton upon their rights. Such offenders
were promptly arrested by the authorities,
made to pay a fine, and in some instances
were imprisoned or made to labor on the pub-
lic works, a punishment richly merited, and
which would have been inflicted upon them in
any civilized community. In short, these peo-
ple presented the appearance of a quiet, order-
ly, industrious and well organized society, as
much so as one would meet with in any city
of the Union, having the rights of personal
property as well defined and as religiously re-
spected as with ourselves; nothing being fur-
ther from their faith or practice than the spirit
of Communism, which has been most errone-
ously supposed to prevail amongst them."

Compare these people with the brigands of
Erie, compare UTAH with Pennsylvania, with
Texas and Mississippi, compare President
Young "indefatigable in devising ways and
means for the moral, mental and physical ele-
vation" of the citizens of UTAH, with Presi-
dent Pierce indefatigable in general mischief,
and then say if any question about the admis-

sion of UTAH into the Union, should be per-
mitted to rise—particularly when that ques-
tion is pushed upon us, from the debt-repudi-
cating, slavery-propagating and generally
scoundrelly States of Texas and Mississippi;
and from the men who have just repealed the
Missouri Compromise, and deliver over Kan-
sas and Nebraska to Slave Breeding.—Buff.
Democracy.

Prince Murat's Defence.

Prince Murat, one of the Bonaparte family,
lived near Bordertown, in New Jersey, and
being in a false position among republicans,
the lower class of his neighbors, when em-
ployed by him, took great pains to let him
know that every one could do just as they
pleased with him.

Murat was a very good-natured man, of en-
ormous size, some six feet two, and stout pro-
portion, and accustomed to severe exercise:
He would shoot all day in a monstrous pair of
boots, going through morasses that would ap-
pear any sportsman but himself and Dr. De-
weese, who used often to shoot with him.

The Prince had employed a worthless fel-
low to groom his horses. One day he very
civilly requested him, as was his constant cus-
tom, for he was very polite, to do something.
The man flatly refused, and was so very inso-
lent that Murat, with his awful boot, suddenly
helped him to the middle of a barn-yard pool.
As a matter of course, the fellow sued him for
assault and battery, confidentially anticipating
a handsome sum of damages. The court-room
was filled with a very select audience, includ-
ing many ladies; for Murat was highly es-
teemed for his elegant manners and command-
ing person. It was understood that he was to
plead his own case, and as he was extremely
acute and quite learned, great sport was an-
ticipated. The fellow, too, was provided with
killing evidence, as was supposed, and Murat,
it seemed, had little to hope for.

On examination he was confident of having
received as many as six violent kicks from
Murat, and, in short, of having been grievously
afflicted and misused. Murat demanded
that he should show the precise spot where
the bodily injury was inflicted; he endeavored
to evade the demand, but the Prince insisted;
he accordingly indicated the very lowest
possible part of the spine, and again and again
asserted that Murat kicked him six times.—
Here the defence rested, and the prosecuting
attorney made a powerful appeal, filled with
"the sacred rights of the meanest citizen,"
"monarchical oppression," "starspangled
banner," &c., &c., but not a word of the vul-
gar insolence nor dishonesty of the laborer,
who always demands his full pay whether a
thief and a liar or as indolent as a sloth. Mu-
rat addressed the jury in the following conclu-
sive style, which we cordially recommend to
our doctors, lawyers, jurymen, for its convin-
cing use of anatomical knowledge and its hu-
mor.

Bowing profoundly to the bench and jury-
box, which happened both to be filled with
excellent common sense: "My lord, do judge,
and gentlemen of do jury, dere has been great
efforts and much troubles to make everybody
believe me a very bad man; but dat is no con-
sequence. De man tells you I kick him six
times! six times! so low down as possible.
I very sorry of de necessity to make him show
how low down it vas, but I could not help it.
Now, my lord, and gentlemen of do jury, you
see dis part of de human skeleton, (taking
from the enormous pocket of his hunting-coat
a human pelvis with the os coccygis complete
and articulated with wires;) here are de bones;
dere leetle bones vot you see here (shaking
them to the jury like the end of a rattlesnake's
tail,) dere leetle bones are in de very place
vot de tail of de animal shall grow; dat is to
say, if de man who sue me vere to be a verita-
ble jack—vot you call it—ah! jack-horse,
and not only a very much resemble dat animal,
vy you see dere leetle bones, it dey vere long
enough, 'ould be his tail!" The court was
convulsed with laughter, and the Prince be-
ing extremely acute and knowing he had the
best of it, drew his speech to an end by stretch-
ing out his enormous leg, armed with his
shooting boot up to his knee, and clapping his
hand on his massive thigh so that it resounded
through the court-room, exclaimed, "My lord,
and gentlemen, how absurd to say I could
give him even von kick vid dat, and not break
all to pieces his tail!" It was some time
before the judge could gather enough dignity to
sum up, when the fellow got six cents dam-
ages, and the Prince three cheers.

E. H. DIXON, M. D.

A Cure for Hydrophobia.

The infallibility of the following remedy is
certified to by Wm. Hoffman, Esq., of Pennsylv-
ania. Let it be remembered:—
Take of the root of elecampane one ounce
and a half, cut it fine, then boil it in one pint
of new milk down to half a pint, take this
three mornings, fasting, and eat no food till
four o'clock in the afternoon. It should be
taken every other morning; the two last
doses must weigh two ounces each. This
remedy will have the desired effect if taken
any time within twenty-four hours after the
accident.

We would not advise any one to get "bit"
just to try the above receipt.

"Lawyer's Houses are said to be built with
fools money. People who have had a taste of
the Law can judge of the truth of the state-
ment.

Chip Basket.

"Judge, you say that if I punch a man, even
in fun, he can take me up for assault and bat-
tery?"

"Yes, sir, I said that, and what I said I se-
peat. If you punch a man, you are guilty of a
breach of the peace, and can be arrested for
it."

"Ain't there no exceptions?"

"No, sir; no exceptions whatever."

"Judge, I think you are mistaken. Sup-
pose, for instance, I should brandy-punch him;
then what?"

"No levity in court, sir! Sheriff, expose
this man to the atmosphere. Call the next
case."

Stole His own Boots!—An old-fashioned weal-
thy codger, was never known to have any-
thing in the line of new apparel but once, then
he was going on a journey, and had to pur-
chase a new pair of boots. The stage left be-
fore day, and so he got ready and went to the
hotel to stop for the night. Among the whole
row of boots, in the morning, he could not find
the old familiar pair. He had forgotten the
new ones—he hunted and hunted in vain.—
The stage was ready, and so he looked care-
fully around to see that he was not observed,
put on a nice pair that fitted him, called the
waiter and told him the circumstances, giving
him a V for the owner of the boots when he
should call for them. The owner never call-
ed; the old gent had bought his own boots.

The New Haven Journal is answerable for
the following:—

"The Bloomer costume brings advantages
sometimes to the sterner sex. One of our ex-
changes tells a story of a husband and wife,
who in traveling in haste through the woods,
met with a melancholly accident, which is
thus recorded:—

And while retreating through the woods,

And through the tangled fern,

He tore his must n't-mention 'ems,

And had to put on hern!"

A Happy Man.—We have read of an East-
ern caliph who was sorely afflicted with *ennui*,
and for relief was advised to exchange shirts
with a man that was perfectly happy. After
a long and vexatious search he found such a
person, but to the caliph's chagrin was informed
that the happy fellow had no shirt!

Pomposity.—Dentist, (looking wise and
speaking with careful accent,) "Well, navi-
gator of the seas, which is the tooth you wish
extracted? Is it a molar or an incisor?"
Jack, throwing overboard his quid, (and speak-
ing tartly,) "it is in the second tier, star
board side, near the hatches. Bear a hand,
you land lubber, and heave away, for it is nip-
ping my jaw like a sea turtle."

The dentist composed himself to his task.

Law is a country dance—people are led up
and down in it till they are fairly tired out.—
Law is like a book of surgery—there are a
great many terrible cases in it. It is like
physic too—they take the least of it are
best off. It is like a scolding wife—very bad
when it follows us. Law is like a new fash-
ion—people are bewitched to get into it; "and
like bad weather," most people are glad to get
out of it.

Men are taught sciences—they are not taught
science. Not one man in a hundred knows
what is evidence; not one in a thousand re-
strains the errant impulse of his thought with-
in the limits of evidence. Thus, not being
aware of the source of fallacy, or the direct
bearing of evidence, what wonder if we are
not sufficiently on our guard.—Leader.

Washington Irving is a very great man and
not calculated to shine or create a sensation on
any public occasions—such as public dinners,
&c. This feature was admirably described
by Moore, who described him as "a very poor
lion, but a capital domestic animal."

Good.—Rev. J. A. James said at a late
Congregational Convention in England: "We
need a better world; and we need a better
ministry to make a better church."

The love of country produces good manners,
and good manners also a love of country. The
less we satisfy our particular passions the
more we love our general.—Montesquieu.

He who learns the rules of wisdom, without
conforming to them in his life, is like a man
who labored in his fields, but did not sow.—
Persian Poet.

Peace shows itself more in patience than in
judgment; so it is better to be unjustly ac-
cused than to accuse others, even with justice.
—Saint Martins.

A German professor had collected a valu-
able cabinet of curiosities, which he highly
prized. One morning a friend came to tell
him of a very unpleasant circumstance—that
he had seen a man get up a ladder into the
professor's house.

"Into which window?" cried the philoso-
pher.

"I am very sorry to say," replied the friend,
"it was your daughter's."

"Oh, man!" said the other, "you almost
frightened me; I thought he had been into the
cabinet!"

"Sir, I want to speak to you," said a
lady to a clergyman who was burying a corpse.
"Please wait, madam, till I have done."
"No, sir, I must speak to you immediately."
"Well, then, what is the matter?" "Why,
sir, you are going to bury a man who died
with the small-pox, near my poor husband
who never had it!"

Truth is a rock of strength sufficient to bear
the universe; error, a mire in which bodies
sink in proportion to their gravity.

NORTHERN ISLANDER.

VOL. IV.—NO. 14.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, AUG. 24, 1854.

WHOLE NO. 61.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$9.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter, the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

CHARACTER.

We have selected the above caption, in order to call attention to the charge that is so frequently urged against the Latter Day Saints. It is said by many, both in high and low places, that the doctrines of the Latter Day Saints are not so objectionable in the abstract, but their character is not praiseworthy—but even immoral, impure, and unrighteous. Let us then join issue, and meet the charge fairly and honorably.

We do not shrink from a fair and rigid trial. We even court investigation, and boldly challenge a comparison with any other body of people of the same magnitude and notoriety, either in ancient or modern times. The difficulty is, that while our enemies prefer many heinous charges against us, they rarely venture to appear in defence of their charges. In the first place, it does not furnish the least presumption that our character is bad, because that "all manner of evil is said against us," for the same has been said against Jesus Christ and the whole body of private believers.

It is well known that Jesus Christ was ostensibly put to death for his notorious crimes; and most of the prophets were slain for alleged crimes which were said to be so black and notorious as to render them unfit to live on the earth. But none of us now believe that these charges were true: on the contrary, we believe them to have been malicious, false and damnable wicked.

Mere accusations, then, are not sufficient to justify the shadow of a decision against us.—Some proof must be furnished, or we shall never plead guilty. If it is a crime to be at direct, settled and immutable variance with the contradictory system of modern christianity, then we are guilty, and never expect to be penitent while eternity endures. If it is good, and pure, and virtuous fully to believe, and practically to concur with, all the revelations that ever came from the only true and living God, that made the sea and dry land, then we are a good, and pure, and virtuous people.

If keeping the commandments of God with all sincerity, and diligence, and sacrifice, entitles us to a good, and unsullied character, then we claim a good

character, in defiance of all proof to the contrary. We claim that no people of any age of the world ever kept the commandments of God more faithfully, under circumstances as trying and difficult.

And while it is utterly impossible for any man to show up any manifest discrepancy between the doctrines and ordinances of the Latter Day Saints, and the doctrines and ordinances of the Primitive Saints, it is equally impossible to show that the former have not maintained these doctrines and ordinances more faithfully than any other people on the face of the whole earth.

They have maintained them by preaching the word, without purse or scrip, on every continent, and many islands of the sea. They have also done it by the sacrifice of their homes and the allurements of business, and the ties of kindred and friendship. They have been driven from country to country by persecution, over a distance of territory unparalleled in the records of any other persecuted people.

That unity which Jesus sent gifts from heaven to secure has been maintained by them to the astonishment of even their enemies. Governor Thomas Ford once avowed to the writer, that he considered the unity of the Saints so great and indissoluble as to render them formidably powerful in the midst of any other people. And the message of the same governor to the State Legislature of Illinois, contains a positive exculpation of their character. Strange that the American governor, acting under the national motto of *E pluribus unum*, "all as one," should decry so cardinal a virtue. But the sweet is called bitter, and virtue, vice; and union is discarded for division.

The only true standard of character is conformity to the revealed will of God. When men compare themselves among themselves they are not wise.—It is only when they compare their faith and conduct with the revelations of God that they are wise. If men speak not according to this standard, there is no light in them, "to the law and the testimony." Before men can successfully traduce and impeach the character of the Latter Day Saints, they have to demolish the only Bible standard of character.

Having consigned to oblivion the great and distinguishing doctrines and ordinances of Christ and the Apostles through their traditions, they then begin to make war upon the Saints, and say, there goes a deluded, unrighteous and immoral Latter Day Saint. But if the Saints shall do the will of God, who shall lay anything to their charge? Is it not enough that God shall justify them? Let him that is

without sin cast the first stone.

But let us look around a moment and see who are our accusers, and what is the attitude they occupy. Our accusers are indeed the devoted advocates of modern christianity; but are they any better for all this?—No, by no means. Modern christianity is a libel on the Bible. It strips the Bible of all that makes it savory to the souls of men, for this world and the next. Many of the abettors of christianity do this, like Paul, ignorantly in unbelief.

But the evil of modern christianity is not lessened on account of their unbelief. The friends of modern christianity are the last people that should talk against the character of the Latter Day Saints; but still they talk the most, and are the most virulent opposers. Of all people that can be named on the footstool, they have the least claim to morality, righteousness or purity of character.

Be patient, and I will show you wherein they do more harm than any other people, the skeptic not excepted; and a more awful retribution awaits them than any other people, the heathen not excepted. I write advisedly—I know what I say.—My reasons for such an imputation on their character are, because they make the word of God of none effect. When God says that certain miraculous signs shall follow believers, they, with no higher authority than the opinions of men, contradict and set aside the same. When God makes solemn and unqualified promise that he will give the Holy Ghost to all whom he calls to repentance and salvation, they, by the same mere power of opinion, flatly and blasphemously deny—saying, that that supernatural Holy Ghost alluded to is not promised, neither is it needed.

God says that baptism is for the remission of sins. Many, with no authority but opinion, make this saying of no effect, and say, baptism cannot remit sins; some say they know their sins were remitted before they were baptized—thereby they charge the all-wise God with folly.

God says, "except a man be born of the water and the spirit, he cannot enter the kingdom of God;" but christian coxcombs stand up and give him the lie: and some say the water is not needed—and the great mass of christians say the supernatural spirit is not needed. But God has no spirit, but a supernatural spirit; and if a man is not born of a supernatural spirit, which gives revelation of things past, present and future, he is not born of God's spirit; and if he is not born of God's spirit, he is a child of the devil, and in his sins; and if he dies in his sins, where Christ is he cannot come.

God says that he has set in the

church apostles and prophets, and for a specific object which has never yet been accomplished, neither will be until the last Saint has been born into the kingdom, and been perfected like unto Jesus Christ; but modern christians say, in the face of all this, they are not needed.—Oh, shameful contempt of the authorities that God has put in his church.

God has said that little children are members of the kingdom of heaven; modern christians, casting contempt upon their citizenship, and neutralizing the force of God's word, have the temerity and impudence to sprinkle little children for baptism, thereby showing them forth in the character of sinners that have need of being born of the water. As well might they baptize the angels that come down from glory, as little innocent children that know not good from evil; but the same children, when they grow up and transgress the laws of God, and God commands such universally to repent, the same they refuse to baptize.

God has instituted the ordinance of healing, by anointing with oil and laying on hands of elders; but they have discarded this ordinance, and sought out many medical inventions. Millions of the human family have not lived out half their days, as a consequence. Awful guilt.—The blood of millions will be found on their garments.

God has explicitly shown, in the person of his Son, what kind of being he is—declaring that Christ is the brightness of his glory, and express image of his person; but they have made the word of God of none effect, by calling him a spirit, that hath neither body, parts nor passions—thereby the true God is done away, and a mere invention is substituted in his stead. Many other such like things, too numerous to mention, has modern christianity done.

Now, who can think of these things, and entertain for a moment the baseless claim which modern christianity sets up to righteousness, morality and purity? From the scriptures are supposed to be drawn the highest and strongest incentives to sound morality and righteousness; but modern christianity has done away the great and fundamental truths of scripture, as we have shown above; apostles and prophets are done away; a supernatural call to the priesthood is done away; the supernatural gifts of healing, tongues, interpretation, prophesying, &c., which the apostolic church was never without, are done away; revelations, visions, dreams, and the supernatural inspiration of the Holy Ghost, which the primitive church could not do without, are done away; the miraculous signs that follow believers, and by which they know that

they are the true believers and the true kingdom of Christ, are done away; the ministry of angels, another very important distinguishing feature of the primitive dispensations, are done away. Thus we see that every exhibition of the supernatural power of God is done away.—The alarming crisis has fully arrived when men deny the power of God.

But take away the supernatural power of God from religion, and you have nothing but the natural power left; or, in other words, the human family is adrift from their only safe moorings, with no guide but human wisdom, which is folly with God.—The ancient revelations have no power to baptize, or to minister in the place of angels, or to anoint with oil and lay on hands for healing. However much good the scriptures did in the day when they were communicated from heaven, no man now can dispense with the gift of the Holy Ghost any better for all that; neither can he do without the ministry of angels any better for it; neither is it possible to get the remission of sins without an order of priesthood endowed with supernatural gifts, to administer baptism.

Here we make a solemn pause and ask, what, Oh what, must be the character of those who so unsparingly and continuously make the word of God of none effect? What must be the feelings of a sin-avenging God to see his own word parried, perverted, and made of no effect in accomplishing that salvation to which he has sent it? The visits of his holy angels are derided as much as they ever were by the Sodomites. The visions and power of the Holy Ghost are sneered at as much as they were on the day of pentecost.

The only officers of the church by which the work of the ministry can be commenced or carried on, or by which the Saints can be brought to unity, and the body of believers be edified, are rejected, and their aid arrogantly disclaimed. Blush for thy character, Oh thou advocate of modern christianity. Thou art robbing the souls of men of the most precious blessing ever revealed to man. Thou art taking from men the proffered power of God—the healing mercy of heaven—the light of immediate revelation—the communion of angels in a day of famine, and war, and sore distress.

Thou art substituting a false and strange God in the place of the true and living God. And in the midst of all thy rebellion against God, and angels, and apostles, and prophets, and contempt of the supernatural gifts of God, thou hast the hard hood to call thyself righteous and moral, and hast need of nothing! Whereas thou art cherishing, aiding, and abetting an apostasy, whose foundation was attained

with the blood of apostles.—Thou art taking from the word of God its most sacred powers, officers, and ordinances, and abrogating its most solemn and precious covenants, that have been purchased with the blood of Christ. Thou hast so mutilated and garbled the ancient gospel, for more than seventeen hundred years, and darkened the pathway to heaven, by commentaries and the precepts of men, that many generations have lived and perished under thy deceivings without God in the world.

Many ages have witnessed the cries of countless millions that have died in your blind and obstinate delusion. In the absence of apostles, and spiritual and supernatural gifts, thou hast proudly boasted of thy moral purity. Thou hast compared thyself with the heathen, and haughtily thanked God that thou art not like the wicked heathen. But stop a moment. Compare Glasgow, or London, or Rome, the local point and strength of modern christianity, with Pekin, or any large pagan city, and then see how the result stands. In the former, witness the pitiful beggary, filth, and demoniac drunkenness of not a few, but rather swarms of immortal beings, basking in the sunshine of modern christianity, in dark cellars, lanes, and avenues, where there is not a window above ground to lighten the gloom that follows their obscene revelings, or alleviate the distress of their haggard penury! Witness the maimed heads and black eyes resulting from nocturnal broils; and the tattered nudity of little children (for of such is the kingdom of heaven) trained up to beggary, thieving, and obscenities too gross to be mentioned.

See that female, the primrose of creation, and "the glory of man," gathering the very horse manure that falls in the streets for a livelihood. Look at this picture, thou boaster of modern christianity, and find a parallel case of abominable degradation in idolatrous Pekin if you can. Next, walk above ground and pass through the streets of the great christian city, enter the spirit vaults and gin shops, and see humanity outraged in features; and reason and passion galloping across lots, as in a steeple chase, and the name of your strange God bandied about like a foot-ball.

At night a stranger would think as he passed the streets that all sexual virtue was the most notorious article of merchandise. Next, go to the exchange and place of merchandise where the business of buying and selling is transacted.—There you will witness duplicity, and oily smoothness, and honied flattery, artfully mingled with the most deceptive bargains compared with which pagans are mere novices. From thence go to courts and halls of state, and there the spirit of invasion, oppression, conquest, and bloody ambition are more rife than ever known in China.

Again, compare the unity of the disciples of the Shaster with that of the professed christians of England, and the balance is greatly in favor of the former. Peace reigns more uninterruptedly (so far as our knowledge extends,) among the former than among the latter.—And as to the stability and strength

of christian governments and institutions, they are like vessels at sea, subject to continual storms and tempests—pronounced unseaworthy, dismasted, sunk, wrecked, or captured by pirates. And to crown the climax of this most ridiculous farce, the priests of modern christianity stretch out their hands with surplised gravity and Jehuic zeal, to arrest this fearful tendency to universal desolation and ruin.—And how do they do it?

They seek to do it with a half done-away bible, and a self-made modernized priesthood. Struggling like a horse disabled in two legs, without supernatural powers, to carry burthens that angels would shrink from, and the Son of God himself could not perform without the constant intervention and aid of the Almighty Father, they multiply seminaries and wax hot in theological combats, flutter with alarm, and call the world into convention in order to bring about an "evangelical union."—From the days of Luther and Knox down to Ann Lee and the Ranters, there have been Reformers and Schismatics enough to make even Satan ashamed of a half done-away bible, and a half done-away God. Can modern priests reform the people or unite them with a half done-away bible and a natural Holy Ghost, and with no better angels than Cambridge and Andover Parsons? Shame! shame! Can they lay claim to character who rob God of his attributes, and do away his word by the precepts of men?

You might as well steer and stop locomotives when breakmen are done away with, and fire cannon to do execution without powder, as to think of guiding the ship of salvation without apostles, or of checking the wickedness of mankind, without the supernatural light and power of God! The character of modern christianity is abominable every where. The very heathens are ashamed of her vices, and dread to come in contact with her polluted breath.—Her drunkenness and debaucheries—her thievings and cheatings—her robberies and wars—her blasphemies of God and his kingdom, have reached the ears of Jehovah. When a few more of the servants of God have sealed their testimony with their blood, the shame of her nakedness will not only be made manifest, but she will be burned with fire.—*Millennial Star*.

Stay Away from the City.

Young men in the country who look with longing eyes upon a city life, will do well to ponder upon the facts given below by the editor of the New York Sunday Times. A young man of Danbury, Ct., came to New York in search of employment as a clerk or book-keeper, but not being able to find a situation, after weeks of fruitless endeavor, wrote to the Times man for advice what to do. The reply will suit the meridian of every large city in the Union:—

There are hundreds of young men in the city waiting, Micawber-like, for something to "turn up," and the majority of them will wait until their resources are all exhausted, when they will be forced to return to their homes, poorer but wiser men. This is no place for country-bred youths, and it is time they found it out. Every profession and business here is overcrowded, and where one person does well, nine others barely make a living. A young man from the country has heavy odds against him.

He is surrounded by all the vices peculiar to large cities, and, if he escape the Sycilla of poverty, he stands a pretty good chance of being wrecked upon the Charybdis temptation. New York is not what it seems to a new comer. One would suppose, on seeing the immense amount of business transacted here, that all could find something to do; but that idea is obtained by looking at the surface of

affairs, and not at the substrata. There is an immense number of young men whose parents reside in the city, and they can afford to take less salaries than those who are compelled to pay the highest prices at present charged for board. There are various other considerations too, which should weigh in a calm review of the reasons both for and against coming to New York, that will more or less readily suggest themselves to all.

If we could reach every young man who contemplates removing to the city, we would say, "Stay away as long as you can find anything to do elsewhere." We advise our correspondent to pack up his clothes, and, without more delay than a good locomotive will cause, get back to the pleasant village of Danbury. He can probably make a living there, which is more than he can hope to do here, unless he has extraordinary good luck.

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,

THURSDAY, AUG. 24, 1854.

TRADE WITH MACKINAC.

Since the people of Mackinac have, by a long course of criminal conduct, destroyed the trade between that place and the Beaver Islands, they begin to be conscious of the extent of the injury they have done themselves, and are anxious in some degree to repair it.

Last spring Mr. Scott, a merchant of that place, engaged in the fishing trade, applied to Mr. Strang for permission to send ten boats and the usual complement of men, to fish on Big Beaver—a permission which Mr. Strang could no more give or refuse than any other citizen—and offered to pay one hundred dollars for the privilege.

This was sufficiently ridiculous; but to give it the infamy of the true Mackinac stamp, Mr. Scott asked in return that Mr. Strang should exempt his fishermen from legal prosecution and private revenge, for any violation of law, for any past injury done to the Mormons; as though a Mormon Prophet could dispense the laws of the State, and suspend the due course of legal administration, or would debase himself to the infamy of making merchandise of revenge, and bartering in the vile passions of lawless men.

This proposition was rejected with the indignation it deserved, and Mr. Scott went away wondering why Mr. Strang was not willing to make \$100, when it came so easy. A man who was never scrupulous as to his ways and means, can never understand why another should be.

Since Scott's failure, Mr. Avery has tried his hand at opening trade here. He has got himself in charge of the little Propeller Stockman, to run in the fishing trade. As she necessarily passes here on her regular trips, it is a matter of much interest with him to wedge in and get a little business here.—The additional expense will be next to nothing, and what business he can get here is clear gain.

Avery professes to be a very good friend to the Mormons, and anxious to keep up intercourse with them, on the same terms as other good citizens.

This we know to be all humbug; a mere false pretense.—Avery has been engaged, heart, soul and purse, in the persecution of the Mormons of Beaver Island from the beginning.

There has been no mean act done, no wickedness concocted

against us, but he has had a share in it.

Avery was concerned with O'Malley and Granger in getting up Granger's foray against the Mormons in 1851, in which a large body of armed and drunken Irish and Indians were quartered on Beaver Island for months, going about threatening and abusing peaceable inhabitants, plundering them of their property in open daylight, and driving women from their homes with the fear of debauchery, and children with the threat of death.

When, the same year, a fund was raised and offered as a reward to any one who would murder Mr. Strang, Avery contributed to the fund, and did his share of the wind work in persuading the quarrelsome Irish and ignorant French half breeds that the killing would be lawful, because the Sheriff offered the reward. His position as an officer of the United States gave importance to his opinions of the legality of such a homicide.

These measures failing to drive out the Mormons, Avery joined with others in Mackinac in getting up those famous prosecutions against us, which cost the United States \$30,000, in an attempt to convict a whole community of crimes punishable with perpetual imprisonment and death, which they had neither committed or dreamed of; deliberately going about the work of drumming up witnesses to swear to prepared lies, without one word of truth to build them on, for the purpose of delivering over Mr. Strang and numerous others, some to judicial murder, and others to perpetual imprisonment; all for no greater end than the monopoly of the fishing business, and the destruction of a rival to the trade of Mackinac.

When Mr. Burke, keeper of the Isle le Galet Light House, carelessly left the government boat without fastening, so that it drifted off with two or three hundred dollars worth of property, Avery, as Collector, reported and circulated the story from Buffalo to Chicago that the Mormons had stolen it; all the time so perfectly assured that such was not the case, and that the boat had not been stolen, that when he was informed that the boat had been found afloat, after several days absence, drifted ashore on an uninhabited Island, with not so much as an article of the property aboard turned over, he laughed outright, and said he never thought the boat was stolen; but Burke must have some excuse for losing it.

Avery advised, and with others procured, the seizure by the United States of 30,000 feet of timber belonging to the Mormons at Beaver, which, after long and expensive litigation, was discharged. After it was fully discharged, and Mr. Strang contracted to sell a cargo of it, Avery broke up the contract by giving an official notice to the Captain of the vessel which was to transport it, that it was government property, and his vessel would be seized and forfeited if he removed it.

Avery and his associates, the

Burchards, have been in the habit of keeping up at the front of their store a large blackguard signboard, putting upon the Wendells for refusing to join in the crusade against the Mormons; and asking the fishermen to trade with and patronize them in preference, as the constant and reliable enemies of the Mormons; endeavoring to ruin the business of the Wendells, for no other offense than refusing to join in deeds of lawlessness against us.

Avery and his partners were all engaged in giving the guaranty of military aid to the outlaws at Pine River, and the fishermen at Gull Island in resisting the due execution of the law in Emmet County, in the process of which a murderous assault was made on the Sheriff of Emmet, and six men shot, three of them very dangerously. And after this deed was done, Avery attempted to shield the guilty from public indignation, by asserting times untold what he knew to be utterly false—that they were provoked to the aggression.

We are informed also, and think it exceedingly probable, that he did shield many of them from legal punishment, by helping them to escape.

From the beginning of our troubles till now, when we look back and laugh at the impotence of the hand raised to destroy us, there has been no wrong done us but Avery has assisted in it, encouraged it, or first hearing of it after it was consummated, has applauded it. And yet, now, he professes to be, and to have always been, friendly to us.

Such a man cannot trade here. There may be some, and among recent emigrants doubtless are many, who have not personally suffered by his misdoings. But we understand too well that when any member suffers, the whole body suffers. We shall not by our patronage build up and increase the business and influence of those who seek our destruction. Nor will we even do such business with them as might be a convenience to us without specially benefiting them. For their only object in doing such business, is as an entering wedge to something else.

Aside from any objection to patronizing particular men, there are strong reasons why we cannot do business with Mackinac at all. If there is trade between the two places, the advantages must be reciprocal.

Now it is well known that citizens of this place cannot go to Mackinac without going armed, or subjecting themselves to danger of personal violence.

If we send vessels there, they are in danger of being pirated.—So often have our property been seized on some false pretense, or on no pretense at all, and our vessels pirated, and only delivered up after long detention or great injury, that we have been obliged to seek business connections elsewhere.

We will not retaliate by similar acts upon them. But we will have nothing to do with either the guilty parties or those

in the front guard in the join in Mor-fisher-tronize the con-s of the o ruin ndells, refus-lawless- were guar- out- the fish- resist- of the in the ous as- rific of , three . And Avery guilty by as- at he —that he ag- of our re look im-po- to de- en no y has it, or t was led it. ses to been, e here. among ss are sonally . But l that rs, the shall ld up is and ek our e even em as to us nefiting ject in an en- g else. on to , there e can- ckinae tween ntages at cit- go to rmed, o dan- e, they ted.— y been tense, and our deliv- on. or been onnic- y sim- t we ith ei- those

who having the power take no measures to punish the guilty.

These things have not been done seldom, or in a corner.—Twenty different cases have occurred where the property of citizens residing here has been seized by mobs or combinations of the men of Mackinac, without the pretense of law or right.—The more respectable citizens could have prevented these deeds of villainy in most cases, or failing to prevent, punished the guilty, if they had desired to; but they did not. We can only conclude they approved of or were indifferent to the offense, and hold them all responsible together. To these remarks the brothers Wendell are the sole known exceptions.

The only terms on which we can consent to have any intercourse with them are, that they will cease their warfare against us, and produce such a state of affairs there that we can go to Mackinac in our own boats with our property, without danger to person or property.

And as this is the undivided feeling of the whole people here, and we are not dependent on Mackinac for anything whatever, they might as well talk against the east wind as undertake to break through it.

SCANDALOUS.

We learn with mortification and sorrow, that intoxicating liquors were furnished for the entertainment of a party of young people, at the house of a respectable lady of this place, this week.

And we are seriously discouraged and disheartened in our efforts to ameliorate and improve the condition of the human race, when we hear that of the numerous and respectable company there assembled, not one was found to remonstrate against, or resent such an insult.

The effort to put an end to the use of intoxicating liquors here has cost us years of struggle, in the course of which some of us have put our lives in peril.

Our supposed success in this measure has done much to redeem us from the prejudice which falsehood and folly had heaped up against us; and but for the folly of some few men, who, however temperate at home, will be induced to occasionally drink with friends in public places, we have no doubt would have entirely accomplished that work.

Never were we more discouraged in any efforts in doing good. We have had the thing to look in the face all along, that in spite of our utmost efforts, a few among the most influential men will occasionally drink on board steamboats and at public places; and in the certain and inevitable course of nature must endure this additional fall, and entail it upon their posterity.

What an idea—the fall of man. How many have wondered that Adam, in a state of happiness, should be tempted to do what God said was not good; that he should bring wo and death on himself and his posterity, to enjoy a little luxury in eating, which God had warned him against.

Complain not of Adam. We, too, have comparative happiness. If our possessions are less than his, we have experience which he lack-

ed. We know how painful the fruits of sin are. God has told us, as he did Adam, what is not good for us, and what will be the consequence of disobedience.

Did you ever think of it, reader? Adam's sin was only indulging in a forbidden luxury—eating that which in his present state corrupted his flesh. And the corruption of the flesh is entailed on his posterity.

Every transgression of the law of life and happiness is a new fall of man; it is an additional corruption of the flesh, which we bring to ourselves, and entail upon our posterity.

Notwithstanding the first fall, which "brought death into the world," but not all nor half our wo, men lived almost to one thousand years. But they have continued to fall. When Noah became a husbandman he got drunk, and we hear nothing of the long life of the children afterwards born to him. Several centuries later, one hundred and twenty years of life was very common, and two hundred years was not unusual.

This is now dwindled down to the poor pittance of some forty years, not by any extraneous cause; not by the unprovoked wrath of the Almighty, but by the subsequent fall of fallen man, in which he has been going down step by step, from age to age, from generation to generation.

The man who drinks his moderate daily or occasional glass, wipes his lip and says, I have done no evil. But his child, unbegotten, reaps the reward in weakness, trembling, fear and an early death. Hence the public men of the nations, continually tempted by forbidden fruits, usually die childless, or are cut off in the next generation.

We confess ourselves discouraged and disheartened. The thoughtless freak of a woman can undo in an hour the labor that a hundred strong men have been years in accomplishing; and every man, every woman, who sips tea, pours down coffee, chews and smokes tobacco, or indulges in intoxicating drinks, never so rarely, says she did right.

Reader, do you know what it is to be utterly disheartened? to feel your plans of life defeated? to have hope sink?

It would be good to die then; to flee away and be at rest, though worms devour us. There is no anger then. The heart can feel no resentment. Its sole wish is forgetfulness: death.

Michael Douseman, of Mackinac, died a few days since at Milwaukee. Douseman came to Mackinac in 1796, as an armorer of the United States, and has resided there ever since, being a period of 58 years.

He was among the most wealthy men of the State, having accumulated in his long life nearly a million of dollars. He has been an enemy of the Mormons, from their first settlement at this place, and but for his influence it is doubtful whether the government of the United States could have been enlisted against them.

The failure of all the prosecutions on that occasion moderated his opposition, but it did not

entirely cease before his death.—Douseman's personal habits were excellent, and preserved his physical strength and intellectual acuteness to the end of his long life unimpaired, amidst a scene of dissipation, premature decay and early prostration and death, no where else witnessed in the State.

General Cass visited this place last Tuesday, and paid his addresses to King Strang. The national steamer Michigan conveyed him here, and remained till his departure. Some years since, General Cass won to himself distinguished honors as ambassador to St. Cloud. The only advancement beyond that in the diplomatic line is to the Court of Saint James. And the President could do no less than send a national vessel with so distinguished a public servant. We were happy to see the kindest expressions pass between the diplomat and the King; and doubt not that hereafter a better understanding will prevail between the United States and His August Majesty.

New Light Houses.

We mentioned in our last that an appropriation had been made for a Light House at this place.

We have since seen the appropriation bill. It grants \$6,000, for a Light House here; \$6,000, for one at Old Fort Mackinac, and \$6,000, for a Light House and fog bell at the south point of Mackinac.

That at Old Fort Mackinac is for the convenience of vessels making the short channel south of Bois Blanc. It will also make that place, instead of Saint Helena, the refuge of vessels bound down, and meeting adverse winds in the Straits. In both respects, it is important to the interests of this place, and was granted on our petition.

A Light has long been needed at Mackinac.

WOOD.

We are sorry to observe that, in this season of favorable sales of wood, many are getting out wood of an inferior quality, and short in length. This is criminal, and worse than foolish.

The wood got out here last winter was of a superior quality, and has given us a favorable position in the wood trade. Now when a supply can be got no where else, we can sell anything. But if we take advantage of that fact to impose upon them, by and by, when competition is done, and business dull, we shall lose our customers.

The best policy, therefore, is to do the business fairly. Cut the wood of full length and pile it snug.—There can be but one cord of wood put in 128 feet space, and to try to put in less is dishonest. Short sticks and open abutments, are a fraud, so transparent that they never escape detection.

It behooves the wharf owners, who would be the principal sufferers by any dishonesty and unfairness in the business, to protect their reputations by refusing to receive any wood on their wharves except such as they would be willing to buy for their own use.

The Indians on Garden Island are remarkably improved in morals and material comforts during the last three years. This is attributed to the absence of all grogeries in their vicinity.

Home Manufactures.

No people can be really and permanently prosperous, except they produce the principal part of the raw material used among them, and do the large share of their own manufacturing. In this view we are glad to see a shoemaker's advertisement in our columns, and cheerfully recommend him as a far better workman than poet. Make it a pay-as-you-go-shop, and all will be right. Pay a little higher price for home made work, and get that which is good, and it is still the cheapest.

Some attempts have been made lately to introduce a little whiskey. In consequence the Indians have determined to destroy any whiskey that shall be brought on the Island. The legal remedy has been sufficient to keep away all regular traders, but does not prevent an occasional fisherman disposing of a few gallons, and getting off before he can be arrested.

Feast of First Fruits.

The Feast of First Fruits will be held at Saint James, and at all places of public worship, on Friday, the 1st day of September, at which solemn sacrifices and public thanks will be offered to Almighty God for his countless blessings.

The electors of the Democratic party in the Counties of Emmet, Cheboygan and Grand Traverse, making the northern half of the Newaygo District, are requested to assemble at the Court House, in Saint James, the 1st day of September, to appoint a suitable delegate to represent them in the State Convention, to be held at Detroit Sept. 14th, for the nomination of State officers.

SHOEMAKING.

THE subscriber wishes to inform the citizens of Beaver Island and vicinity that he is prepared to wait on those who may wish to have work done in his line of business, near the Steam Mill, where, by good work and strict attention to business, he hopes to be liberally patronized by the public.

I'll make and mend your boot and shoe, Mend, if you please, your harness too; Come, all who're wanting good work done, And call on J. T. FENDELTON. August 31, 1854. 61—1.

OFFICIAL.

Notice of the Establishment of an additional Land Office in the State of Michigan. In pursuance of the act of Congress, approved April 30, 1854, entitled "An act Establishing a Land Office in the Lower Peninsula of Michigan," the District for which is to be called the "CHEBOYGAN LAND DISTRICT," it is hereby declared and made known, that the Land Office for said District has been located for the present, by the President of the United States, at the town of Duncan, in the northern part of the Southern Peninsula of said State.

Given under my hand, at the City of Washington, this sixteenth day of May, A. D. 1854. JOHN WILSON, Commissioner of the General Land Office.

CIRCUIT COURT.

Detroit, Nov. 1, 1853. Pursuant to the Statute, in such case made and provided, I hereby appoint the third Tuesdays of July and January as the times for holding the Circuit Courts for the County of Emmet during the years 1854 and 1855. SAM'L T. DOUGLASS, Circuit Judge, Third District.

NEW VOLUME.

GODEY'S LADY'S BOOK!

The July number commences volume xlix. Subscribers can commence with the new volume; or, if they wish, with the January number, as we can always supply back numbers. One hundred pages of reading each month! the oldest magazine in America, and the only one especially devoted to the wants of the Ladies of America.

We commence this volume with the largest list, by many thousand, that we have had since we commenced the work. We have, in addition to our many excellent features, another one to add—

A LIFE OF COLUMBUS,

for youth, to run through the volume, to be followed by other works of a like character, American in their nature. We think this new feature will be appreciated by our subscribers. All our celebrated corps of contributors will favor us as usual with those writings that have made the "Lady's Book" so celebrated throughout our country as a literary standard.

STEEL ENGRAVINGS.

In this department, we have always stood unrivalled, and the same attention will still be paid to it to enable us to sustain our proud superiority. Our FASHIONS, WITH DIAGRAMS. This department, which has given great satisfaction to our lady subscribers, will be continued.

DRAWING LESSONS FOR YOUTH.

We have at least one thousand designs still on hand to publish, therefore this department will be continued with unabated energy. Any child can learn drawing by these lessons.

PARIS, LONDON, AND PHILADELPHIA FASHIONS.

The only colored fashions upon which any reliance can be placed, received direct from Paris, and adapted to the taste of American ladies by our own "Fashion Editor," with full directions.

DRESSMAKING.—Our monthly description of dressmaking, with plans to cut by. None but the latest fashions are given. The directions are so plain, that every lady can be her own dressmaker. EMERALD.—An infinite variety in every number.

DRESS PATTERNS.—Infants, and children's dresses, with descriptions how to make them. All kinds of crochet and netting work. New patterns for cloaks, mantles, talmas, collars, chemisettes, undersleeves—with full directions. Every new pattern of any portion of a lady's dress, appears first in the "Lady's Book," as we receive consignments from Paris every two weeks, having a resident Editor there. THE MURRAY.—This subject is treated upon frequently.

GODEY'S INVALUABLE RECEIPTS

UPON EVERY SUBJECT.

Indispensable to every family, worth more than the whole cost of the book. MUSIC.—Three dollars' worth is given every year. MONET. Cottages.—Cottage plans will be continued as usual. In the various numbers for 1854, will be found the newest designs for Bonnets, caps, cloaks, evening dresses, fancy articles, head-dresses, hairdressing, robes de chambre, carriage dresses, brides' dresses, wreaths, mantillas, walking dresses, riding habits, and morning dresses. Dresses for Infants and Young Misses, Boys' Dresses, Caps and Cloaks of Fur in season, Patterns for Needle-work of all kinds, and Patterns to Cut Dresses by, are given monthly.

Orders for any of the above articles, or for clothing for ladies and children, patterns for ditto, furniture, jewelry, head ornaments etc. etc., will be attended to by remitting to the publisher. Splendid steel, line, and mezzotint engravings in every number. They are always to be found in Godey's "Godey's Lady's Book" contains precisely that for which you have to take at least three other magazines to get the same amount of information.

TERMS.

One copy one year, \$3. Two copies one year, \$5. Five copies one year, and an extra copy to the person sending the club, making six copies, \$10. Eight copies one year, and an extra copy to the person sending the club, making nine copies, \$15. Eleven copies one year, and an extra copy to the person sending the club, making twelve copies, \$20. "Godey's Lady's Book" and "Arthur's Home Magazine" will both be sent one year for \$3 50. Terms for six months—from July, 1854, to December, 1854, inclusive. We will furnish at the following rates for six months. Persons unacquainted with the "Lady's Book" can take it for that length of time, and renew their subscriptions or not, at their pleasure.

One copy six months, \$1 50. Two copies six months, \$2 50. Five copies six months, and an extra copy to the person sending the club, making six copies, \$5. Eleven copies six months, and an extra copy to the person sending the club, making twelve copies, \$10. L. A. GODEY, 113 Chestnut Street, Philadelphia.

"The Lady's Book" is a periodical literary treasure to the fair sex of America. Every lady should be a subscriber—every citizen should see that it graces the table of his wife or daughter. It is a fountain of unexceptionably pure and instructive literature, and an affording source of the purest intellectual enjoyment.—Godey adopts for his motto "Excelsior!"—more elevated—and his unrivalled enterprise is vindicating its propriety.—*Easton Clarion.*

OFFICIAL.

Notice of Withdrawal of certain Lands in the States of Michigan and Wisconsin, on the routes of the Oakland and Ottawa, and other proposed Rail Roads.

At the solicitation of a majority of the Delegation in Congress from the State of Michigan, the President of the United States, by his order bearing date the 1st of May, instant, has directed that the following named townships be withdrawn from sale or entry until further orders, except for valid pre-emption claims, to wit:—

IN THE STATE OF MICHIGAN.

In the district of lands subject to sale as Duncan:

North of the base line and west of the principal meridian, lower peninsula.

Townships thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range two.

Townships thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range three.

Townships thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range four.

Townships thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range five.

Townships twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range six.

Townships twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, and thirty-seven, of range seven.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range nine.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range nine.

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BOOKS.

The following books are constantly for sale at this office:—

Ancient and Modern Michilimackinac, including an account of the controversy between Mackinac and the Mormons. Price, 25 cts.

A History of the Rise of the Church of Jesus Christ of Latter Day Saints, and the discovery of Ancient American Records, &c., by George J. Adams. Price, 19 cts.

A Discussion of the Roman Catholic Religion, containing Charles Rafferty and James J. Strang. Price, 10 cts.

The Diamond; being the Law of Prophetic Succession. Price, 5 cts.

Money may be sent by mail at our risk from any part of the United States for these books. We will return the books by mail, free of postage.

POETRY.

Evening Solace.

BY CURRIER BELL.

The human heart has hidden treasures,
In secret kept, in silence sealed;
The thoughts, the hopes, the dreams, the
pleasures,
Whose charms were broken if revealed.
And days may pass in gay confusion,
And nights in noisy riot fly,
While, lost in Fame's Wealth's illusion
The memory of the past may die.

But there are hours of lonely musing,
Such as in evening silence come,
When, soft as birds their pinions closing,
The heart's best feelings gather home,
Then in our souls there seems to languish
A tender grief that is not woe;
And thoughts that once wrong groans of an-
guish,
Now cause but some mild tears to flow.

And feelings, once as strong as passions,
Float softly back—a faded dream;
Our own sharp griefs and wild sensations,
The tale of other's sufferings seem.
Oh! when the heart is freshly bleeding,
How longs it for that time to be,
When through the mist of years receding,
Its woes but live in reverie.

And it can dwell on moonlight glimmer,
On evening shade and loneliness
And, while the sky grows dim and dimmer,
Feel no untold and strange distress—
Only a deeper impulse given
By lonely hour and darkened room,
To solemn thoughts that soar to heaven,
Seeking a life and world to come.

A Home Picture.

BY J. C. MILLER.

A mother sat one afternoon
Among her children sewing;
And pleasantly through the open door,
The fresh, cool breeze was blowing.
One little darling, at her side,
With a blue-eyed doll was playing,
While brightly o'er her sunny face,
The transient smiles were straying.

Her elder sister on a chair
Was very quietly sitting;
And her tongue with her needle kept good time,
While all so busily knitting.
The breeze blew in, and the breeze blew out,
With the breath of roses laden;
And whispered of butterflies and flowers,
In the ears of little maiden.

A little boy with golden curls,
And cheeks like a rosy apple,
Was merrily swinging to and fro,
Beneath the sugar-maple.
Now high, now low, now up, now down,
He swung with a constant motion;
And he called himself a sailor, rocked
By the waves of the stormy ocean!

A little dog, with a curly head,
In the shade of the tree was lying,
And the busy bees, with a drowsy hum,
To their hives close by, were flying.
The snow-white apple blossom, borne
On the breeze so freshly blowing,
Fell round the boy so thick and fast,
He almost thought 'twas snowing!

A tear of joy and love rolled down
The cheek of the happy mother,
As she said, "Now go, my daughters dear,
And play awhile with brother."
They swung and played till the sun went down,
And the cool night-dews descended;
Then bade good night to the stars and flowers,
Nor sighed that their sport was ended.

Mulberry, Geauga Co., O.

Song.

BY E. M. SPENCER.

Oh, what matters it if my numbers are sad,
If they affect not those who are gay,
If they find out their course to hearts that are
glad,
Nor allure them from gladness away—
'Tis true it but poorly accords with our youth,
Nor in unison beats with our prime,
But it teaches in sternness the dictates of truth,
And looks for fulfillment to time.

We judge by the clouds if a storm be at hand,
By its surface, the depths of the sea;
But the heart with its smiles that come at
command,
Can never be fathomed by thee,
Unless you have sown of the prospects of earth,
And enjoying its hopes and its fears,
You dash from your lips its goblet of mirth,
And gather your harvest in tears.

Twilight.

BY RICHARD EVERETT

The sun's last rays are fading from the trees,
And all is still,
Save the low murmur of the dying breeze
On yonder hill.

A few dark shadows o'er the valleys fly,
While in the west,
Faint tints of azure stain the gloomy sky,
And mountains' crest.

The whippoorwill begins his evening hymn
As sunlight fades;
The night-birds venture, as the day grows dim;
From out the glades.

The evening star, with all her brilliant train,
Will soon appear,
And gathering darkness warns us that the reign
Of night was near.

Cincinnati, Feb. 9, 1853.

COWDERY'S LETTERS.

Oliver Cowdery was the earli-
est associate with Joseph Smith in
the ministry of the dispensation of
the fulness of times. The series
of letters, one of which we insert
in each number, till the publica-
tion is complete, give a most faith-
ful history of the bringing in of
the dispensation. They were writ-
ten in answer to brief letters from
Wm. W. Phelps, then a recent
convert, and a seeker for further
knowledge. The letters of Phelps,
consisting principally of brief in-
quiries, we omit, the answers being
full without them.

LETTER VIII.

May 28th, 1835.

DEAR BROTHER:—In my last I
said I should give, partially, a de-
scription of the place where, and
the manner in which these records
were deposited the first promise I
have fulfilled, and must proceed to
the latter:—

The hill of which I have been
speaking, at the time mentioned,
presented a varied appearance: the
north end rose suddenly from the
plain, forming a promontory with-
out timber, but covered with grass.
As you passed to the south you
soon came to scattering timber,
the surface having been cleared by
art or by wind; and a short dis-
tance further left, you are surround-
ed with the common forest of the
country.

It is necessary to observe, that
even the part cleared was only oc-
cupied for pasturage, its steep as-
cent and narrow summit not ad-
mitting the plow of the husbandman
with any degree of ease or profit.
It was at the second mentioned
place where the record was found
to be deposited, on the west side
of the hill, not far from the top
down its side; and when myself
visited the place in the year 1830,
there were several trees standing
—enough to cause a shade in sum-
mer, but not so much as to prevent
the surface being covered with
grass—which was also the case
when the record was first found.

Whatever may be the feeling of
men on the reflection of past acts
which have been performed on
certain portions or spots of this
earth, I know not, neither does it
add or diminish to nor from the
reality of my subject. When Mo-
ses heard the voice of God, at the
foot of Horeb, out of the burning
bush, he was commanded to take
his shoes off his feet, for the ground
on which he stood was holy. The
same may be observed when Josh-
ua beheld the Captain of the
Lord's host by Jericho. And I con-
fess that my mind was filled with
many reflections; and though I
did not then lose my shoe, yet
with gratitude to God did I offer
up the sacrifice of my heart.

How far below the surface these
records were placed by Moroni, I
am unable to say; but from the
fact that they had been some four-
teen hundred years buried, and
that too on the side of a hill so
steep, one is ready to conclude
that they were some feet below, as
the earth would naturally wear
more or less in that length of time.
But they being placed toward the
top of the hill, the ground would
not remove as much as two-thirds,
perhaps.

Another circumstance would pre-
vent a wearing of the earth: in all
probability, as soon as timber had
time to grow, the hill was covered,
after the Nephites were destroyed,
and the roots of the same would
hold the surface. However, on
this point I shall leave every man
to draw his own conclusions, and
form his own speculations, as I
only promised to give a descrip-
tion of the place at the time the
records were found in 1823.

It is sufficient for my present pur-
pose, to know that such is the fact:
that in 1823, yes, 1823, a man
with whom I have had, the most

intimate and personal acquaintance,
for almost seven years, actually
discovered by the vision of God,
the plates from which the book of
Mormon, as much as it is disbe-
lieved, was translated. Such is
the case, though men rack their
very brains to invent falsehoods,
and then waft them upon every
breeze, to the contrary notwith-
standing.

I have now given sufficient on
the subject of the hill Cumorah—
it has a singular and imposing ap-
pearance for that country, and must
excite the curious enquiry of every
lover of the Book of Mormon:
though I hope never like Jerusa-
lem, and the sepulchre of our Lord,
the pilgrims.

In my estimation, certain places
are dearer to me for what they
now contain, than for what they
have contained. For the satisfac-
tion of such as believe I have been
thus particular, and to avoid the
question being a thousand times
asked, more than any other cause,
shall proceed and be as particular
as heretofore. The manner in
which the plates were deposited.

First, a hole of sufficient depth
(how deep I know not) was dug.
At the bottom of this was laid
a stone of suitable size, the up-
per surface being smooth. At
each edge was placed a large
quantity of cement, and into
this cement, at the four edges of
this stone, were placed, erect,
four others, their bottom resting
in the cement at the outer edges
of the first stone. The four last
named, when placed erect, form-
ed a box, the corners, or where
the edges of the four came in
contact, were also cemented so
firmly that the moisture from
without was prevented from en-
tering.

It is to be observed, also,
that the inner surface of the four
erect, or side stones, was smooth.
This box was sufficiently large
to admit a breastplate, such as
was used by the ancients to de-
fend the chest, &c., from the ar-
rows and weapons of their ene-
my. From the bottom of the
box, or from the breastplate,
arose three small pillars, com-
posed of the same description of
cement used on the edges; and
upon these three pillars was
placed the record of the children
of Joseph, and of a people who
left the tower far, far before the
days of Joseph, or a sketch of
each, which had it not been for
this, and the never failing good-
ness of God, we might have per-
ished in our sins, having been
left to bow down before the al-
tars of the Gentiles, and to have
paid homage to the priests of
Baal.

I must not forget to say that
this box, containing the record,
was covered with another stone,
the bottom surface being flat
and the upper crowning. But
those three pillars were not so
lengthy as to cause the plates
and the crowning stone to come
in contact. I have now given
you, according to my promise, the
manner in which this record
was deposited; though when it
was first visited by our brother,
in 1823, a part of the crown-
ing stone was visible above the
surface, while the edges were
concealed by the soil and grass,
from which circumstance you
will see, that however deep this
box might have been placed by
Moroni at first, the time had
been sufficient to wear the earth
so that it was easily discovered,
when once directed, and yet not
enough to make a perceivable
difference to the passer by.

So wonderful are the works
of the Almighty, and so far from
our finding out are his ways,
that one who trembles to take
his name into his lips, is left to
wonder at his exact providences,
and the fulfillment of his purposes
in the event of times and sea-

sons. A few years sooner might have
found even the top stone concealed
and discouraged our brother from
attempting to make a further ef-
fort to obtain this rich treasure, for
fear of discovery; and a few later
might have left the small box un-
covered, and exposed its valuable
contents to the rude calculations
and vain speculations of those who
neither understand common lan-
guage nor fear God. But such
would have been contrary to the
words of the ancients, and the
promises made to them: and this
is why I am left to admire the
works and see the wisdom in the
designs of the Lord in all things
manifested to the eyes of the
world: they show that all human
inventions are like vapors, while
his word endures forever and his
promises to the last generation.

Having thus digressed from my
main subject to give a few items
for the special benefit of all, it will
be necessary to return, and pro-
ceed as formerly. And if any sup-
pose I have indulged too freely in
reflections, I will only say, that it
is my opinion, were one to have a
view of the glory of God which is
to cover Israel in the last days,
and know that these, though they
may be thought small things, were
the beginning to effect the same,
they would be at a loss where to
close, should they give a moment's
vent to the imaginations of the
heart.

You will have wondered, per-
haps, that the mind of our brother
should be so occupied with the
thoughts of the goods of this
world, at the time of arriving at
Cumorah, on the morning of the
22d of September, 1823, after hav-
ing been wraped in the vision of
heaven during the night, and also
seeing and hearing in open day;
but the mind of man is easily turn-
ed, if it is not held by the power
of God through the prayer of faith,
and you will remember that I have
said that two invisible powers
were operating upon his mind dur-
ing his walk from his residence
to Cumorah, and that one urging
the certainty of wealth and ease
in this life, had so powerfully
wrought upon him, that the great
object so carefully and impress-
ively named by the angel, had so
entirely gone from his recollection
that only a fixed determination to
obtain now urged him forward.

In this, which occasioned a fail-
ure to obtain, at that time, the
record, do not understand me to
attach blame to our brother: he
was young, and his mind easily
turned from correct principles, un-
less he could be favored with a
certain round of experience. And
yet, while young, untraditionated
and untaught in the systems of the
world, he was in a situation to be
led into the great work of God,
and be qualified to perform it in
due time.

After arriving at the repository,
a little exertion to move the soil
from the edge of the top of the
box, and a light pry, brought to
his natural vision its contents. No
sooner did he behold this sacred
treasure, than his hopes were re-
newed, and he supposed his suc-
cess certain; and without first at-
tempting to take it from its long
place of deposit, he thought, per-
haps, there might be something
more, equally as valuable, and to
take only the plates, might give
others an opportunity of obtain-
ing the remainder, which could he
secure, would still add to his store
of wealth. These, in short, were
his reflections, without once think-
ing of the solemn instruction of
the heavenly messenger, that all
must be done with an express view
of glorifying God.

(Letter viii. to be continued.)

OBEYING ORDERS.—"I wish you
would pay a little attention," ex-
claimed a carpenter to his careless
apprentice. "Well, sir, I am pay-
ing as little as I can," was the calm
reply.

Chip Basket.

Tom Moore says in his diary, "In talking
of cheap living, Jekyll mentioned a man who
told him his eating cost him almost nothing,
for on Sunday, said he, I always dine with an
old friend, when I eat enough to last me till
Wednesday, when I buy some tripe, which I
hate like the devil, and which, accordingly,
makes me so sick, that I cannot eat again un-
til Sunday."

An old toper, who lately attended an exhi-
bition where a learned professor caused several
explosions to take place among gasses pro-
duced from water, said, "You don't catch me
putting much water in my liquor after this; I
had no idea that water was so dangerous,
though I never take much of it."

Fubbs, while recently engaged in splitting
wood, struck a false blow, causing the stick to
fly up. It struck him on the jaw and knock-
ed out a front tooth. "Ah," said Bill, (meet-
ing him soon after,) "you have had a dental
operation performed, I see." "Yes," replied
the sufferer "are-dental!" And by such a
pun he revenged himself upon fate.

"Pie or pudding, sir," said a waiter to one
of the innumerable guests at a hotel, during
the spring season. "What kind of pie have
you?"

"Rhubarb," said the waiter, as he started
for a plate.

"Hold on," said the stranger as he rose
from the table, "never mind it. I always
take my medicine in the morning!"

Logic.—"Mind John, if you go out in the
yard you will wish you had stayed in the
house."

"Well, if I stay in the house I will wish I
was in the yard—so where is the great differ-
ence, dad?"

"Let us remove temptation from the path of
youth," as the frog said, when he plunged in-
to the water, as he saw a boy pick up a stone.

"I wonder what makes my eyes so weak?"
said a loafer to a gentleman.

"Why, they are in a weak place," replied
the latter.

A Parishioner inquired of his pastor the
meaning of this line of Scripture—"He was
clothed with curses as with a garment." "It
signifies," said the divine, "that the individ-
ual had got a habit of swearing."

The woman who was "bored in grief," is
alive and doing well. It was a case of pre-
mature interment.

Modesty is a handsome dish-cover, that
makes us fancy there must be something
good underneath it.

A popular writer, speaking of the proposed
oceanic telegraph, wonders if the news trans-
mitted through salt water would be fresh.

"Ratat Beef!" said a boarder to a waiter.—
"How will you have it, sir?" "Well done,
thou good and faithful servant."

The man who "fell into raptures" with a
pretty girl, was taken out with considerable
difficulty.

If watermelons can be purchased for twen-
ty-five cents a piece, how much will a whole
one cost?

Beware, if you are in a hurry, of getting in-
to an empty omnibus.

A man famous for hunting up enigmas philo-
sophizes thus: What strange creatures girls
are. Offer one of them good wages to work
for you, and ten chances to one if the old wo-
man can spare any of her girls—but just pro-
pose matrimony, and see if they don't jump at
the chance of working a life-time for their
victuals, and clothes. A queer way of esti-
mating things.

A bon vivant one night told a friend that he
intended to leave twenty pounds to be spent
at his funeral, which induced the other to ask
him if the money was to be spent going or re-
turning.

"Going to be sure," replied he, "for when
you return I shan't be with you!"

What do you think?—A young buck of the
soap-lock order, who wore an unshaven face
because, he said, it "looked foreign," lately
decoated a Yankee as follows:—

"I say fellow, some individuals think I am
a Frenchman, and some take me for an Italy-
ean—now what do you think I am?"

"I think you are a damned fool!" replied
Jonathan.

Marriage.—When youth weds youth for
love, it is beautiful; when youth weds age for
money it is monstrous, and only hate, misery,
criminality, can come from it. Of these
"thrice sordid fools" who marry their grand-
fathers and grandmothers, old Thomas Fuller
says with equal truth and wit: "They that
marry ancient people merely in expectation to
bury them, hang themselves in hopes some
one may come and cut the halter."

The Youth of Great Men.—I think of the
works of young Pope as I do of the actions of
young Bonaparte or young Nelson. In their
common life you will find frailties and mean-
ness as great as the vices and follies of the
meanest men. But in the presence of the
greatest occasion, the great soul flashes out
and conquers transcendent. In thinking of the
splendor of Pope's young victories, of his
merit unequalled as his renown, I hail and sa-
lute the achieving genius, and do homage to
the pen of a hero.—Thackeray.

A rogue is a roundabout fool; a fool is sur-
rounding, said Coleridge.

NORTHERN ISLANDER.

VOL. IV.—NO. 51.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, SEPT. 7, 1854.

WHOLE NO. 61

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

COWDERY'S LETTERS.

Oliver Cowdery was the earliest associate with Joseph Smith in the ministry of the dispensation of the fulness of times. The series of letters, one of which we insert in each number, till the publication is complete, give a most faithful history of the bringing in of the dispensation. They were written in answer to brief letters from Wm. W. Phelps, then a recent convert, and a seeker for further knowledge. The letters of Phelps, consisting principally of brief inquiries, we omit, the answers being full without them.

(Letter viii. Concluded.)

On attempting to take possession of the record, a shock was produced upon his system, by an invisible power, which deprived him in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—there was the pure, unsullied record, as had been described—he had heard of the power of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish.

He therefore made the third attempt, with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, why can I not obtain this book? Because you have not kept the commandments of the Lord, answered a voice, within a seeming short distance. He looked, and, to his astonishment, there stood the angel who had previously given him the directions concerning this matter.

In an instant all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the records, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away.

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind, and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the

heavens were opened, and the glory of the Lord shone around about and rested upon him.

While he thus stood gazing and admiring, the angel said, Look, and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said: All this is shown, the good and the evil, the holy and the impure, the glory of God and the power of darkness, that you may know hereafter the two powers, and never be influenced or overcome by that wicked one.

Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: it is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord.

They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain; they are of no worth among the children of men, only for their knowledge.—On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and afterwards will the seed of Israel be brought into the fold of their Redeemer, by obeying it also.

Those who kept the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained, the promise, that if their descendants should transgress and fall away, that a record might be kept and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them must be fulfilled.

No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands, the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation; consequently they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God.

By them will the Lord work a great and marvelous work: the wisdom of the wise shall become as naught, and the understanding of the prudent shall be hid; and because the power of God shall be displayed, those who profess to know the truth, but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted.

You have now beheld the power of God manifested, and the power of Satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God, where joy unspeakable sur-

rounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles.

Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass, then know that the Lord is God, and that he will fulfill his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people, under the whole heaven.

This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them.

When they are interpreted, the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow this Church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified, and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled, will be brought to pass that saying of the prophet—And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

But, notwithstanding the workers of iniquity shall seek your destruction, the arm of the Lord will be extended, and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage: with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror, because of the great and marvelous work which shall follow the coming forth of the fulness of the gospel.

Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one. Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things.

Though I am unable to paint before the mind, a perfect description of the scenery which passed before our brother, I think I have said enough to give you a field for reflection which may not be unprofitable. You see the great wisdom of God in

leading him thus far, that his mind might begin to be more matured, and thereby be able to judge correctly, the spirits.—I do not say that he would not have obtained the record had he went according to the direction of the angel—I say that he would; but God knowing all things from the beginning, began thus to instruct his servant.

And in this it is plainly to be seen, that the adversary of truth is not sufficient to overthrow the work of God. You will remember that I said, two invisible powers were operating upon the mind of our brother while going to Cumorah. In this, then, I discover wisdom in the dealings of the Lord: it was impossible for any man to translate the Book of Mormon by the gift of God, endure the afflictions, and temptations, and devices of Satan, without being overthrown, unless he had been previously benefited with a certain round of experience: and had our brother obtained the record the first time, not knowing how to detect the works of darkness, he might have been deprived of the blessing of sending forth the word of truth to this generation.

Therefore, God knowing that Satan would thus lead his mind astray, began at that early hour, that when the full time should arrive, he might have a servant prepared to fulfill his purpose.—So, however affecting to his feelings this repulse might have been, he had reason to rejoice before the Lord and be thankful for the favors and mercies shown: that whatever other instruction was necessary to the accomplishing this great work, he had learned, by experience, how to discern between the spirit of Christ and the spirit of the devil.

From this time to September, 1827, few occurrences worthy of note, transpired. As a fact to be expected, nothing of importance could be recorded concerning a generation in darkness. In the mean time our brother, of whom I have been speaking, passed the time as others, in laboring for his support. But in consequence of certain false and slanderous reports which have been circulated, justice would require me to say something upon the private life of one whose character has been so shamefully traduced.

By some he is said to have been a lazy, idle, vicious, profligate fellow. These I am prepared to contradict, and that too by the testimony of many persons with whom I have been intimately acquainted, and know to be individuals of the strictest veracity, and unquestionable integrity. All those virtually agree in saying, that he was an honest, upright, virtuous, and faithfully industrious young man. And those who say to the contrary, can be influenced by no other motive than to destroy the reputation of one who never injured any man in either property or person.

While young, I have been informed, he was afflicted with sickness; but I have been told by those for whom he has labored, that he was a young man of truth and industrious habits.—And I will add further, that it is my conviction, if he had never been called to the exalted station which he now occupies, he might have passed down the stream of time with ease and in

respectability, without the foul and hellish tongue of slander ever being raised against him.

It is no more than to be expected, I admit, that men of corrupt hearts will try to traduce his character and put a spot upon his name; indeed, this is according to the word of the angel; but this does not prohibit me from speaking freely of his merits, and contradicting those falsehoods—I feel myself bound so to do, and I know that my testimony on this matter will be received and believed, while those who testify to the contrary are crumbled to the dust, and their words swept away in the general mass of lies when God shall purify the earth.

Connected with this is the character of the family: and on this I say as I said concerning the character of our brother—I feel myself bound to defend the innocent always, when opportunity offers. Had not those who are notorious for lies and dishonesty, also assailed the character of the family I should pass over them here in silence; but now I shall not forbear. It has been industriously circulated that they were dishonest, deceitful and vile.

On this I have the testimony of responsible persons, who have said and will say, that this is basely false; and besides, a personal acquaintance of seven years, has demonstrated that all the difficulty is, they were once poor, and have now, by the help of God, arisen to note, and their names are like to be handed down to posterity, and had in remembrance among the righteous. They are industrious, honest, virtuous and liberal to all.

This is their character; and though many take advantage of their liberality, God will reward them; but this is the fact, and this testimony shall shine upon the records of the saints, and be recorded on the archives of heaven to be read in the day of eternity, when the wicked and perverse, who have vilely slandered them without cause or provocation, reap their reward with the unjust, where there is weeping, wailing and gnashing of teeth—if they do not repent.

Soon after this visit to Cumorah, a gentleman from the south part of the State (Chenango Co.) employed our brother as a common laborer, and accordingly he visited that section of the country; and had he not been accused of digging down all, or nearly so, the mountains of Susquehanna, or causing others to do it by some art of necromancy, I should leave this for the present, unnoted. You will remember, in the mean time, that those who seek to vilify his character, say that he has always been notorious for his idleness.

This gentleman, whose name is Stowell, resided in the town of Bainbridge, on or near the head waters of the Susquehanna river. Some forty miles south, or down the river, in the town of Harmony, Susquehanna County, Pa., is said to be a cave or subterraneous recess, whether entirely formed by art, or not I am uninformed, neither does this matter; but such is said to be the case—where a company of Spaniards, a long time since, when the country was uninhabited by white settlers, excavated from the bowels of the earth ore, and coined a large quantity of money; after which they re-

oured the cavity and evacuated, leaving a part still in the cave, purposing to return at some distant period.

A long time elapsed, and this account came from one of the individuals who was first engaged in the mining business. The country was pointed out, and the spot minutely described.—This, I believe, is the substance, so far as my memory serves, though I shall not pledge my veracity for the correctness of the account as I have given. Enough, however, was credited to the Spaniard's story, to excite the belief of many that there was a fine sum of the precious metal lying coiled in this subterraneous vault, among whom was the employer; and accordingly our brother was required to spend a few months, with some others, in excavating the earth in pursuit of this treasure.

While employed here, he became acquainted with the family of Isaac Hale, of whom you read in several of the productions of those who have sought to destroy the validity of the Book of Mormon. It may be necessary, hereafter, to refer you more particularly to the conduct of this family, as their influence has been considerably exerted to destroy the reputation of our brother, probably because he married a daughter of the same, contrary to some of their wishes, and in connection with this, to certain statements of some others of the inhabitants of that section of country. But in saying this I do not wish to be understood as uttering aught against Mrs. Smith, (formerly Emma Hale.)

She has most certainly evinced a decidedly correct mind and uncommon amount of talent and judgment, and a manifest willingness to fulfill, on her part, that saying in sacred writ,—"and they twain shall be one flesh"—by accompanying her husband against the wishes and advice of her relatives to a land of strangers; and however I may deprecate their actions, can say in justice, her character stands as fair for morality, piety and virtue, as any in the world.

Though you may say, this is digressing from the subject proposed, I trust I shall be indulged, for the purpose of satisfying many who have heard so many slanderous reports that they are led to believe them true, because they are not contradicted; and besides, this generation are determined to oppose every item in the form or under the pretense of revelation, unless it comes through a man who has always been more pure than Michael the great prince; and as this is the fact, and my opposers have put me to the necessity, I shall be more prolix, and have no doubt, before I give up the point, shall prove to your satisfaction, and to that of every man, that the translator of the Book of Mormon is worthy the appellation of a seer and a prophet of the Lord.

In this I do not pretend that he is not a man subject to passions like other men, beset with infirmities; and encompassed with weakness; but if he is, all men were so before him, and a pretence to the contrary would argue a more than mortal, which would at once destroy the whole system of religion of the Lord Jesus; for he anciently chose the weak to overcome the strong, the foolish to confound the wise, (I mean considered so by this world,) and by the foolishness of preaching to save those who believe.

On the private character of our brother I need add nothing further, at present, previous to

his obtaining the records of the Nephites; only that while in that country, some very officious person complained of him as a disorderly person, and brought him before the authorities of the county; but there being no cause of action he was honorably acquitted. From this time forward he continued to receive instructions concerning the coming forth of the fulness of the gospel, from the mouth of the heavenly messenger, until he was directed to visit again the place where the record was deposited.

For the present I close, with a thankful heart that I am permitted to see thousands rejoicing in the assurance of the promise of the Lord confirmed unto them through the obedience of the everlasting covenant.

As ever, your brother in the Lord Jesus,

O. COWDERY.

Autobiography of a Thorough Bred Yankee.

J. E. Johnson, the editor of the Council Bluffs Bugle, gets off the following autobiographical sketch of himself. He was born in Fredonia, Chautauqua county, New York, which place he left when about 13 years of age.—His subsequent history we will tell in his own words:—

Up to the age of eighteen our energies were directed and employed in Agriculture. Possessed of a feeble, and rather feminine constitution, and having the care of a mother and younger members of the family, we concluded to look about for lighter employment. We resided in Ohio, found the country decidedly too small, started with an ox team towards sundown, but did not reach that point, for our funds gave out, and brought us up at the Capital of the Sucker State all standing.

When, after passing through the various degrees of sickness, poverty, and a "power" of ague shakes, wood sawing, soap making, peddling, etcetera, we obtained a situation with 60 little suckers, and commenced teaching the idea "how to shoot," with so much success that the "Yankee Schoolmaster" was considered "some punkins."—Our education, however, being limited, we had to scratch hard to keep ahead of the scholars.

Here we staid a year, made a raise, came up into the then unsettled Iowa, was offered a share in the Keokuk landing claim, (now the city of Keokuk,) for a week's work, but "didn't take," spent our funds in the ague shaking business, and returned home to our mother sick and out of heart. The tears and words of encouragement of that excellent mother determined us. By the next season we were again headed toward the far West, and made a halt near the Mississippi river, where we assisted in laying off and building a new town.

Here we staid about five years, in which time we had accumulated quite a property, when the difficulties and persecutions of the Mormons commenced. After the exile of the Saints, our affairs, from thousands, terminated in the merest pittance. Having received a slight intimation that our presence was not required, by a

band of armed ruffans, who surrounded our house at midnight, and we were allowed a week to wind up our affairs and "Puckerchee."

Thinking that a warm head and whole hide were preferable to our traps, we sloped with little effects, but only removed to the desolate city of the Saints. We were Postmaster at the time of our expulsion, and also had commenced to keep and sell drugs; we, therefore, opened a four-penny drugstore in the desolate city of Nauvoo. From which in a general exterminating war of new citizens, Mormons, and all, we were again, after being defeated in a hard fought battle, with the mob on short time.

For two years we floundered about from Galena to St. Louis, (we didn't know when or where,) having nothing at first, we had less at last. We again brought up at Montrose, at the head of the Lower rapids, on the Mississippi, pledged our face for a stock of goods, staid a year, and made clear about \$2,000, lost near half of which in the great fire in St. Louis. Started again towards sundown with 50 head of cattle, etcetera. Sent a friend forward to California on a spec. Taking a liking to this country, we halted, and entered the mercantile list in earnest, with a capital of—of—of—nothing of course, but our face and a few friends.

The California speculation proved a rich one, no doubt, for the friend never sent back for more funds, which he would of course, have done, under other circumstances, and we were never further troubled about the matter. We heard, however, that the fellow escaped a running fight of a week, traveling over the mountains for hundreds of miles, and subsisting on the flesh of mules that died from starvation—that however was a lucky escape and we didn't cry.

In 1850, being in feeble health we started in July to cross the mountains; stopped at Salt Lake near two months and returned in the winter; and visited the Atlantic cities, same winter.—The next winter we took a Delegation of Omaha Indians to Washington City, who wished to make arrangements for future subsistence—staid there through the winter, and returned them home in the spring. Had accumulated a handsome property, supposed to be worth \$20,000, which was almost totally lost in the great fire.

We had at various times, and under various circumstances, followed and carried on many and various kinds of business, enumerated below, viz: House-building and painting, cabinet and chair-making, and turning, brick-making, and school-teaching, saloon-keeping, drug-business, and am the inventor of patent nostrums, farming, a public showman, merchandising, baking and manufacturing confectionaries, have twice been postmaster, notary public, trustee of an incorporated town, alderman, &c., have carried on coopering, wagon-making, blacksmithing, shoe making, saddle and harness bu-

siness, have had three in operation at once, carried on the daguerrian business, been a sub-editor, and, to wind up, am now the unfortunate but not discouraged editor of the Council Bluffs Bugle, and expect in a few years to be as rich as we may wish—am 35 years old, have a better half, and supposed to be the father of six children, three of whom are living—am six foot in high heeled boots, and weigh 140 lbs.

If any body should wish to learn more of our history let them ask our brothers, two of whom are in Utah, and another on the Sandwich Islands. They are much smarter men than ourself, and could write a far more intelligible and interesting article. We trust, however, this will satisfy the most curious, especially when they learn that we sometimes grind poetry, write tales, &c., are the redoubtable "Amicus" of the West, and would be a Mormon, if we were smart enough.

There must soon be a Reaction.

We find bitter complaints in the eastern papers of the high prices of all kinds of provisions.

Flour is very high; beef and pork are higher; butter and cheese are higher still; and vegetables are out of all character. The New York papers ask how far the distressing state of things extend. We can respond that it extends all the way to Buffalo, and Detroit, and Chicago can say the same of their localities. And what seems singular enough is the fact that there is a completely reversed order of things in this respect. Flour and beef are higher in Chicago than they are here; they are higher in New York than they are in Liverpool; and they are probably higher at Liverpool than they are at Constantinople. A table in the Tribune or Times, we do not now remember which, showed that the price of flour at New York is more than one dollar higher than at Liverpool. At this rate it would pay very well to reship there and bring it back.—Buffalo Republic.

Hireling Clergy.

If the clergy could be induced to raise their own food, they might, perhaps, learn that it is easier and pleasanter for the willing soul to support himself by farming, than by preaching when he has nothing to say, and every word comes as hard as water through a force pump. Real ministers of the real gospel, always find it pleasant to labor with their hands; and when they preach, the words flow freely, like water from a living fountain, because there is a fountain of life in them, from which the words issue. Christ spake of living water, which should be in those who receive it as a fountain of water springing up into life.

This is the gospel. The gospel minister has the fountain in him, and that is mouth and matter, tongue and utterance—his words flow freely; he is under no necessity of studying what to say, and can work as much as any other man, and take pleasure in working; but the hireling, who has chosen preaching as a trade, instead of being chosen by the Author of the

gospel, is destitute of the power, has only words without life, and it is as dry work for him to preach an hour, as it would be for a man to keep an old pump brake going, where the well has no water, and try to imagine he is watering his flock, because the pump makes a noise.—Pleasure Boat.

A Fact.

It is an undeniable fact that the government of this nation make every individual a pauper at twenty-one years of age. It claims the land which they need to raise bread, and turns them into the highway, and taxes their heads; and if they do not have to retire to the pauper house, it is only because it is for the interest of others to hire them. The government makes them paupers; and if no one can make money by hiring them, as they are robbed by government of their birthright to the soil, they must either become inmates of pauper houses, or starve. Now, who, after reading this undeniable fact, will attend a celebration on the fourth of July, and hurrah for liberty?—J. Hacker.

Synopsis of the Homestead Graduation Bill.

The first section provides that the minimum price of the public lands of the United States shall be reduced after the first of July, 1855, and sold according to the following scale: For lands which shall have been offered at public sale, and remained unsold five years, one dollar per acre; for land which shall have been offered at public sale and remained unsold ten years seventy-five cents per acre; for lands which shall have been offered at public sale and remained unsold twenty years, twenty-five cents an acre; and for lands which shall have been offered at public sale and remained unsold thirty years, twelve and a half cents an acre; providing that the graduating process, fifty to twenty-five cents an acre, shall not take place until the lands in the fifty cent class shall have been exposed to sale for a period of at least two years, at the price of fifty cents per acre, after which the price of the said lands shall be reduced to twenty-five cents per acre.

At a meeting of the Democratic Electors of the Counties of Emmet, Cheboygan and Grand Traverse, held pursuant to previous notice, at the Court House at Saint James, in the County of Emmet, the 1st day of Sept., Samuel P. Bacon was called to the Chair, and Geo. Brownson chosen Secretary.

Hon. Jas. J. Strang was chosen Delegate to the State Convention, to be held at the city of Detroit, the 14th inst., to represent in part the Newaygo District.

Marvin M. Aldrich, Esq., Delegate to the Congressional Convention for the 4th Congressional District. And Benjamin G. Wright, Esq., Delegate to the Senatorial Convention, for the 29th Senate District.

Dennis Chidester, Geo. T. Preston and Gilbert Watson, were appointed committee of Vigilance.

Resolved, That the Committee of Vigilance have power to appoint substitutes for any of the Delegates who may be unable or fail to attend. Adjourned sine die.

SAMUEL P. BACON, Ch'n.

Geo. Brownson, Clerk.

BOOKS.

The following books are constantly for sale at this office:—

Ancient and Modern Michilimackinac, including an account of the controversy between Mackinac and the Mormons. Price, 25 cts.

A History of the Rise of the Church of Jesus Christ of Latter Day Saints, and the discovery of Ancient American Records, &c., by George J. Adams. Price, 12 1/2 cts.

A Discussion of the Roman Catholic Religion, between Charles Rafferty and James J. Strang. Price, 10 cts.

The Diamond: being the Law of Prophetic Succession. Price, 5 cts.

Money may be sent by mail at our risk from any part of the United States for these books. We will return the books by mail, free of postage.

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The following article has just been published as an appendix to a small work entitled "The Epistles of Oliver Cowdery, on the bringing in of a New Dispensation," which will, perhaps, be interesting to a large portion of our readers:—

The Book of Mormon is not a text book among the Saints of the last days. In all their public controversies the Bible is the universal standard; but in their domestic affairs, the Book of the Law of the Lord is the end of controversy.

The Book of Mormon is not a book of doctrine, but of history.—Its subject is a branch of the house of Israel, who left Judea in the times of the Kings, coasted along the Red Sea and the Indian Ocean, passed through Eastern Asia, crossed the Northern Pacific to the North-west coast of America, migrated by slow stages through Mexico and Central America, and spread over the Continent from the Lakes to the Equator.

The last scenes in its history are in the State of New York, very remote from most of the important events mentioned in it.

The Book of Mormon was first published in 1830, and a large edition immediately put in circulation. Its style is exceedingly simple, indicating inferior literary attainments in its authors, but the most excellent morals, and a high regard to religious duties and obligations, and considerable knowledge of theology.

The translation into English, evidently has not improved or embellished the original. The English is exceedingly barbarous and ungrammatical, evidencing extreme want of literary qualifications in translator and editor. The proof-reading of the first edition was worse done than is usual with country newspapers, and occasionally the most gross errors were designedly committed by the printers.

The grossest of these were corrected in the subsequent editions, to some limited extent. But the stereotyped edition, which it was intended to make an accurate standard, having been executed by men who had no interest in the faithfulness of the work, abounds with numerous and gross inaccuracies.

But, aside from literary defects and editorial and mechanical blunders, the Book of Mormon is the most extraordinary book of this productive and progressive age. It traces, for a period of one thousand years, the history of a semi-civilized population, extending over half the American continent, with such minuteness that the student in modern geography finds no difficulty in locating their nations and cities, and all the events in their history.

Their cities, fortresses, temples and numerous public works, form the same prominent feature in their history which such works usually do in the history of a people in a low state of civilization, and in some instances are minutely described. Such a work should have commanded the attention of antiquarians and historians in all the world. Prejudice has shut the eyes of the learned to this vast fund of knowledge.

A few years after the American government sent the distinguished traveler and learned savan, John L. Stevens, as Ambassador to Central America, accompanied by the artist, Mr. Catherwood, with permission to inquire into and examine the antiquities and aboriginal monuments of that country. These learned gentlemen, after a sojourn of less than two years, returned and published, as the result of their labors, a minute account of cities, temples, altars, fortresses, kingly palaces and national monuments, of gorgeous grandeur, scattered in vast and rich profusion over all that sunny region; desolated and without inhabitant, over which the ancient forest had grown in gigantic majesty, which the prying curiosity of man had penetrated for countless ages. These cities, these towers, these temples, these palaces, were all the same that the Book of Mormon had before described. The same rivers water them, and the same mountains surround them, which the believing student had read of ten years before, in the writings of the Seer of Palmyra.

Even the pictures painted upon the walls of palaces, temples and dwellings are a faithful illustration of the history contained in the Book of Mormon, and as plainly record the great events there written out as the pictures and statuary in the Capitol at Washington do the written history of the United States. The correspondence between the monumental and pictorial history, as discovered by Stevens and Catherwood on the one hand, and the written history as translated by Joseph Smith on the other, was perfect.

Yet learned men, antiquarians, and historians still close their eyes to its consequence. Concede for once what is claimed by all but Mormons, that the Book of Mormon is an imposture, no matter by what means got up, how did its authors discover the secrets of past history, and make their writing correspond with the since discovered monuments? The power to do it is essentially a divine power, quite as much so as that of prophecy.

This fact alone, sustained as it is by an overwhelming mass of evidence, is enough to vindicate the prophetic character of the Book of Mormon, the Apostolic character, and true witness of Oliver Cowdery, and to vindicate the Mormon institution as the institution of heaven, the new Dispensation as a Dispensation of life from the Almighty.

If the Book of Mormon was an imposition, it could scarcely fail to contain modern figures, modern forms of speech, allusions to modern facts and modern discoveries in the arts and sciences, and ten thousand other evidences of its modern origin. So certain was this, that the sincere unbelievers in its divinity made this the ground of their attack upon it, and based their unbelief on the assumption of the existence of such evidences of a modern origin.

In searching for such evidence, it was discovered that the Book of Mormon mentions the use of steel several centuries prior to the Christian era, and history was appealed to, to show that the manufacture of steel was a modern art, invented since the Roman Republic.—Against this it appears from the Bible that steel was used in the time of King David, he having a bow of that material.

It is now a well known fact, that the art of making steel of an excellent quality is one of the ancient arts of the Hindoos, practiced by them as early as the prophet Isaiah, by a process different from that in use among the western nations. Their art and that of the Hebrews are doubtless the same. It is only the European process which is modern.

An imperfect compass was in use among the nations, whose history is written in the Book of Mormon. Such is now proved to have been in use among the Chinese, from the earliest antiquity. The Book of Mormon shows the existence of herds of horses and cattle in America in early periods, whereas the present stocks are supposed to have all originated with the European stocks, brought over since the time of Columbus.

The lama and the buffalo are beasts of burden and draft, which might with propriety be called by those names. The buffalo is as truly an ox

as the European bos. And the evidence that the wild horses all sprang from European stocks is anything but satisfactory.

Dr. Leidy, of Philadelphia, has proved, in a very interesting work, published by the Smithsonian Institute, that there existed in America in ancient times two species of ox of great size and value, which have disappeared so recently that several specimens of their bones and horn cores are in existence. These were the oxen spoken of in the Book of Mormon, and have become extinct for want of attention. Thus every objection fell to the ground.

Also the following as a preface to the above work:—

Twenty-four years have elapsed, and nearly a generation have passed away, since the bringing in of the Dispensation of the Fulness of Times, and twenty years since the Epistles of this volume were written; and if the little stone, cut out of the mountain without hands, has not become a great mountain, and filled the whole earth, it has, nevertheless, stirred up the nations at its presence, and become a power which the great ones among men fear and dread.

Joseph Smith and Oliver Cowdery, schooled only in the school of the Almighty; educated only by that spirit of intelligence, which God gives in rich abundance to all who seek unto him for knowledge, have stamped their foot print upon time, and the ages as they roll by shall not obliterate it. Mormonism is now a moral, a philosophical and a national element which impresses itself on the face of society every where, and men cannot pass it by if they will.

Mormonism has ceased to be despised by any but fools, and men of a past age. The generation rising up, have to look it in the face. It will meet them at all times—in all places. With its two or three hundred thousand believers, its full predominance in several national communities, its numerous and successful missions in all parts of the world, and its divine intelligence, what shall prevent its filling the whole earth? Who shall stop its progress, till it realizes in its history the wildest vagaries in the dreams of the instruments in its founding?

Religious men, and they make up the great body of the human race, all acknowledge revelation from God, in past ages.—Is there any reason why God, who revealed himself to his creatures in past ages, should not in this?

The same state of facts which rendered a communication of the divine will necessary for the salvation of mankind in the days of Jesus Christ, equally exist, and render such a communication equally necessary to the present generation.

The Jews, who were possessed of the oracles of God, had divided into a great variety of sects and parties, each having its own peculiar faith and its own peculiar religious ceremonies and practices, sustained by its sectarian interpretation of the scriptures; and they were unable to come together in the unity of the faith, or the knowledge of the law of God. They were tossed about by every wind of doctrine; carried away by novel and strange interpretations, and unfounded theories; separating farther and farther from the faith delivered to the saints, and substituting the wildest opinions for the true faith.

If, amid all the contending sects and factions, a single one had preserved the true faith, and the regular administration of the sacraments and ordinances pertaining thereto, the heaven that was in them might have leavened the whole lump, and secured the salvation of such as were enlightened in the truth, and took pleasure in righteousness.

But the whole world being gone out of the way; and not one that knew God, or understood his law, it was necessary for the salvation of man that a dispensation of the Law of God and the Gospel of the Resurrection and life everlasting should be given, to bring man to God.

Such a dispensation was given to Prophets, Apostles, Evangelists and Teachers, accompanied with spiritual gifts, inspiration, healings, miracles and prophecy.

So in the present age, previous to the institution of Mormonism, the Christian nations were divided into more than six hundred different sects, each having its own faith, and its own diverse and peculiar institutions as a substitute for the law of God; and no two in the six hundred able to see eye to eye.

Among all these sects there was not one which knew or understood that God's law was a full and final rule of right in all cases. So blind they could not see the light of the sun, to be guided by it, they each attempted to make a lamp of their own to light their footsteps.

Laws confessedly human were established to guide men, in all the substance of their actions. It was only in shadows and forms that they pretended to be governed by the Law of God, according to their several interpretations of it.

In the midst of this darkness the divine light was poured out upon mankind as of old, by the revelation of God through the voice of Prophets and Apostles. God devised a new mode of communication, and selected no new character of instruments. He chose simple and unlettered men from the field, Joseph Smith and Oliver Cowdery, to be witnesses of the same gospel which Christ received.

According to the prediction of John the Revelator, (Rev. xiv. 6.) he sent his angel through the midst of heaven unto them which dwell on the earth, with the everlasting Gospel, of which he made them witnesses to all nations, and to every kindred, tongue and people.

This little work, consisting of eight letters to William W. Phelps, on the bringing in of a new dispensation, is Oliver's testimony, by which he, being dead, yet speaketh. It will live when the nations of the earth are broken. Though the language in which it is written shall be forgotten, it shall be fresh in the courts of heaven while truth remains and God lives.

JAMES J. STRANG.

Senator S. A. Douglass attempted to address the people of Chicago last Friday, in defence of the Nebraska-Kansas Bill. Eight thousand people turned out to meet him, but refused to hear. He was met with groans, hisses; every form of disapprobation, for a full hour, when he retired.

NEW VOLUME.

GODEY'S LADY'S BOOK!

The July number commences volume xlix. Subscribers can commence with the new volume; or, if they wish, with the January number, as we can always supply back numbers. One hundred pages of reading each month! the oldest magazine in America, and the only one especially devoted to the wants of the Ladies of America.

We commence this volume with the largest list, by many thousands, that we have had since we commenced the work. We have, in addition to our many excellent features, another one to add—

A LIFE OF COLUMBUS,

for youth, to run through the volume, to be followed by other works of a like character, American in their nature. We think this new feature will be appreciated by our subscribers. All our celebrated corps of contributors will favor us as usual with those writings that have made the "Lady's Book" so celebrated throughout our country as a literary standard.

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In this department, we have always stood unrivalled, and the same attention will still be paid to it to enable us to sustain our proud superiority. OUR FASHIONS, WITH DIAGRAMS. This department, which has given great satisfaction to our lady subscribers, will be continued.

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The only colored fashions upon which any reliance can be placed, received direct from Paris, and adapted to the taste of American ladies by our own "Fashion Editor," with full directions.

DRESSMAKING.—Our monthly description of dressmaking, with plans to cut by. None but the latest fashions are given. The direct-

tions are so plain, that every lady can be her own dressmaker. EMBROIDERY.—An infinite variety in every number.

DRESS PATTERNS.—Infants, and children's dresses, with descriptions how to make them. All kinds of crochet and netting work. New patterns for cloaks, mantles, talmas, collars, chemises, undersleeves—with full directions. Every new pattern of any portion of a lady's dress, appears first in the "Lady's Book," as we receive consignments from Paris every two weeks, having a resident Editor there. THE NURSERY.—This subject is treated upon frequently.

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Indispensable to every family, worth more than the whole cost of the book. MUSIC.—Three dollars' worth is given every year. MODEL COTTAGES.—Cottage plans will be continued as usual. In the various numbers for 1854, will be found the newest designs for Bonnets, caps, cloaks, evening dresses, fancy articles, head-dresses, hair-dresses, robes de chambre, carriage dresses, brides' dresses, wreaths, mantillas, walking dresses, riding habits, and morning dresses. Dresses for Infants and Young Misses, Boys' Dresses, Caps and Cloaks of Fur in season, Patterns for Needle-work of all kinds, and Patterns to Cut Dresses by, are given monthly.

Orders for any of the above articles, or for clothing for ladies and children, patterns for ditto, furniture, jewelry, head ornaments etc. etc., will be attended to by remitting to the publisher. Splendid steel, line, and mezzotint engravings in every number. They are always to be found in Godey. "Godey's Lady's Book" contains precisely that for which you have to take at least three other magazines to get the same amount of information.

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One copy one year, \$3. Two copies one year, \$5. Five copies one year, and an extra copy to the person sending the club, making six copies, \$10. Eight copies one year, and an extra copy to the person sending the club, making nine copies, \$15. Eleven copies one year, and an extra copy to the person sending the club, making twelve copies, \$20.

"Godey's Lady's Book" and "Arthur's Home Magazine" will both be sent one year for \$5. Terms for six months—from July, 1854, to December, 1854, inclusive. We will furnish at the following rates for six months. Persons unacquainted with the "Lady's Book" can take it for that length of time, and renew their subscriptions or not, at their pleasure.

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sending the club, making twelve copies, \$10.

L. A. GODEY,

113 Chestnut Street, Philadelphia.

"The 'Lady's Book' is a periodical literary treasure to the fair sex of America. Every lady should be a subscriber—every citizen should see that it graces the table of his wife or daughter. It is a fountain of unexceptionably pure and instructive literature, and an unending source of the purest intellectual enjoyment.—Godey adopts for his motto 'Excelsior!'—more elevated—and his unrivalled enterprise is vindicating its propriety."—*Eastern Clerion.*

ELECTION NOTICE.

Sheriff's Office, Saint James,
September, 6th, 1854.

A GENERAL ELECTION will be held in the County of Emmet, State of Michigan, on Tuesday succeeding the first Monday of November next, (November 7th.) A. D. 1854, at which will be chosen the officers named in the following notice from the Secretary of State; also for County Officers, one Sheriff, one County Clerk, one Register of Deeds, one County Treasurer, one Prosecuting Attorney, one Circuit Court Commissioner, one Judge of Probate, (to fill vacancy,) one County Surveyor, and two Coroners.

J. L. MILLER, Sheriff.

Office of the Secretary of State,
Lansing, Mich., August 14th, 1854.

To the Sheriff of Emmet County:

You are hereby notified, that at the General Election, to be held on the Tuesday succeeding the first Monday of November next, in the State of Michigan, the following officers are to be elected, viz: A Governor, Lieutenant Governor, Secretary of State, Auditor General, State Treasurer, Commissioner of the State Land Office, Attorney General, Superintendent of Public Instruction, one member of the State Board of Education, in place of Chaucey Joslin, whose term of office will expire January 1st, 1855, one other member of the State Board of Education, for the residue of the term of the Hon. Isaac E. Cray, deceased, and a Representative in Congress for the fourth Congressional District of this State, to which your County is attached.

Also a Senator for the twenty-ninth Senatorial District, consisting of the Counties of Leapeer, Saginaw, Tuscola, Midland, Gladwin, Arnette, Roscommon, Ogemaw, Isoc, Alcona, Osceola, Crawford, Otsego, Montmorency, Alpena, Presque Isle, Wyandot, Emmet, and Cheboygan.

Also one Representative for the District consisting of the Counties of Newaygo, Oshtan, Lake, Mason, Manistow, Grand Traveres, Wexford, Missaukee, Rosconmng, Ogemaw, Isoc, Alcona, Osceola, Crawford, Kalamazoo, Ogemaw, Leelanau, Antrim, Otsego, Montmorency, Alpena, Presque Isle, Wyandot, Elnet and Cheboygan.

In witness whereof, I have hereunto set my hand, and affixed the Great Seal of the State of Michigan, at Lansing, this fourteenth day of August, in the year of our Lord, one thousand eight hundred and fifty-four.

W. GRAVES,

Secretary of State.

*There are no such counties in the State.

BUFFALO AND CHICAGO.

THE SLENDID UPPER CABIN.

STEAMER BUCCEPHALUS.

S. ALEXANDER, MASTER.

LEAVES BUFFALO. LEAVES CHICAGO.

August 23 August 24

September 13 September 14

October 4 October 5

October 25 October 26

November 15 November 16

LEAVES DETROIT. LEAVES CHICAGO.

August 25 September 1

September 15 September 22

October 6 October 13

October 27 November 3

November 17 November 24

Touching at Beaver Island each way.

AGENTS.

HOLT, PALMER & CO., Buffalo.
D. A. EDDY & CO., Cleveland.
WALTER CHESTER, Detroit.
DOUSMAN & CO., Milwaukee.
RUMSEY, BRO. & CO., Chicago.

OFFICIAL.

Notice of the Establishment of an additional Land Office in the State of Michigan.

In pursuance of the act of Congress, approved April 20, 1854, entitled "An act Establishing a Land Office in the Lower Peninsula of Michigan," the District for which is to be called the "CHEBOYGAN LAND DISTRICT," it is hereby declared and made known, that the Land Office for said District has been located for the present, by the President of the United States, at the town of Duncan, in the northern part of the Southern Peninsula of said State.

Given under my hand, at the City of Washington, this sixteenth day of May, A. D. 1854.

JOHN WILSON,

Commissioner of the General Land Office.

SHOEMAKING.

THE subscriber wishes to inform the citizens of Beaver Island and vicinity that he is prepared to wait on those who may wish to have work done in his line of business, near the Steam Mill, where, by good work, and strict attention to business, he hopes to be liberally patronized by the public.

I'll make and mend your boot and shoe. Mend, if you please, your harness too. Come, all who're wanting good work done. And call on J. T. PENDLETON.

August 21, 1854.

61-1.

CIRCUIT COURT.

Detroit, Nov. 1, 1853.

Pursuant to the Statute, in such case made and provided, I hereby appoint the third Tuesday of July and January as the times for holding the Circuit Courts for the County of Emmet during the years 1854 and 1855.

SAM'L T. DOUGLASS,

Circuit Judge, Third District.

POETRY.

The Home of my Childhood.

BY TERESA.

The home of my boyhood, my own country home,
I love it, I love it, wherever I roam;
Though long since my foot on its threshold
was prest,
'Neath the roof of the homestead in spirit I rest,
While memory recalls all its beauties to me,
And tints with her pencil the picture I see.

There stands the old barn where in childhood
I played,
The forest where oft with my brother I strayed;
There lies the green meadow; where on the
fresh hay,
The long dawn of summer passed swiftly away;
There bubbles the brook, as freshening and cool
As when on its borders I loitered from school.

There wave the green oaks, in the depths of
whose shade,
The forms of my father and mother are laid!
But vain is the effort to think of them there:
My dear gentle mother is in her arm chair,
While hearty and hale as the autumn of life,
My father is sitting beside "the auld wife."

Time softens the picture I look upon now,
And few are the snow-flakes that rest on each
brow;
While round the old hearth-stone my brothers
all stand,
E'er death on the fairest had laid his cold hand;
One sister I see through the vista of years,
But the glass of my mem'ry is darkened with
tears.

In the evening of life, these scenes of my youth
Come back to my mind with freshness and
truth,
As stars that are hid by the light of the sun,
Shine bright when his course in the heaven is
run;
Then I look to the future for comfort and cheer
Now hope has departed, and mem'ry is dear.

All, all have gone, the fair and the brave,
And lonely I stand on the brink of the grave,
Where the wife of my youth, her babe on her
breast,
My mother and sister have gone to their rest;
Not one in the homestead my coming shall
greet,
Of those who were wont around this hearth-
stone to meet.

One only desire still lives in my breast,
To see that old homestead before I depart,
To stand by the grave where my mother is laid,
And point out the spot where my own shall be
made,
And in the old house where I first drew my
breath,
Sit quietly down till the coming of death.

AN EPISTLE.

Addressed to a Young Lady just Married.

On matrimony's sickle sea,
I hear thou'lt venture fairly;
Though young in years, it may not be
Thy bark is launched too early.

Each wish of mine to heaven is sent,
That on the stormy water
Thou'lt prove a wife obedient,
As thou hast been a daughter.

If every wish of mine were bliss,
If every hope were pleasure,
Thou would'st with him find happiness,
And he in thee a treasure:

For every hope and wish of mine,
Add every thought and feeling,
Is for the weal of thee and thine,
As true as my revealing.

Be prudent in thy thought of dress,
Be sparing of your parties;
Where fashion riots in excess,
O, nothing there of heart is:

And can its palling sweets compare
With love of faithful bosom?
Then of the fatal tree beware,
There's poison in its blossom.

Bear and forbear, for much thou'lt find
In married life to tease ye;
And should thy husband seem unkind,
Averse to smile or please ye,

Think that amid the cares of life
His troubles fret and tease him:
Then smile as it becomes a wife,
And labor well to cheer him.

Aye, answer him with loving words;
Be each tone kindly spoken,
For sometimes is the holy chord
By angry jarring broken:

Then cure thy temper in its rage,
And fretful be thou never;
For broken once a fearful change
Frowns over both forever.

Upon thy neck light hang the chain,
For hymen now hath bound ye;
O'er thee and thine may pleasure reign,
And smiling friends surround ye.

Then fare ye well, and may each time
The sun smiles, find ye wiser;
Pray, kindly take the well meant rhyme
Of thy sincere adviser.

I see it trembling on the mountain height,
And stealing softly down the shadowy vale.
Each ray prophetic of perennial light,
And promise sure that truth shall yet prevail.

There's no more need to work or beg,
Events turn up so funny—
The goose that laid the golden egg,
Is hatching paper money.

THE CATHOLICS ON PERSECUTION.

Answer to "the letter from a Professor in a Catholic College."

SIR:—I avail myself of the opportunity you offer to any one to reply to the article under the above caption, which appeared in The Tribune of the 13th inst. I shall endeavor to be brief.

First: The Professor denies that it is the doctrine or practice of the Catholic Church (by which he means the Popish Church) that faith is not to be kept with heretics, or that she is intolerant, unprogressive, and inimical to liberty.

He asserts that a lie is looked upon by every enlightened Catholic as a mortal sin, deserving everlasting flames.

That allegiance to the Pope is purely spiritual. He admits that the Pope is supreme above all the governments and nations of the earth, but in no other light than a spiritual one.

In regard to the first proposition, I assert that the Popish Church is intolerant, unprogressive, inimical to liberty, and keeps no faith with heretics. First, her very assumption of infallibility of necessity makes her intolerant. Her arrogant claim of supremacy above all the governments and nations of the earth, in things spiritual, must also of necessity make her intolerant. In relation to this, however, we shall look for authority of a higher order and more conclusive than the *ipse dixit* of the Professor in a Catholic college. Let us, therefore, first open their own infallible Rhemish Testament. Here we read that "the blood of heretics is not called the blood of saints, no more than the blood of thieves, man-killers and other malefactors, for shedding of which, by order of justice, no commonwealth shall suffer."—(Rhem. Test. Annot. upon Rev. xvii. 6.)

"Experience teaches," says Cardinal Bellarmine, that there is no other remedy for the evil but to put heretics to death; for the Church proceeds gradually, and tried every remedy. At first, she merely excommunicated them; afterward she added a fine; then she banished them; and finally they were constrained to put them to death."—(Bellarm. de Laicis, lib. iii. c. 21.)

Then comes the decree of the General Council of Lateran on the subject, which, at once, stamps the doctrine with the seal of infallibility. The decree runs as follows:—"Let the secular powers be compelled, if necessary, to exterminate to their utmost power all heretics denoted by the Church."—(Gen. Coun. Lat. A. D. 1215.)

We see now that this Infallible Church both sanctions and commands the putting of heretics to death. That these sanctions have been gratified, and these commandments obeyed, the pages of history, stained with the blood of the martyrs, fearfully portray. As it is claimed to be the Infallible and Unchangeable Church, what, then, will be our destiny should that Infallibility ever predominate in this country? Heretics denoted by that Church would, perhaps, never again be publicly burnt to death; not for want of will, but because even the secular powers now begin to hate the monstrosity of such sanguinary intolerance, or, as the scripture expresses it, the "ten horns [the kingdoms of the earth] shall hate the whore, and make her desolate." (Rev. xvii. 16.)

To be convinced that the Popish Church is unprogressive, or at least, unprogressive in good, we have only to visit those countries where Popery prevails,

and where there are but few Protestants to be found. Look at Cuba, for instance, or Mexico, or South America! A more ignorant, degraded, superstitious and vicious race are not to be found, at least, among nations claiming to be civilized. For proof, I refer to every tourist who has visited those parts of the world, and published an account of his travels.

In regard to lying, let us read what Saint Ligor says on the subject, in his work entitled, "the moral Theology of the illustrious and Most Reverend Lord Alphonsus de Ligor."—He was enrolled among the Saints, as the title of his book declares, by Pope Pius vii. on the 15th of September, in the year 1816, and his book was declared to be "sound, and according to God," (*sana ac securum Deum.*)

"To answer," says this great saint, "with equivocation, where there is a good reason, and equivocation itself is lawful, is not wrong. And if a person swears without a good reason, it is not to be considered a perjury: since, in one sense of the word, and according to a mental restriction, he swears what is true. Thus, also, if any one is interrogated in regard to anything that it is expedient to conceal, he can answer, 'I say No;' that is, I say or utter 'the word No.'" (Ligor. lib. iii. n. 152.)

"A culprit or a witness," continues the Saint, "who is interrogated by a judge, unlawfully, can swear that he is ignorant of a crime, which, in truth, he knows." (Ligor. lib. iii. n. 154.)

The saint asks the question, "can an adulterer, who is questioned by the woman's husband, deny that he committed adultery with his wife? I answer: he can, by equivocally asserting that he did not break the matrimonial tie, which, in fact, is true. And if he has sacramentally confessed the adultery, he can answer, 'I am innocent of this crime,' because by confession it has been removed." (Ligor. lib. iii. n. 162.)

"It is asked," says St. Ligor, "whether a servant, by the command of his master, can say that his master is not at home? It is admitted," says he, "by card, that he can strike his feet against a stone, and answer, 'he is not here.' But to this," says the Saint, "I do not agree, if the one who asks the question could by no means notice this—I would rather grant that the servant could answer, 'he is not here,' that is, he is not in this door, or at this window—he is not here so far as to be seen!" (Ligor. id. ib. n. 165.)

"Is it lawful," asks the Saint, "to swear to anything false by adding in a whisper, a circumstance that is true? Some divines say it is; and their reason is, because, in order that an assertion be true, it is sufficient that there be an outward accordance with the mind, whether this concordance be expressed by signs, or by a whisper, which may so happen that the other may not hear it. But it is better to say that it is lawful if these signs or this whisper could by any means be perceived by the other, although his senses do not perceive them." (Ligor. lib. iii. n. 168.)

Lastly, in regard to whatever the Pope's supremacy over all the governments and nations of the earth (as is admitted by the Professor), is to be considered in no other light than a spiritual one.

To elucidate this point, we shall have to consider what the Inquisition is—who established it, and for what purpose.

Popish devotees are made to believe, and Protestants, too, are told over and over again, that the Inquisition was not established by the Catholic Church, and that, therefore, the Church is not accountable for any of its acts,

be they what they may. We shall now, again quote from Ligor:—

"Pope Paul III," says the Saint, "established the General Inquisition at Rome, in the year 1542, by his Bull 34, commencing with the words 'Licet ab initio.'" (Ligor. De Probib. Libro, p. 238.) "In the General Congregation," continues the Saint, "of the Holy Roman and Universal Inquisition, held in the Apostolical Quirinal Palace, before our most holy Lord, Lord Benedict, by Divine Providence the fourteenth Pope, and before the most eminent and most serene doctors, the Cardinals of the Holy Roman Church, specially deputed by the holy Apostolic See, General Inquisitors against heretical pravity," &c. (Ligor. De Rom. Pont., Dec. iii, p. 85.)

By the above we see,

Firstly: That the bloody Inquisition was established by the Romish Church, and not at all by the secular power, as the Popish clergy themselves know, but are ashamed and afraid to acknowledge it.

Secondly: That it was instituted to exercise its powers "against heretical pravity."

Thirdly: That these powers extended even to the taking of the lives of heretics, "whose blood," as their Rhemish Testament asserts, "is no more than the blood of thieves, man-killers, and other malefactors; for the shedding of which, by order of justice, no commonwealth shall suffer."

It is generally pretended by the defenders of Popery, that the Inquisition is solely a political institution; that the crimes it punishes are only crimes against the State: Be it so, for argument's sake, that the crimes punished by it are only crimes against the State; still, the fact remains the same, the penalty is against heretics, and heresy the Popish church makes to be a crime against the State. The ultimatum is this, that wherever Popery has the power of enforcing her sanguinary laws, heretics must be put to death.

Lastly: What does the Professor mean when he asserts that allegiance to the Pope is purely spiritual? The proposition is vague. The meaning, I presume is, that we are not bound to obey the Pope in our temporal concerns. This involves the proposition in a dilemma from which there is no escape, which is, that Popish subjects are not bound to obey the Pope at all. Why so? Simply because the spiritual authority in Popery pervades all. It rarely pervades all and over all, when a man is compelled to renounce his heretical opinions or be put to death. Vain and evasive then is the distinction in Popery between temporal and spiritual, since all is engulfed in the maelstrom of infidelity.

Now for the conclusion: And let me warn you, fellow-citizens, if ever this Bohon-Upas spreads her deleterious shades over this now flourishing Republic, farewell to Liberty, to Virtue, and to Happiness!

A CONVERT FROM POPERY.

P. S.—Lest any one should suppose that any of the quotations above made are incorrect or mutilated, I hereby invite the Romish Bishop of this city to deny them. This, I presume, he is too wary to attempt. Should it be done, however, I will then call upon him to appoint with me a committee of six individuals, three to be chosen by himself, and three by me.—To this committee I am willing to leave the issue, whether my quotations are correct or not. I am willing also that the examination of the passages I have quoted be made in their own books. The bishop doubtless has the Moral Theology of the great St. Ligor, as the Rev. Father Varela, so called, in a controversy he had some years ago, stated that "the works of Ligor are in the hands of almost every priest." (See New York Weekly Register and Diary of March 28, 1835.)

ADD-ED-KADER TO OMER PACHA.—The Arab chief Abd-el-Kader has written the following letter to the victorious Omer Pacha, dated Broussa, June 18. It is decidedly Arabesque:—

MY VERY DEAR BROTHER:—The gates of Paradise opened themselves for me when I spoke with the Only Prophet, in a dream, on the eve of the 1st Ramadan. I heard all the great and holy souls who repose on Abraham's bosom, proclaim your name with shouts of joy, and I saw a halo of glory spread around the ranks of the holy souls when they uttered your name. God is with you, my brother. Whenever you go glory and victory will attend you. I envy you. Carry off the camps of your enemies! Blessings accompany you. May the enemy fly before you like jackalls, and our children's children glorify your name. Forward and draw not back! The Prophet wills it. The day of expiation is arrived for the ghouls of Moscow. My blessing on you, brother.

A good one.

Gov. Gorman is ex-officio Indian Agent for the Minnesota Indians. At a recent Council with the Chippewas, the Governor threatened the Indians with the loss of their annuity if found drunk, and any Indians portion thus forfeited, was to be divided equally among the sober. Hole-in-the-dark, a distinguished Orator, remarked in reply, that it was just, but that the same rule ought to be applied to the Agent, who was a great man, and had a great annuity. It ought to be taken from him and divided, like the others. For he got drunk very often. The Governor must have felt rather streaked about that time.

Baron Rothschild is said to have contributed a sum of 20,000f. (£2,000) to the support of his co-religionists at Jerusalem.

Chip Basket.

A certain Sunday school teacher was in the practice of taking up a collection in his juvenile class for missionary objects every Sunday, and his box received scores of pennies which might otherwise have found their way to the draw of the confectioner and toy man. He was not a little surprised, however, one Sunday, to find a bank bill crushed in among the coppers. He was not long in finding it to be of a broken bank; and on asking the class who put it there, the donor was soon pointed out to him by his class mates, who had seen him deposit it, and thought it a very benevolent gift. "Didn't you know that this bill was good for nothing?" said the teacher. "Yes," answered the boy. "Then what did you put it in the box for?" "I didn't," said the little heathen would know the difference, and so it would be just as good for them."—Knicker.

"Forgot Her other Name."—"Tom, who did you say our friend B. married?" "Well, he married forty thousand dollars. I forgot her other name."

Better be alone than in bad company.—True, but are you quite certain that you are in good company when you are alone? "Think of that, Master Brooks!"

A Hand-saw is a good thing, but not to have with—Clear as mud. The men who would shave with a hand-saw would probably father with aquaforte, and wipe his face with a brickbat. As the critics say, "there is no such man."—Boston Post.

The more a man goes to law, the less real justice he is apt to get. Justice is about as sacred in a court-house, as toddy is in a temperance meeting, or roses in snow banks.

Shun a man who doesn't pay his compliments to the ladies. He who is wanting in honor towards curls and corsets, will invariably attempt to dodge the grocer, tailor and butcher. Faithfulness to the dimity institution is a sure sign of a want of principle, piety and a good "bringing up."

Sim high in life. If you don't hit the stars, you can land in the mud. Anything is better than stupid inaction. Even a muddy man is worth a half dozen lazy ones.

Everything may be mimicked by hypocrisy, but humility and love united. The humblest star twinkles most in the darkest night. The more rare humility and love united, the more radiant when they meet.

It is easier to forgive an ancient enemy than the friend we have offended. Our resentment grows with our undesert, and we feel indignant in due degree with our own doubts of the chance of finding forgiveness.

Pontenelle was to have kept his centenary, and all the wits of France and England were to have celebrated the completion of his hundredth year; but the black angel called him and prevented it.

Eliza Cook very truly says: "To appreciate the value of newspapers, we have only to suppose that they were to be discontinued for a month." The idea is horrible.

To decide against one's self, is a trick of delicate minds. Dr. Johnson warned his friends to beware of it. "Scruples tempters," said he, "make few people good, and many miserable."

The vulgar mind fancies that judgment is implied chiefly in the capacity to censure; and yet there is no judgment so exquisite as that which knows properly how to approve.

Quebec was selected as the site of a city and colony by Samuel Champlain, in 1608. Lake Champlain was named after this great pioneer.

Philosophy does not regard pedigree; she did not receive Plato as a noble, but she made him so.—SENeca.

A late writer says that there are two classes of people in England—poor devils and fox hunters. The former spends his existence in chasing after a living, and the latter in chasing after blood-hounds.

Compliments cost us nothing, and yet there is nothing more provocative of esteem. Tell a pug-nosed woman that she is beautiful, and you can have all the run, not only of her affections, but the pantry in which the cold turkeys are kept.

"John, I fear you are forgetting me," said a bright eyed girl to her lover, the other day. "Yes, Sue, I have been for getting you, these two years."

Love and esteem are the first principles of friendship, which always is imperfect where either of these two is wanting.—[Buddell.]

You may have hot enemies without a friend; but not a fervid friend without a bitter enemy. The qualities of your friends will be those of your enemies; cold friends, cold enemies; half friends, half enemies; fervid enemies, warm friends.

The people should spend hundreds of dollars annually in visiting sulphur springs, is one of those follies which we could never unravel. Why waste the contents of a pocket-book on a jaunt to Sharon, when a beverage equally as pleasant as the one obtained there could be made by chopping up iceo-foe matches, and mixing them with bilge water? For five dollars we will furnish a person with a recipe for making all the most celebrated waters of the country. For the sparkling offering of the far famed Congress Springs, we offer a very cheap substitute—drink weak pork pickle out of an old boat.

NORTHERN ISLANDER.

VOL. IV.—NO. 16.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, SEPT. 21, 1854.

WHOLE NO. 63.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

From Ford's History of Illinois.

CHARACTER OF THE PEOPLE.

In 1816 and '17 the country was overrun with horse thieves and counterfeiters. They were so numerous, and so well combined together in many counties, as to set the laws at defiance. Many of the sheriffs, justices of the peace, and constables, were of their number; and even some of the judges of the county courts; and they had numerous friends to aid them and sympathize with them, even among those who were the least suspected.

When any of them were arrested, they either escaped from the slight jails of those times, or procured some of their gang to be on the jury; and they never lacked witnesses to prove themselves innocent. The people formed themselves into revolutionary tribunals in many counties, under the name of "Regulators;" and the governor and judges of the territory, seeing the impossibility of executing the laws in the ordinary way, against an organized banditti, who set all law at defiance, winked at and encouraged the proceedings of the regulators.

These regulators in number generally constituted about a captain's company, and they gave a military organization, by the election of officers. The company generally operated at night. When assembled for duty, they marched, armed and equipped as if for war, to the residence or lurking place of a rogue, arrested, tried and punished him by severe whipping and banishment from the territory. In this mode most of the rogues were expelled from the country; and it was the opinion of the best men at the time, that in the then divided and disorganized state of society, and the imperfect civilization which required such proceedings, were not only justifiable, but absolutely necessary for the existence of government.

There yet remained, however, for many years afterwards, a noted gang of rogues in the counties of Pope and Massac, and other counties bordering on the Ohio river. This gang built a fort in Pope county, and set the government at open defiance. In the year 1831, the honest portion of the people in that region assembled under arms in great numbers, and attacked the fort with small arms and one piece of artillery. The fort was taken by storm, with the loss of one of the regulators and three of the rogues killed in the assault. The residue of the rogues were taken prisoners, tried for their crimes, but I believe were never convicted.

At a later time, a number of rogues who had located themselves in the county of Edgar, were broken up, whipped, and expelled by a company of regulators from the Wabash valley, the present Governor French being a distinguished member of the regulators. In

1837 a series of mobs took place in Alton, which resulted in the destruction of an abolition press, and in the death of one of the rioters, and one of the abolitionists.

* * * * *

After the violence of feeling had somewhat subsided, both parties were indicted for their crimes arising out of these transactions, and all were acquitted; making it a matter of record, that, in fact, the abolitionists had not provoked an assault; that there had been no mob; and that no one had been killed or wounded.

Previous to the year 1840, other mobs were rife in the northern part of the State. The people there had settled without title, upon the public lands of the United States, which were then neither surveyed nor in market, and they had made valuable improvements on these lands, by building mills worth ten thousand dollars, opening farms, frequently of four or five hundred acres, and whole villages of six or eight hundred inhabitants, were built on them.

By a conventional law of each neighborhood, the settlers were all pledged to protect each other in the amount of their respective claims. But there were mean men, who disregarded these conventional arrangements. Such as these belonged to that very honest fraternity, who profess to regulate all their dealings by the law of the land. Such men had but little regard for public opinion, or abstract right; and their consciences did not restrain them from "jumping" a neighbor's claim, if they could be sustained by law and protected against force.

It soon became apparent to every one, that actual force was the only protection for this description of property. And although the most of the settlers were from the eastern States; from the land of steady habits, where mobs are regularly hated and denounced, and all unlawful fighting held in abhorrence; yet seeing themselves left without legal protection, and subject to the depredations of the dishonorable and unscrupulous, they resolved to protect themselves with force. Many were the riots and mobs in every county, arising from this state of things. Every neighborhood was signalized by some brawl of the kind.

The old peaceful, staid, puritan Yankee, walked into a fight in defence of his claim, or that of his neighbor, just as if he had received a regular backwoods education in the olden times. It was curious to witness this change of character with the change of position, in emerging from a government of strict law to one of comparative anarchy. The readiness with which our puritan population from the east adopted the mobocratic spirit, is evidence that men are the same everywhere, under the same circumstances. That which any man will do, depends more upon his position upon the laws and government, and upon the administration of the laws, than to mental or physical constitution, or any peculiar trait of character or previous training.

Then again the northern part of the State was not destitute of its organized bands of rogues, engaged in murders, robberies, horse-stealing, and in making and passing counterfeit money. These rogues were scattered all over the north; but the most of them were located in the counties of Ogle, Winnebago, Lee and De Kalb. In the county of Ogle they were so numerous, strong and well or-

ganized, that they could not be convicted for their crimes.

By getting some of their numbers on the juries, by producing hosts of witnesses to sustain their defense by perjured evidence, and by changing the venue from one county to another, and by continuances from term to term, and by the inability of witnesses to attend from time to time at a distant and foreign county, they most generally managed to be acquitted. At the spring term, 1841, seven of them were confined in the Ogle county jail for trial. The judge and the lawyers had assembled at the little village of Oregon, preparatory to holding the court.

The county had just completed a new court house, in which court was to be held for the first time the next day. The jail stood near it, in which were the prisoners. The rogues assembled in the night, and set the court house on fire, in the hope that as the prisoners would have to be removed from the jail, they might, in the hurry and confusion of the people attending to the fire, make their escape. The whole population were awakened at a late hour of a dark and stormy night, to see the lurid flames bursting from the roof and windows of their newly erected temple of justice. The building was entirely consumed, but none of the prisoners escaped.

This produced a great excitement in the country; three of the prisoners were tried, convicted and sent to the penitentiary for a year. But they managed to get one of their confederates on the jury, who refused to agree to a verdict, until the eleven others had threatened to lynch him in the jury room. The other prisoners obtained changes of venue, and were never convicted. They all broke out of jail, and made their escape. The honest and substantial portion of the people were now determined to take the law into their own hands; they were determined that delays, insufficient jails, changes of venue, hung juries, and perjured evidence, should no longer screen the rogue from punishment.

And here it is to be remarked that the new counties, such as Ogle, were so poor in revenue, and so much in debt, their orders at so great a discount, that they were not able to build good jails; and the other counties which had them, refused to receive prisoners from the new counties, unless the cost of their keeping was paid in advance. The people formed themselves into regulating companies, both in Ogle and Winnebago counties, and proceeding in a summary way, they whipped some of the most notorious rogues, and ordered others into banishment. Among those who had been ordered away, were the family of the Driscolls—the old man and several of his sons.

The old man and some of his sons had been in the Ohio penitentiary, and made their escape from it. The old man was a stout, well built, hardened, deliberate man, and his sons had more than common boldness in the commission of crime. This family were determined not to be driven away, and to this end they and several of their confederates held a private meeting, in which they resolved to strike terror into the regulators, by threatening death to all the leading men in their ranks, and by assassinating their captain.

Some of the Driscolls went to the house of Capt. Campbell, who was a captain of the regulators, just after dark, of a Sunday eve-

ning, just as the family had returned from church, and pretending to be strangers inquiring their way, they called Capt. Campbell out into his dooryard, and there deliberately shot him dead in the presence of his wife and children. Before day next morning the news of the murder had run over the country like lightning. The people early assembled at the house of the murdered man, in White Rock Grove, in great numbers; and there seeing the dead victim of this assassination, his blood yet fresh upon the ground, his wife and children in frantic agony, they were thrown into a wild uproar of excitement and frenzy, somewhat like that which seizes upon a herd of cattle, upon seeing and scenting the blood of a slaughtered bullock. They spread out all over the country, in search of the murderers.

The actual murderers who had done the deed had escaped, but they seized upon the old man Driscoll, and the people of Winnebago county, coming down next day afterwards, had seized upon two of his sons. The prisoners were taken to Washington Grove, in Ogle county, for trial. The old man and one of his sons were convicted as being accessories to the murder, and the other was acquitted.

The trial occupied nearly a whole day before the whole band of regulators, composed of about three hundred men, many of them being magistrates, and some of them ministers of the gospel; and is described as having been conducted with much solemnity and seriousness. The condemned were sentenced to be shot within an hour; a minister of the gospel, who was present, prayed with them, and administered to them the consolations of religion; and then they were brought out for execution. They were placed in a kneeling position, with bandages over their eyes, and were fired upon by the whole company present, but that there might be none who could be legal witnesses of the bloody deed. About one hundred of these men were afterwards tried for murder and acquitted.

English vs. American Beauty.

Mrs. Stowe's new work, "Sunny Memoirs of Foreign Ladies," is attracting very general attention, and is received with much favor by the American press and people. The following extract will be worth a little reflection on the part of our American ladies. It is really a practical question of great importance to us, to settle satisfactorily the reason why American women so soon fade, and lose their personal beauty, in comparison with the ladies of England, and indeed of Europe generally. But hear what Mrs. Stowe has to say about it:—

"A lady asked me this evening what I thought of the beauty of the ladies of the English aristocracy; she was a Scotch lady, by the by, so the question was a fair one. I replied, that certainly report had not exaggerated their charms. Then came a home question—how the ladies of England compare with the ladies of America. 'Now for it, patriotism,' said I to myself; and invoking to my aid certain fair saints of my own country, whose faces I distinctly remembered, I assured her that I had never seen more beautiful women than I had in America. Grieved was I to be obliged to add, 'but your ladies keep their beauty later and longer.' This fact stared one in the face in every company; one meets ladies past fifty, glowing radiant and blooming, with a freshness of complexion and fullness of outline refreshing to contemplate. What can be the reason? Tell us, Muses and Graces, what can it be? Is it the conservative power of sea-fogs and coal smoke—the same causes that keeps the turf green, and makes the holly and ivy flourish?"

How comes it that our married ladies dwindle, fade, and grow thin—that their noses incline to sharpness and their elbows to angularity, just at the time of life when their island sisters round out into a comfortable and becoming amplitude and fullness? If it is the fog and the sea coal, why, then, I am afraid we shall never come up with them. But perhaps there may be other causes why a country which

starts some of the most beautiful girls in the world produces so few women. Have not our close-heated stove rooms something to do with it? Have not the immense amount of hot biscuits, hot corn cakes, and other compounds got up with the acid poison of saleratus, something to do with it? Above all has not our climate, with its alternate extremes of heat and cold, a tendency to induce habits of indoor indolence? Climate certainly has something to do with it; ours is evidently more trying and more exhausting; and because it is so, we should not pile upon its back errors of dress and diet which are avoided by our neighbors. They keep their beauty because they keep their health. It has been as remarkable as anything to me, since I have been here, that I do not constantly, as at home, hear one and another spoken of as in miserable health, as very delicate, &c. Health seems to be the rule, and not the exception. For my part, I must say, the most favorable omen that I knew of for female beauty in America is the multiplication of water-cure establishments, where our ladies, if they get nothing else, do gain some idea as to the necessity of fresh air, regular exercise, simple diet, and the laws of hygiene in general."

UTAH.

Government in most of the new States of our Union, has been, (and for the matter is yet, in most of the old) a business of getting into office, of living at the public expense, and in all ways promoting private advantage at the cost of general good. It has been refreshing to witness in UTAH, a glorious exception to this fact. The Territory was founded by a common movement for the common good. Its population was not an aggregation of selfish individuals, selfishly pursuing diverse interests. The colonists of the Salt Lake Valley generously and wisely merged their personality in the commonwealth. They labored most harmoniously and from the start, for the public weal. Mr. President Young gave evidence of statesmanship, in his first message to the Territorial Legislature. He distinctly and thoroughly indicated the direction which the industry of the people should steadily pursue—to independence of all other communities, for the supply of every necessary and luxury of civilized life, which their climate, their soil, and its mineral resources, would enable them to produce. This was an act of true statesmanship, refreshing and encouraging contrast with bulky and involved paragraphs, in which a President of the United States wraps up an evil purpose to obstruct the construction of a national railroad to the Pacific States, and to carry Slavery wherever the Slave Power wishes. The UTAH Government too at an early hour, decided for its citizens and for future ages, the most favorable circumstances for the moral life of the inhabitants of its cities and villages. It established wide streets, large and roomy lots of land for dwelling, and made it a State care to irrigate the highways, and conduct streams of running water wherever the levels of the soil would admit of it, and man needed the element for use or for pleasure. All visitors to the Great Salt Lake City, agree in calling it "magnificent" in its plan, and its site. This is the testimony of numerous engineer officers of the U. S. Army, and of the emigrants to California and Oregon. The city is the fruit of the overseeing care of the Mormon Government.

Hardly had the colonists rested from the labor of putting into the ground their first sowing of grain, when they turned their attention to providing for the children of UTAH forever, a complete system of public instruction. The plan contemplates a University, in which the highest branches of scholastic learning shall be taught.

Within four years from their entrance into the Salt Lake Valley, the people of UTAH had founded a State, had erected and put in operation sawmills, gristmills, potteries, cotton factories, woolen factories, blastfurnaces, foundries, and had under way rolling mills for bar iron, and manufactories of the best root sugar. Rich as is American history, in extraordinary results of the application of energy and intelligence, to the advancement of man's social condition, there is nothing in it, to match the rapid, solid, and hopeful growth of UTAH. Contrast it with the growth of Texas, crawling these eighteen years through robbery, bankruptcy, mendicancy, and repudiation, till it stinks in the nostrils of all honest men, and is an offence at home and abroad. Contrast it with the growth of any of the States, and see how in the first four years of its life it infinitely exceeds the growth of all of them for a corresponding period in material, social, and political development.

The Territory of UTAH is included between the parallels of 37 and 39 degrees North, and the meridians of 109 and 113 degrees West of Washington. It is about 350 miles broad from North to South, and about 650 miles long from East to West, and contains an area of some 225,000 square miles. It has already a population of 35,000. The soil is thus spoken of by ELDER PRATT in his second letter to

"the Saints scattered throughout the United States and British Provinces."

"Grain and vegetables of every description that are produced in the same latitudes in the States, grow in the most luxuriant abundance. Young fruit trees seem to be thrifty and doing well; some peaches have been produced for two or three years past. It is one of the best grazing countries in the world; the fine bunch grass will fatten the cattle and horses equal to grain; it is seldom that farmers cut much hay, for the cattle can generally find good grazing the year round."

Of the mineral resources of the country he speaks as follows:—

"Coal and iron ore abound in the southern counties, and probably in many other places where they are not yet discovered. And most happily gold, silver, and other precious metals do not to any great extent trouble Utah's soil; or at least the people have not been so unfortunate as to discover them, during the infancy of their settlements."

Consider the growth of the Territory thus far, its wealth, the unity of purpose and spirit which animates all their life—and then consider that there are steadily in operation influences to increase the numbers of the people, and to advance in every way their material, and moral, and social well being, such as are characterized by the following extracts from Mr. Pratt's letters, and we shall have no difficulty in foreseeing the existence of a State in the Salt Lake Valley, which shall be equal to any, and superior to most of those now in the confederacy.

"Independent of the tithing, another fund has been raised by the voluntary donations of the Saints throughout the world, called 'the perpetual emigrating fund.' This fund is intended to assist the poor among the Saints in gathering out from all nations. Those whom the agents assisted through the medium of this fund, are required to give a written bond or obligation, that they will refund by their labor of otherwise, after they arrive in Utah, the amount which has been expended for their benefit. By this policy, hundreds of the poor are gathered annually, and still the fund in the end is not diminished. It now amounts to upwards of thirty thousand dollars, and will no doubt, through the liberality of the Saints, shortly be swelled to ten times that sum."

"Let all the Saints use every exertion to gather to Utah next season."

"Supply yourselves plentifully with every variety of useful school books for your children, together with historical and scientific works of every description, but leave novels and fictitious works behind to satisfy the perverted appetites of the children of darkness, whose souls delight in lies and fiction, far above the good truths of Heaven."

"The Saints should take with them every variety of choice garden seeds; and the seeds of all kinds of good fruit; and also the chestnut, hickorynut, black walnut, butternut, and various other kinds of nuts. Among other things, do not forget the different kinds of the best grass and cloverseed. The seeds of the various kinds of useful herbs should be remembered. And finally, everything in the vegetable department that would be useful for food or medicine, or that would please the eye, the taste or the smell, or adorn and beautify your habitations, your gardens, or your fields, should be taken along and planted in the soil of Utah."

We think that government in Utah is considerably in advance of the business in those States, where it is mainly occupied with the Resolutions of '98, and has been noisy over the Compromises of the Constitution. Even about so apparently an ungovernable subject as the 'Spiritual Rappings,' the authorities of Utah seem disposed to apply a corrective to an evil, which for the want of Law in the Eastern and older States, has afflicted thousands with insanity, and destroyed numerous families. Mr. Pratt's circular letter charges the brethren to "have nothing to do with those persons who deal with familiar spirits, under the names of 'Mesmerism,' 'Electro-Biography,' 'Spirit Rappings,' 'Table-Movings,' 'Writing Mediums,' &c.; for they will darken your minds and bring you to destruction; they are the spirits of darkness let loose upon this generation because of their wickedness; and they will increase more and more upon the earth until the coming of Christ, as the Scriptures predict."

The Commercial of this city in an article published on Saturday last, says, "we cannot believe that the Congress of the United States will consent to the admission of Utah as a State, while its inhabitants continue the practice of polygamy." The Richmond Examiner one of the most violent and reckless journals in the interest of Slave Power, on the other hand, holds the following views of the matter:

"Laws relating to marriage, divorce, &c., belong to the States, and whilst Congress, as a guardian, may provide laws and regulations for the territories, the power does not extend to an interference with the religious regulations and morals of the citizens. We have Chinese in California worshipping idols, and polygamists in Utah with sixty wives, but they claim the protection of the same constitution, under the battlements and barriers of which we repose in the secure enjoyment of our own peculiar rights."

The idea of direct interference with polygamy in Utah is glaringly unconstitutional. Appropriations of public lands to emigrants ought not to be made, but if made, should be made without qualifications or discriminations

against or in favor of any class of emigrants. Whenever Congress talks about settling a question of doubtful constitutionality by appealing to popular prejudices and passions, the people of the south should recollect that they have more than once been the victims of that species of demagoguery, and that the preservation of their property and rights depends upon their clinging tenaciously, under all circumstances, to the letter of the Constitution."

Most true, Sir. Slavery can't afford to have any such domiciliary intermeddling, as is proposed to be applied to the people of Utah. The power to abrogate by Congress the right to a plurality of wives, claimed by a few of the leaders of the Mormon Church, and enforcing it aggressively and as an insult upon the whole territory, is the power to disfranchise a citizen on account of allegiance to the Pope, on account of his faith in the power of another man styled Priest, to remit sins—on account of his selling men, women, and children for money—on account of his upholding and participating in so anti-republican and unchristian an institution as human Slavery. The Richmond Examiner does well to let the Mormons alone. It would do better, if it took the trouble to ascertain the fact, that Utah is already a more civilized and promising State than Virginia.—Buffalo Democracy.

Iron Houses.

If Cast Iron can be used in the construction of houses, to the exclusion of Wrought, we may expect to see this valuable material freely used, in the preparation of fire-proof, and water-proof edifices. We specially commend the following articles to some of our large Iron manufacturing establishments—to Jewett & Root—the Eagle Iron Works—Swartz & Brothers—or the Shepards. The building of Iron houses here for Banks, Public Offices, and Government buildings, for Federal and State use, could immediately be inaugurated. Ultimately, Iron will be the material used in the construction of warehouses, wheat and flour depots, and stores for the sale of costly goods and merchandise. Dwellings for families will last be built of metal—but that they will be so constructed by and by, is certain.

This is the first notice of the malleable glass, that has fallen under our notice. If the article is what it is described to be, it is invaluable. It must immediately be made the subject of profitable manufacture at Lancaster.—The employment of the words "new and valuable invention," would hit a patent right, and intimate a monopoly—but there is not an invention that goes through our Patent Office that cannot be either improved on, or disregarded for its invalidity, in case the holder refuses a fair price for his property.

We attended yesterday evening an informal meeting of business men, at the Auction Rooms of M. N. Croft, Court street, Brooklyn, at which Mr. Sexton, the inventor of a new plan of iron buildings explained his system.—He constructs the framework of his buildings entirely of cast iron, in sections, which are made to interlock by very close fitting and ingenious joints, secured by keys. This method of building avoids the labor of drilling and bolting, which has been a great inconvenience of iron buildings. It also allows the house to be taken down in sections, and removed at a very little expense. He covers the frame work on the outside with plates of iron, by a similar system of interlocking, without any bolts or other fastenings, the joints being packed with gutta-percha, so as to exclude water under hydraulic pressure.—To finish the dove-tailing of the joints he has invented a machine that can perform the work of forty men. The walls are made hollow, and the enclosed space is filled with a non-conducting composition of beach sand and other substances, so that, as Mr. S. observed, his house becomes, when finished, a perfect fire-proof safe.

The roofs and floors are made of cast iron frames, resembling heavy window sashes, the interstices being occupied, as in the case of windows, with plates of glass, of any required thickness and transparency. The glass used is not our common glass, but is in itself a new and valuable invention, being called malleable glass, from its wonderful property of toughness allowing it to bend freely without breaking. It can be drawn out into threads of any fineness, and so strong and flexible that they are said to be commencing the manufacture of piano and violin strings from their material. Mr. S. handed round a piece of this glass string for inspection. It was as small as the E string of a violin, and could be bent around the finger or tied in a knot apparently like catgut.

Plates of this glass being let into the frame work of the floors, the whole is then covered over with a peculiar transparent cement of Mr. S.'s invention, which makes the whole floor look like one solid plate of glass. The cost of roofing with this material, is 75 cents per square foot. The walls inside can be covered with plaster, or finished with iron or glass, at the option of the builder. All the interior ornamentation, such as mantle-pieces, panels, etc., may be of malleable glass.

The advantages claimed for this style of building are, first, its great cheapness, and the rapidity with which it allows of construction. It effects a saving of one-third its cost, and three-fourths in labor, over every other method. Mr. S. stated that he could complete an ordinary dwelling house in forty days. Second, the variety of style and finish that can be obtained at small cost, by different combinations

of the same pattern. The inventor remarked that in the construction of the whole Crystal Palace, but six different patterns were required. Third, the facility with which such a building can be taken down and removed.—Fourth, its security from damage by fire or lightning—thus saving all the expense of insurance. Other incidental advantages are, its durability, freedom from vermin, etc.—N. Y. Leader.

The Largest Steamer in the World.

The immense screw and paddle steamer, building by Scott Russell, at Millwall, England, for the Eastern Steam Navigation Company, is to be completed in twelve months.—Her keel has been laid down, and several of her bulwarks, or compartments, are raised, and the works are proceeding with energy and expedition. A railroad has been laid down the entire length of her ways, to facilitate the conveyance of the material from the factory to the different parts of the vessel. The exact dimensions of the ship are as follows:—Tonnage, builder's measurement, 22,000 tons; tonnage, burthen, 10,000 tons; extreme length, 680 feet; extreme breadth, 83 feet; extreme depth, 58 feet; power of engines, (screw paddle,) 2,600 horse. Her engines are in the course of construction, and will be fitted in the vessel before she is floated off. The hull will be entirely of iron, and of more than usual strength, the magnitude of her size enabling Mr. Brunell, the architect, to introduce many precautionary measures conducive to support and security. From her keel up to six feet above her water line is double, of cellular construction. The upper deck will also be strengthened on the same principle, and will form a complete beam, similar to the tube of the Britannia Bridge, so that any external injury will not affect the tightness or the safety of the ship. She is divided into ten separate, water-tight compartments, each being sixty feet in length, enabling her to take out sufficient fuel for a voyage to Australia and back to England, without stopping.

Wearing the Beard.

It may be safely argued as a general physiological principle, that whatever evinces a free and natural development of any part of the body is by necessity beautiful. Deprive the lion of his mane, the cock of his comb, the peacock of the emerald plumage of its tail, the ram and deer of their horns, and they not only become displeasing to the eye, but lose much of their power and vigor. And it is easy to apply this reasoning to the hairy ornaments of a man's face. The caprice of fashion alone forces the Englishman to shave off those appendages which give to the male countenance that true masculine character, indicative of energy, bold daring, and decision. The presence or absence of the beard, as an addition to the face, is the most marked and distinctive peculiarity between the countenances of the two sexes. Who can hesitate to admire the noble countenance of the Osmanli Turk of Constantinople, with his un-Mongolian length of beard? Ask any of the fair sex if they will not approve and admire the noble countenance of Mehmet Ali, Major Herbert Edwards, the hero of the Punjab, Sir Charles Napier and others, as set off by their beard? We may ask, with Beatrice, "What manner of man is he? Is his head worth a hat, or his chin worth a beard?" I have noticed the whiskers and beards of many of our most eminent physicians and merchants encroaching upon their former narrow boundaries, while it is well known that not a few of our divines have been convinced of the folly of destroying one of nature's fixed laws; but hitherto, their unwillingness to shock the prejudices of their congregations has prevented them from giving effect to their convictions. The beard is not merely for ornament, it is for use. Nature never does any thing in vain; she is economical, and wastes nothing. She would never erect a bulwark were her domain unworthy of protection, or were there no enemy to invade it.—Rowland on the Human Hair.

A SHORT PIECE On Long Skirts.

It was my fortune to be in the city of New York on the 14th of May last. The rain and mud did not prevent me, did not prevent many others of the ladies even, from attending church. A little after noon the rain ceased, and towards night there was considerable promenading.

The beauty (?) of long skirts was very manifest. It seems the fashion now is to have "the skirts long and sweeping." Some ladies made a faint and altogether unsuccessful attempt to keep their skirts out of the mud. If they lifted them before, their fullness caused them to trail deeper in the filth behind. If they raised one side, the other was still dragging in the nastiness. Many seemed to consider it indelicate to hold them up at all, except where the mud was the deepest. When they did raise them, what disgusting revelations of street-mud were to be seen on clothes and stockings! And such sights belong to the class which one will look at, just because they are disgusting.

How many constitutions were weakened by mopping through the mire those heavy skirts, and by the dampness they gathered upon feet and ankles! What a mean waste and spoiling of costly garments took place on that one day! What moral debasement, from the attention of the whole street being turned to see how ladies would manage with their lower extremities in a different case! Oh! how long

will women be so infatuated in relation to dress? How long will manufacturers, merchants, and milliners enslave and befooled them! How long will respectable publishing-houses furnish villainous fashion-plates for them to look at? If I were publishing a periodical or sheet of any kind, I would as soon advertise a drinking saloon or house of ill-fame, as to herald one of the customary fashion-plates.

Too True.

Remarkable Discovery in Italy.

It is stated in a letter quoted by the Parliament of Turin of June 2, that the tomb of Odeacer, King of the Heruli, has been discovered at Ravenna by some workmen, who, it appears, found the body encased in a suit of armor of gold, which they broke into pieces and secretly sold. The matter was, however, soon divulged, and further investigation has led to the discovery of some precious articles which had escaped the rapacity of the culprits, and of a monumental inscription enforcing the fact of its being the tomb of Odeacer. Odeacer was king of the barbarians who overthrew the western Roman Empire in the year 476.—He was murdered by his conqueror, Theodore the Great, A. D. 493, and was buried at Ravenna, where, after the lapse of 1360 years, his remains have been found.

A late number of the Charleston Mercury contains an account of the celebration of the 4th of July, at Orangeburg Court House.—Among the sentiments we notice the following:—

"The Free Negro States.—We envy them not—they are institutions whose fruits are mob violence, murder, and every crime which disgraces humanity."

"The Nebraska and Kansas Bill.—Though right in principle, the only benefit we expect from it is the Union of the South to resist the aggressions to which we hope it will excite our enemies."

But it was left to Capt. Moss to develop the theory of freedom. Hear his language, and be astonished at the brazen impudence of this true representative of the empire of South Carolina:—

"The Institution of Slavery.—The strongest element in Republican Government; the one is absolutely essential to the existence of the other."

Illiterate Persons in Massachusetts and New-England.

According to the census of 1850, there were then in Massachusetts 28,346 persons upwards of twenty years of age, who could not read or write; of whom, 11,578 were white males, and 15,961 white females; 375 colored males, and 431 colored females; 1,861 natives, and 26,484 foreigners. In all the rest of New England there were 24,449 persons who could not read or write, as follows: Maine, 6,282; New Hampshire, 3,009; Vermont, 6,240; Rhode Island, 3,607; Connecticut, 5,306. Of this number 6,266 were natives, and 18,208 foreigners.

Horace Greely, it is well known, has taken to farming. Last year, when in Massachusetts attending the poultry show, he bought half a dozen pure Cochins China eggs, \$6 a dozen, which produced him six ugly ducks.—An editor from Maine however fared still worse. He bought half a dozen eggs of "a new variety," which the dealer assured him would produce very rare birds. So they did, for they were put under the very best hen, and in due time came out—"what do you think?" "I could not guess," said his friend—"what were they?"

"LAND TURTLES, and what was worse, as soon as they were hatched they seized upon the old hen, and such a squalling never was heard in any other hen's nest."

Is Judge Douglas a Jesuit?

When Judge Douglas visited Rome, during the year 1853, it was announced that "A distinguished American Senator, belonging to the Democratic party," had given in his adhesion to Romanism, and had received the benediction of the Pope.—The authority came from a correspondent at Rome to no less distinguished organ of the Catholic Church than the Freeman's Journal. As Bishop Hughes, whose organ the Journal is, was then in Rome, the statement was attributed to him, and its truth not for a time questioned.

A year has passed away, since the announcement of Judge Douglas' connection with Romanism was made, and generally discredited through the instrumentalities, and for the purposes, mentioned, and what do we now see? We answer:—The fullest confirmation of what was first stated in the Freeman's Journal, by Bishop Hughes.—The Jesuit party and the Romish Church, in every State in the Union, give him a support marked by a unanimity never before manifested towards a per-

son who was not one of them.—Every where, his cause is not only sanctioned by them, but they give him active aid. He sustains the principle of Slavery on which their existence is based, and they sustain him.—They act with a most perfect understanding. They seek the establishment of slavery, with its concomitants, ignorance and religious superstition, as a means of sustaining and building up their power, and he seeks their votes for the Presidency. The bargain is struck—he becomes a Jesuit, and the oath creates confidence. They move together as one body, he working for Jesuitical ascendancy by the establishment of certain principles, and they pushing him forward to the Presidency, where his power in their favor can be exercised more potently.—Chicago Tribune.

Facts in Human Life.

The number of languages spoken in the world amounts to 3,064. The inhabitants of the globe profess more than 1,000 different religions. The number of men is about equal to the number of women. The average of human life is about 33 years. One quarter die previous to the age of seven years; one half before reaching 17; and those who pass this age enjoy a felicity refused to one half the human species. To every 1,000 persons only one reaches 100 years of life; to every 100 only 6 reach the age of 65; and not more than one in 500 lives to 80 years of age. There are on earth 1,000,000,000 inhabitants, and of these, 333,333,333 die every year, 91,824 every day, 3,730 every hour, and 60 every minute, or one every second. These losses are about balanced by an equal number of births. The married are longer lived than the single, and above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favor previous to being fifty years of age, than men, but fewer afterwards. The number of marriages is in proportion of 75 to 100 individuals. Marriages are more frequent after the equinoxes; that is during the months of June and December. Those born in the spring are generally more robust than others. Births and deaths are more frequent by night than by day. The number of men capable of bearing arms is calculated at one fourth of the population.

The difference of elevation of the valleys of the Missouri and Mississippi has been determined. The level of the Missouri at Council Bluffs is one thousand and twenty feet above the Mexican Gulf; that of the Mississippi at Rock Island, in the same latitude, only five hundred and twenty-eight feet. At Port Pierre, in latitude 44.24, the elevation is one thousand and fifty-six feet, while at the lower end of Lake Pipin, in the same latitude, the elevation is only seven hundred feet above the Gulf.

There are in the Missouri 215 islands between the Yellow Stone and its mouth; one half of them produce forest trees, chiefly cottonwood and plane tree, below the Platt, and above it intermingling gradually with trees and shrubs peculiar to higher regions, until the predominating growth is stunted cedar and pine. The number of its tributaries within the same space is over two hundred.—Very few of them are of any size or length. The Kansas and the Platt are the only ones west of the States of any value for navigation.

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"A sweet little girl in New Haven, only three years old, was promised one evening that she should accompany her parents to Boston the next morning. She was much elated by the prospect of the journey, and when she had finished repeating her little prayer that night, she said with the most exquisite simplicity, 'Good bye, God—good bye, Jesus Christ—I am going to Boston in the morning.'"

"The New Orleans Bulletin adds, that it is not simply children, but grown people as well may feel that they bid good bye to all expectations of divine influence on going to Boston."—*Etc. paper.*

REMARKS.—And not only in going to Boston do grown up children often bid their Maker good bye, but a great many do it every Sunday night when they lay aside their go-to-meeting clothes. We see them on Monday morning wide awake for trade, and ready to jew a customer out of the last farthing if they can; and if you trade with them day after day, you would not suppose from their dealings that they ever thought of God or religion. When Sunday comes round again they say "good morning" to the Majesty on high, draw down their faces and go to church, apparently as self-satisfied as though they had been working righteousness all the week; but when night comes it is "good bye," and six days more are spent in fibbing over their wares and cheating their customers.

There are many such people in the world; but none need take what I have said home to themselves, unless it belongs to them. But I took up my pen to notice the pernicious influence of teaching children to utter words of prayer like parrots, without understanding what they say. It appears that this child, though it had been in the habit of repeating its little prayers, was as ignorant of the character of God and of Christ, and of the true nature of prayer, as the beasts that perish.—True prayer is the desire of the heart; the breathing of a pure spirit to its Father for good, and frames its own words, when words are needed, or is breathed out in silence when words are not needed. It is a living desire begotten of God.

You may teach a child to utter words of prayer at set times, and that child may go on uttering such prayers from the cradle to old age, and yet never once will the true spirit of prayer be breathed forth in a single word uttered; but the prayer will be words and nothing more, no faith, no life, no true godly breathings of the soul will be in them. And here is where nearly all the hireling priests and their dupes are now—uttering words which they call prayer, while they possess no more sense of a true spiritual prayer than did this child. Teaching children to repeat prayers is therefore an injury, inasmuch as they are taught to put sound for substance, and words for spirit.—*J. Hacker.*

The Albany Journal is responsible for the following:—

Twenty-eight years ago, "Jo Smith," the founder of this sect, (the Mormons,) and "Harris," his first convert, applied to the senior editor of the Journal, then residing in Rochester, to print his "Book of Mormon," then just transcribed from the Golden Bible, which "Jo" had found in the cleft of a rock, to which he had been guided by a vision.

We attempted to read the first chapter, but it seemed such intelligible jargon, that it was thrown aside. "Jo" was a tavern idler in the village of Palmyra. Harris, who offered to pay for the printing, was a substantial farmer. Disgusted with what we deemed a weak invention of an impostor, and not caring to strip Harris of his hard earnings, the proposition was declined.

The manuscript was then taken to another printing office across the street, from whence, in due time, the original Mormon Bible made its advent.

"Tall trees from little acorns grow." But who would have anticipated, from such a bald, shallow, senseless imposition, such

world-wide consequences? To remember the contrast, "Jo Smith," with his loafer look, pretending to read from a miraculous slate stone placed in his hat, with the Mormonism of the present day, awakens thoughts alike painful and mortifying. There is no limit, even in this most enlightened of all ages of knowledge, to the influence of imposture and credulity. If knaves, or fools, invent creeds, nothing is too monstrous for belief. Nor does the fact—a fact not denied nor disguised—that all the Mormon leaders are rascals as well as impostors, either open the eyes of their dupes or arrest the progress of delusion.

The senior editor of the Journal we take to be Thurlow Weed, who, at or soon after the time alluded to, published an Anti-Mason paper at Rochester. Twenty-eight years ago was 1826, when the Book of Mormon was not transcribed. This was accomplished in 1829—three years too late for Mr. Weed.

We do not understand why so respectable a gentleman as Thurlow Weed should indulge in such a falsehood; an assertion the falsity of which can be shown by thousands of witnesses in the State of New York, having no connection with Mormonism, we are unable to divine.

The statement following after, that Harris took the manuscript to another office "across the street, from whence, in due time, the original Mormon Bible made its advent," is equally false, and equally foolish in falsehood.

The Book of Mormon was not printed in Rochester, but in Palmyra. It came off the press of E. B. Grandin & Co., Palmyra, N. Y., 1830.

If men of Thurlow Weed's standing will publish such absolute falsehoods in immaterial matters, to make their case against the Mormons, when will there be an end of imposition?

We shall send this article to Thurlow Weed, marked. If he will undertake to defend his assertions, we undertake to prove them false in every material point, to the satisfaction of any respectable gentleman as sole judge whom he will name, in the State of New York.

If Mr. Weed has anything to say in excuse or correction of his error, or in defence of his assertion, we will cheerfully publish it.

Saint James, Sept. 18, 1854.

MR. EDITOR:—Having a few leisure moments, I improve them in penning a few lines, which, if you think proper, you may insert in the *Islander*.

I wish it distinctly understood that I am no preacher, (that being entirely out of my line of business,) but I will give your readers a short sketch of my experience. It is not very lengthy, but to the point.

Mormonism (so called) having become quite a topic in this generation, I concluded to investigate it for my own satisfaction. As there was a great deal said derogatory to the character of the Mormons as a people, my curiosity was excited to know the truth of all these reports. I accordingly settled with them, and for six years have been very intimately acquainted with them; and from the acquaintance I have formed in that time, I can say, that for pure morals, chastity and virtue they exhibit a far greater amount than any community in which I have ever lived.

Now, to those of your readers who stand off and are continually barking about and berating the Mormons, I would say, acquaint your-

selves with them, and not take the tales of those who are so corrupt themselves that they think no one is to be respected. Examine for yourselves, and by a thorough investigation I am satisfied that you will, if you judge impartially, say with me, the Mormons have been misused, slandered and belied beyond endurance.

It is alleged that the Mormons will skin a man alive, as regards property. When I settled among them these stories were continually in my mind, but the result was I did not lose one cent's worth.—It is also alleged that the Mormons get other men's wives. Well, they have not got mine, and I know of no such custom among them; and I know, furthermore, that the allegation is false. I am not going to take up the thousand different stories and falsehoods against the Mormons, to show others that they are all lies without the least shadow of foundation, for they have the same chance to prove them that I had. Judge not without a proper investigation, and you will arrive at the same conclusion that I have, viz: "what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

He may gain friends, property, and everything that his heart can wish in this life, but he cannot exchange it all for an inheritance in the kingdom of God. Every man who investigates Mormonism thoroughly, will say,—I will be a Mormon.

Yours, &c.,

KEYES.

St. Louis, Sept. 1.

The Salt Lake mail arrived today.

Peace had been established between the people of Salt Lake City and all the tribes of Utah. Governor Young having concluded a treaty with all the Chiefs.

The health of the country was good. Rains had been more abundant than ever before, and a much larger quantity of land was under cultivation.

Grass was scarce, owing to the large amount of cattle driven over the plains to California—estimated at 150,000 this season.

Four thousand persons had gone to Salt Lake this season.

The Drouth.

The dry weather in Ohio set in about the first of June. The corn and potato crops are destroyed beyond remedy. Late planted corn is but two or three feet high, dry and dead.—The pasture fields, even the lower meadows, afford no nourishment to cattle, but give forth dust beneath their tread. Fruit less than half a crop. Garden vegetables are a total failure. And, to crown all, fires are breaking out in every direction, sweeping over fields, destroying fences, and periling dwellings and barns.—*Alton (Summit Co.) Beacon.*

Many dare not express their honest opinions, for fear of persecution. Such are slaves; they feel that they are slaves; they are regarded by others as slaves; are despised for their cowardice, by the very persons whose persecuting spirits they feared. The better way is to be bold and independent; speak out honestly, when occasion requires; strength to bear persecution, will be received in such a course.—*Boat.*

Payments for the *Islander*.
J. T. Pentleton, \$3.00, to No. 96. David B. Alvord, 1.13, to 74. Isaac Van Tassel, 1.13, to 74. Warren Post, 2.00, to 100. A. J. Porter, 50 cts., to 70. F. Bevier, 62 cts., to 77. Joseph Winders, 2.00, (by J. Smith,) to 115. Samuel Williams, 2.00 to 94.

SHOEMAKING.

THE subscriber wishes to inform the citizens of Beaver Island and vicinity that he is prepared to wait on those who may wish to have work done in his line of business, near the Steam Mill, where, by good work and strict attention to business, he hopes to be liberally patronized by the public.

I'll make and mend your boot and shoe, Mend, if you please, your harness too; Come, all who're wanting good work done, And call on J. T. PENDLETON.
August 21, 1854. 61—1.

ELECTION NOTICE.

Sheriff's Office, Saint James, }
September, 6th, 1854. }
A GENERAL ELECTION will be held in the County of Emmet, State of Michigan, on Tuesday succeeding the first Monday of November next, (November 7th,) A. D. 1854, at which will be chosen the officers named in the following notice from the Secretary of State; also for County Officers, one Sheriff, one County Clerk, one Register of Deeds, one County Treasurer, one Prosecuting Attorney, one Circuit Court Commissioner, one Judge of Probate, (to fill vacancy,) one County Surveyor, and two Coroners.

J. L. MILLER, Sheriff.

OFFICE OF THE SECRETARY OF STATE,
Lansing, Mich., August 14th, 1854.

TO THE SHERIFF OF EMMET COUNTY:

You are hereby notified, that at the General Election, to be held on the Tuesday succeeding the first Monday of November next, in the State of Michigan, the following officers are to be elected, viz: A Governor, Lieutenant Governor, Secretary of State, Auditor General, State Treasurer, Commissioner of the State Land Office, Attorney General, Superintendent of Public Instruction, one member of the State Board of Education, in place of Chauncey Joslin, whose term of office will expire January 1st, 1855, one other member of the State Board of Education, for the residue of the term of the Hon. Isaac E. Crary, deceased, and a Representative in Congress for the fourth Congressional District of this State, to which your County is attached.

Also a Senator for the twenty-ninth Senatorial District, consisting of the Counties of Leapeer, Saginaw, Tuscola, Midland, Gladwin, Aracac, Roscommon, Ogemaw, Isocoe, Alcona, Osceola, Crawford, Osego, Montmorency, Alpena, Presque Isle, Wyandot, Emmet and Cheboygan.

Also one Representative for the District consisting of the Counties of Newaygo, Oceana, Lake, Mason, Manistee, Grand Traverse, Wexford, Missaukee, Roscommon, Ogemaw, Isocoe, Alcona, Osceola, Crawford, Kalamazoo, Oceana, Leelanau, Antrim, Osego, Montmorency, Alpena, Presque Isle, Wyandot, Emmet and Cheboygan.

In witness whereof, I have hereunto set my hand, and affixed the Great Seal of the State of Michigan, at Lansing, this fourteenth day of August, in the year of our Lord, one thousand eight hundred and fifty-four.

W. GRAVES,
Secretary of State.

*There are no such counties in the State.

[ED. 1854.]

FRUITS AND FARINACEA.

THE ORIGINAL AND

PROPER FOOD OF MAN.

Proving that the natural and best human diet is derived from the vegetable kingdom.

From the second London edition, with notes and engraved illustrations.

BY R. T. TRALL, M. D.

Published by Fowlers and Wells, 308 Broadway, New York. Complete in one volume, substantially bound, price \$1.25.

It discusses the question of Dietetics in all its aspects and bearings. The philosophy of the subject is presented in a remarkably clear and comprehensive manner. Reason, Revelation, Human Experience, Natural History, Chemistry, Anatomy and Physiology have been searchingly investigated, and their evidences lucidly recorded; while an immense amount of important statistical data has been compressed and presented in an admirably systematic manner. It is precisely such a text book as the age, the times and the state of the public mind in reference to diet demand. We give a brief abstract from the table of contents.

Introduction—Fruits and Herbs bearing Seed appointed to Man for Food—Longevity of the Antediluvians—Man created in the Divine Image—Opinion that Man is progressive in Mental and Moral Qualities—Natural Food of Man not determined by Climate, but by Structure—General Characteristics of Carnivorous and Herbivorous Animals—Intermediate Character of Man's Digestive Organs—The Gastric Juice varies according to the Food—Organs in which Man differs from other Animals—Opinions of Linnæus, Cuvier, Lawrence, Bell, and others—Objections answered—Animals trained to live upon and relish Improper Food—Difference between Adaptation and Adaptability—Slaughtering of Animals opposed to the exercise of Benevolence—Cruelty to Animals—Demoralizing Influence of Torturing and Killing Animals—Cases in which Man is justified in Destroying Animals—Processes of Decay and Nutrition—A Mixed Diet—Food should vary according to the Character of the Digestive Organs—Time in which various Articles are converted into Chyme—Experiments—Variety of Food not so necessary as a due Admixture of Nutritious and Innutritious Matter—Best kind of Bread—Vegetable Diet—Opinions of Pythagoras, Plutarch, etc.—In what Health consists—Food Nutritive and Stimulative—Stimulation not Strength—More Oxygen required when Animal Food is taken—Protracted Labor endured better on a Vegetable than on an Animal Diet—A greater Degree of Cold may be sustained on Vegetable Diet—On what the States of Health and Disease depend—Opinions of Medical Writers on the Production of Disease—Recent Origin of Certain Diseases—Direct Injuries caused by the Flesh and Milk of Animals—Decay of the Teeth—Dyspepsia cured by a Fruit and Farinaceous Diet—Effects of different kinds of Food on the Lower Animals—Development most Regular when the Processes are Slow—Effects of a Full Meal of Animal Food—Temper and Dispositions of Carnivorous and Herbivorous Animals—Nations living principally on Flesh more Cruel than others—The Propensities prematurely Developed by Animal Diet—Injurious Effects of Animal Diet on Children—Period of Perfect Development the only one that can be indefinitely extended—Chyle and Blood from Vegetable Food more Pure—General Comparison of the Effects of Animal and Vegetable Food—View of the Subject as regards Economy—Immense Resources of Food in the Vegetable Kingdom—Best Mode of commencing Vegetable Regimen—Rules for the Preservation of Health—Fruit, Grain, Tubers for Human Food.

Contents of Notes.

Absurd Experiments on Animals—A Clergyman on Butchering—All Nutrient formed by Vegetables—Bathing Invigorates the Skin—Bible Authority—Common objections to Vegetarianism—Diet in relation to Toxopache—Digestive Apparatus—Effects of Cooking

on Flesh—Effects of Tea and Coffee—Experimental Evidence—Food in relation to Animal Heat—Fruits in Flesh and Poultry—Herbivora taught to eat Flesh—Illustrations of the Teeth—Iron in the Blood—Making Food into Blood—Milk Sickness—Modus Operandi of Stimulants—Nutritive Quality of Fat—Organization in relation to Diet—Permission to eat Flesh—Physiological Cook Book—Pictorial Illustrations—Prevalence of Consumption—Salt as a Dietetic Article—Treatment of Gout and Rheumatism—Vegetarians best endure Fasting—Hard Water.

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OFFICIAL.

Notice of Withdrawal of certain Lands in the States of Michigan and Wisconsin, on the routes of the Oakland and Ottawa, and other proposed Rail Roads.

At the solicitation of a majority of the Delegation in Congress from the State of Michigan, the President of the United States, by his order bearing date the 1st of May, instant, has directed that the following named townships be withdrawn from sale or entry until further orders, except for valid pre-emption claims, to wit:—

IN THE STATE OF MICHIGAN.

In the district of lands subject to sale at Duncan:

North of the base line and west of the principal meridian, lower peninsula.

Townships thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range two.

Townships thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range three.

Townships thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range four.

Townships thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range five.

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POETRY.

Influence and Retribution.

BY DAVID BARKER.

Ye cannot send the simplest line,
Abroad from off your pen,
But ye must meet in future hour
That very line again.

The slightest word ye cannot speak
Within a mortal ear,
But that the echo of such word
Ye must forever hear.

Ye cannot stir one single step,
While journeying here below,
But that some brother takes your path
For happiness or woe.

Unholy thoughts ye cannot think,
Though never once expressed,
But that some Demon plucks those thoughts
To fill another's breast.

Then watch your pen with miser care,
And let its labors be,
Fount of solace to the soul
And not of misery.

And guard your lips, nor let them speak
A word which future years,
Can by some magic process change
To bitter burning tears.

And mark the road on which ye stand,
And note your footsteps well,
And shun that broad frequented track
That leads away to hell.

And check your vain unholy thoughts,
As much as in you lies;
Nor let them rob you of that bliss
Beyond the starry skies.

The Head and Heart.

BY JOHN G. BAKE.

The head is stately, calm and wise
And bears a princely part;
And down below, in secret, lies
The warm impulsive heart.

The lordly head that sits above,
The heart that beats below,
Their several office plainly prove,
Their true relation show.

The head erect, serene and cool,
Endow'd with Reason's art,
Was set aloft to guide and rule
The throbbing, wayward heart.

And from the head, as from the higher,
Comes all directing thought;
And in the heart's transforming fire,
All nobler deeds are wrought.

Yet each is best when both unite
To make the man complete—
What were the head without the light?
The light without the heat?

Julia's Letter.

BY LORD BYRON.

One of the most passionate effusions in the
whole range of poetry.

They tell me 'tis decided; you depart;
'Tis well—'tis well, but not the less a pain;
I have no further claim on your young heart,
Mine is the victim, and would be again:
To love too much has been the only art
I used—I write in haste and it is stain
Be on this sheet, 'tis not what it appears;
My eyeballs burn and throb, but have no tears.

I loved, I love you, for this love have lost
State, station, heaven, mankind's, my own
esteem,

And yet cannot regret what it hath cost,
So dear is still the memory of that dream;
Yet, if I name my guilt, 'tis not to boast:
None can deem harsher of me than I deem:
I trace this scroll because I cannot rest—
I've nothing to reproach, or to request.

Man's love is of man's life a thing apart,
'Tis woman's whole existence; man may range
The court, camp, church, the vessel, and the
mart,

Sword, gown, gain, glory, offer in exchange,
Pride, fame, ambition, to fill up his heart;
And few there are whom these can not es-
trange;

Men have all these resources, we but one,
To love again, and be again undone.

You will proceed in pleasure and in pride,
Beloved, and loving many, all is o'er
For me on earth, except some years to hide
My shame and sorrow deep in my heart's
core!

These I could bear, but cannot cast aside
The passion which still rages as before,—
And so farewell—forgive me, love me—No,
That word is idle now, but let it go.

My breast has been all weakness, is so yet;
But still I think I can collect my mind;
My blood still rushes where my spirit's set,
As roll the waves before the settled wind;
My heart is feminine, nor can forget—
To all, except one image, madly blind;
So shakes the needle, and so stings the pole,
As vibrates my fond heart to my fix'd soul.

I have no more to say, but linger still,
And dare not set my seal upon this sheet,
And yet I may as well the task fulfill,
My misery can scarce be more complete;
I had not lived till now, could sorrow kill;
Death shuns the wretch who fain the blow
would meet,

And I must even survive this last adieu,
And bear with life to love and pray for you!

Many a tender tie is broken,
Many a gentle heart distressed,
By a careless sentence spoken,
Spoken only as a jest.

CHARACTER.

The characters of individuals are, undoubtedly, in a very great measure formed by surrounding circumstances; and the statement that man is the creature of circumstances, is not altogether without foundation.

Though if man were altogether the creature of circumstances, his free agency would be completely lost, and his responsibility annihilated, he would be as a sheet of paper that has lain perfectly passive under the hand of the writer, and is completely filled with matter. While on the other hand, if man were not affected by circumstances, his free agency could not be called into exercise, and he would cease to act and be as a blank sheet, that has received no impression from the hand of the writer.

In the benighted condition of society consequent upon the introduction of sin into the world, man is not only in a great degree the creature of circumstances but far too much the slave thereof, while one great object of salvation is to impart the spirit of God unto man, by which he shall be emancipated from the shackles of sin, and be made free with the glorious liberty of the sons of God, or, in other words, to make him master of those circumstances to which he had formerly been subject.

If then the formation of character be influenced so much by surrounding circumstances, what should be the standard of excellency aimed at by a member of the church of Jesus Christ of Latter Day Saints? His first act after he becomes a partaker of the illuminating influence of the spirit of God, will certainly be to shake off the spirit of selfishness that obtains so much among mankind, and being no longer desirous of living for himself, he will become God-like in procuring happiness for himself by ministering to the well-being of others.

But again, must not the Saint of God in the last days become ennobled by the contemplation of the position which he occupies, and of the relationship in which he stands to the God of heaven, and to his Son Jesus Christ?—To have been introduced into the family of God, to have taken upon himself legally the name of the family of heaven, and to be employed in, and associated with the Almighty, in carrying out his mighty schemes in relation to the human family, are certainly reflections that are calculated to ennoble and dignify every one that truly reflects upon the position which he occupies.

How necessary then is it, that we should seek to put away every thing that is paltry, little, or mean; and on the contrary, seek to be possessed of, and have a real manliness of spirit, a transparency of character in which is no guile, where the heart and the lip harmonize together, and in their bearing upon others, beget the same noble principles.

How many unworthy suspicions, and paltry jealousies would be for ever buried were these principles acted upon. Exercising that charity which thinketh no evil, we should be ready to give to all credit for seeking, according to their best ability, the general well-being and prosperity of the cause of God. In the kingdom there must be order and discipline, and it is impossible for all to occupy the same position. There must necessarily be presidents over branches and conferences.

Upon them rests a responsibility which others have not; they need our faith and prayers to uphold and encourage them; it is their duty to watch over and direct others according to

the light and intelligence which they have received, for the good of the cause of truth; it is the duty of others to encourage and assist them in the same—to be of one spirit with them in executing measures to carry on the work of the Lord. Let no unworthy jealousies intrude themselves upon us, let us never watch for iniquity, or seek to fasten upon persons so situated the charge of partiality.

They are responsible for the plans which they seek to put in operation, and we are answerable for the carrying out of the same in righteousness. It is true, men may err, and do so, as we have too frequently cause to regret. Presidents may get out of order as well as others who do not preside, but it is not the duty of their councils to become their teachers, and thus reverse the position of the order of government,—by no means, they are responsible to higher powers, and when necessity demands appeals can be made to the right quarter for redress.

We make these remarks because we have often seen the evils resulting from such a course of procedure.

Individuals may indulge a captious, suspicious, and accusing spirit, until they entirely cease to honor either their president or his office, and ere they are aware they will have their minds disturbed, their spirits soured, and if they do not speedily retrace their steps they will find, that they have become the servants of Satan, in seeking continually to be the accusers of the brethren.

It is written, that "the heart is deceitful above all things," and in many respects it is so.—But let a person become thoroughly imbued with a spirit of finding fault, and being in darkness, his heart will persuade him that he is the champion of truth, of purity, and correct principles, at the same time that he is led by a false spirit, and is neither more nor less than the servant of the devil. But what would the spirit of the Lord dictate? Has his brother failings and weaknesses,—he would pray for him—were he convinced that his brother's natural qualifications did not equal his own, he would recognize his brother's calling of God, and look to him as a channel through which the Lord would be pleased to communicate intelligence and wisdom.

But when individuals are ready to accuse, all things are wrong. Perhaps the idea of seniority in the priesthood may be made a temptation unto them, until they kick against every measure in which they consider they are not duly honored in this respect.

But these things are failings, and let one and all seek to put them away; all contrariness, all bickerings, are calculated to retard the progress of the work of God, and most assuredly one characteristic of the Saint of God ought to be, to endure injury rather than by our opposition to throw an obstacle in the way of the progress of truth.

But not only ought the contemplation of our present position to benefit us, but there lies before us the illimitable future, the reward, the glory and exaltation of the Redeemed of God. If we are in possession of the spirit of God; if by a faithful walk and conversation that holy principle increases within us, how can it be otherwise than that we should improve in moral character, as we are continually approximating towards Deity itself, and look forward to the period when that unction

from the Holy One shall enable us to know all things?

We have made the foregoing remarks not for any particular branch, or section of the Church, but for all, being convinced by the spirit of the Lord, that an adherence to these few hints will be found beneficial to every one, and cause them to attain to that elevation of character which shall prove that they have been ennobled and dignified by the spirit of God.—*Millennial Star*.

Woman and Her Mission.

Now, when the bubble of "Woman's Rights," has exploded, and the excitement that it engendered has subsided, it would not be ill-timed to consider, dispassionately, the merits of this reform movement, and the motives of its advocates. This latter class, its name was "Legion," was composed partly of those ladies who, through the want of personal attraction, the possession of some unamiable quality, were jogging along down the shady side of life, in "single blessedness," and who had waited, with commendable patience, for their "heart's idol" to "come to their bowers," and bear them away on the wings of love and happiness to some "secluded cottage home," where kisses and jessamine, affection and honey-suckles, would be blended in "most sweet confusion;" and though each day saw the prospect of the accomplishment of their desires

"Grow small by degrees, and beautifully less," and though Youth and Youth's feelings were fast departing, yet

"Hope, the charmer, lingered still behind," till at last, even the charmer grew weary of so uninteresting a habitation, and flew away to some younger bosom.

"Again to woo sweetly, again to betray." Our disconsolate friends, thus beholding all their anticipated pleasures

"Swept into wrecks anon, By Time's ungentle tide," and having reached that certain age, (which is like Mahomet's Loto-tree in the seventh heaven, "beyond which there is no passing,") have "unsexed them there;" and, casting to the winds all the woman's nature, and steeling their hearts against all "compunctious visitings," have joined eagerly in the crusade against our unfortunate sex, dilating upon the perfidiousness of man and his utter unworthiness, with all the zealous acerbity and bitterness of temper naturally resulting from long disappointment and final despair.

And here a word or two, to our very young, and consequently susceptible, gentleman readers. In the same cautious spirit that "Tomy Weller" conjures his dutiful son to "beware of the vidders," so do we entreat them to shun all romances. Your very impressive misadventure—your love of moonlight and poetry, who consider "Claude Melnotte" the model lover, and who see in every hirsute-looking gentleman, with his throat bared, a "Conrad" and a hero; who esteem the "Pirate's Serenade" a "love song," and who would willingly comply with the aforesaid Pirate's polite invitation to proceed in his "boat by the tower" to his "bark on the bay," and join him on "the deck of the gallant," in one of those peaceful excursions for which gentlemen of his benevolent profession are proverbial,—invariably degenerate either into the most hum-drum of "common-places;" or, finding in a closer contact with the materialities of this world, that it is not all *couleur de rose*, are transformed into the most unmitigated tergiversants; and the unlucky youth who has been ensnared by their charming juvenilities, will find that, as delightful as was their *sauveur in mode* in girlhood, as correspondingly disagreeable in after life will be their *fortiter in re*.

But we are digressing. We have spoken of one grand division of this great army that was laying siege to the citadel of our rights. Leaving this invincible maiden phalanx so perfectly shielded from all harm,—in the mail of their antiquity, let us contemplate the larger and more dangerous portion of their forces. These were those who had once enlisted under thy banner of Hymen, and who, having, by dint of shrowd generalship, accomplished the subjugation of their respective husbands, were (like Alexander looking for other worlds) seeking a more extended arena for the development of their peculiar talents, when the hand of Fanaticism started the movement of Social Reform. Throwing themselves into the breach, (did not modesty prelude, we might say breeches,) they were carrying on the unequal combat with a heartiness and pertinacity that was worthy of every commendation. Earnestly and sincerely did we congratulate the meek and dutiful husbands who owned these somewhat eccentric "movables," upon a probable cessation of domestic hostilities; as their Xantippes were reserving all their energies for the laudable purpose of awakening in the minds of their own sex a sense of their wrongs, and consequently indulging their "liege lords" with temporary silence, that they might more vigorously rail at mankind generally.

But we fear our lady readers will deem us excessively ungallant, and sadly wanting in respect towards the sex; and yet it is our very love and veneration for woman in her proper province, that leads us to declaim so warmly against those who, in elevating her (as they misname it,) to so unnatural a standard, would rob her of her chiefest charm—her purity of mind and thought, and of that

"Modest demeanor—that's the jewel of a." Her very familiarity is, to man, her principal attractiveness; and her total dependency, engendering in him a solemn obligation to protect and cherish her, is the great moral balance that prevents his erring nature from running into a thousand excesses. While the attributes of her mind, in a few isolated cases, have elicited our admiration, the qualities of her heart and her utter unselfishness will always win our affections. But it requires but a word to point out her province—and to direct her mission—home, the home of which she should be the essence and the soul; there, and there only, whether as the affectionate sister, the kind and filial daughter, the trusting loving wife, or, in the sacred name of mother, as the sweet instructress of her children, is she fulfilling her destiny; and there only can she rightfully claim the title of "God's best gift to man."

New York Leader.

Chip Basket.

Simon says there is no place like home, except the home of the girl you are courting.—Cute chap, that Simon.

A mathematician being asked by a stout fellow, "If two pigs weigh twenty pounds, how much will a large hog weigh?" he replied, "Jump into the scales, and I will tell you immediately."

"My son, take that jug and fetch me some beer."

"Give me some money, then, father."

"My son, to get beer with money, anybody can do that; but to get beer without money, that's a trick."

So the boy took the jug and out he goes, shortly he returned and placed the jug before his father.

"Drink," said the son.

"How can I drink," said the father, "when there is no beer in the jug?"

"To drink beer out of a jug," said the son, "when there is beer, anybody can do that, but to drink beer out of a jug when there is no beer, that is a trick."

Talking of well-bred ladies: we passed a certain house, a day or two since, and our eyes wandering where they had no business, looked in upon a woman who held a child under one arm; while with the other she was kneading bread. Here was a case in point.

English 'Appiness—Compliments.—"Ere wishin' you good 'ealth, Jim, had a 'appy life." (Drinks.)

"Think ye, Bill, think ye. I 'ad hought to be as 'appy a dog as ever lived, for I 'ave got a wife as can thrash any man of 'er weight, and 'ave a child of o'ly two 'ears and a 'alf, as can eat two pounds of beefsteak at a sittin', besides I hown the smallest black terrier in the world, as has no equal on a 'unt."

To GOOD TO BE LOST.—A correspondent of the New York Times relates the following story:—

As for advice, I doubt whether anybody—newspaper editors excepted—get so much of it, and care so little for it, as do publishers.—Many of them can tell good stories of their experience this way.

A number of years ago a brace of very virtuous and somewhat elderly ladies formed themselves into a committee to remonstrate with a prominent publisher respecting the character of the books which he issued. Bulwer's novels, if I remember rightly, were the special objects of their indignation. The worthy publicope, who was at first taken aback by the vivacity of their assault, put in as plea in mitigation that the greater portion of his publications were unexceptionable to even the severest criticism on the score of moral character.

The ladies looked dubiously over their spectacles. "Have you read this, or this, or this?" he asked, pointing out the titles of works on theology, and history, and biography, and poetry, and every department of literature which graced his extensive catalogue. Not one of them had the committee perused. "Then, perhaps," hinted the publisher, "you are not certain of the character of the works you object to; perhaps you may have not read them." "Yes we have," answered the spokeswoman, "we know their character perfectly well; we have read every word of them. Why will you publish such objectionable works?" "Madam," replied the sly bibliope, with a smile, "we publish them for ladies like yourself, who will never read anything else."

A rejoinder equal to that of Dr. Johnson to the lady who said to him, "Oh, Doctor, I am so glad that you have left all the naughty words out of your dictionary." "Madam," replied the gruff lexicographer, "you have, I see, been looking for them."

A lick back.—Four lawyers practiced in the same court in North Carolina—their names were Hilmon, Swain, Dews and Dodge.—While the last named was making a speech in a case, the first three wrote on a strip of paper an epitaph, and cast it directly before Mr. Dodge, where he must necessarily see it, as follows:—

Here lies Dodge, who dodg'd all good

And dodg'd a deal of evil;

Who, after dodg'd all he could,

He could not dodge the devil.

He raised the paper, read it, and instantly composed the following:—

Here lies a Hilson and a Swain,

Whose lot let no man choose;

They lived in sin and died in pain,

And the devil got his Dews (dews.)

"Do you believe in second love, Minister McQuade?"

"Do I believe in second love? Humph, if a man buys a pound of sugar, isn't it sweet? and when it's gone, don't he want another pound? and isn't that sweet, too? Troth, Murphy, I believe in second love."

The young lady who fell in love has just been pulled out by the daring fellow who struggled successfully with the word.

To keep your secret is wisdom, but to expect others to keep it is folly.

"Charlie, have you set her?"

"Yes, grandma."

"Fixed the nest all up nicely?"

"Mighty fine, grandma."

"How many eggs did you put under her?"

"One hundred and twenty grandmas."

"Why Charlie, what did you put so many under her for?"

"Grandma, I wanted to see her spread herself."

NORTHERN ISLANDER.

VOL. IV.—NO. 17.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, SEPT. 28, 1854.

WHOLE NO. 64.

THE NORTHERN ISLANDER
IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

DIALOGUE

Between a Saint and an Enquirer after Truth.

Enquirer. Sir, I understand you are a member of the Church called Latter Day Saints. Why is the Church called by that name?

Saint. The term Saint is as old as Adam, and has been in use in all ages and dispensations as a sacred name applied to the people of God by inspiration, but more especially applied by the sacred writers to the people of God in the last days. Enoch, speaking of the latter day glory, says, "The Lord cometh with ten thousand of his saints." Daniel, in speaking of the latter day glory, often uses the term "saints." The Psalms speak of the people of God in the latter day, saying, "Gather my saints together unto me;" and John the Revelator, in speaking of the latter day events, says, "Here is the patience and faith of the saints." For all these and many other reasons we consider that the people of God should be distinguished by no other name but that of Saints, the term Latter Day being appended as merely expressive of the age or dispensation in which we live.

E. But there are millions who profess to be the people of God, who are called various names, such as Roman Catholics, Methodists, Episcopalians, Protestants, and many others. Is it wrong for the children of God to be distinguished by these several names?

S. It doubtless is very erroneous, in as much as they are nowhere known in scripture, except in a prediction of John, where he describes Babylon as full of names of blasphemy.

E. What! are these names blasphemy?

S. It would seem they are, as they are a great insult to Christ, and a mockery of godliness.—Would it not be an insult or mockery for a wife to refuse to take the name of her husband, and to take the names of several other men? Or, rather, for several women who were not called by his name to profess to be his wives?

E. It certainly would. But what are the principles of the Latter Day Saints? For certainly the name alone cannot constitute them Saints.

S. No; the name alone can never make them Saints. In order to be a Saint, a person must keep the commandments of God and the faith of Jesus, and also take the name.

E. Do the Saints consider it essential to salvation to keep the commandments of God?

S. Certainly. "He that heareth these sayings of mine," says Christ, "and doeth them, is like a man who built his house upon a rock," &c. Again, Christ has said, "Why call ye me Lord, Lord, and do not the things that I say?"—And again, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that shall do the will of my Father which is in heaven."

E. What must we do to come into his fold, and to keep his commandments?

S. We must believe in Jesus Christ, repent of our sins, and be baptized in his name, and then he has promised to forgive our sins, and grant us his holy spirit, by the aid of which we shall be enabled to understand and do our further duties.

E. What is it to believe in Jesus Christ?

S. It is to believe his word and promises, and the testimony of his servants.

E. What is it to repent?

S. It is to turn from our sins and humbly confess, and forsake them, and also to make restitution to those whom we have wronged.

E. What is it to be baptized in his name?

S. It is to be buried in the water in the name of the Father, Son and Holy Ghost, and rise again out of the water, and this to be administered to us by one sent of God, and having authority to administer in holy things.

E. How do we prove that baptism is a burial?

S. Christ has said we must be born again of water and the Spirit, in order to our admission into the kingdom of God. Now, our first birth was a change of element.—We came forth from being immersed in water into the world, and began to breathe the air for the first time. This was our natural birth, and no one can be born again of water short of being again immersed in it, and coming forth from it, as in the natural birth.—Nothing short of an actual immersion and again coming forth into a change of element can possibly be considered a birth, by any one who knows anything of nature, or of language. Again, Paul calls baptism a burial in his writings to the Romans. He tells them they were "buried with him in baptism."

E. Admitting baptism to be a burial, still would not infant baptism answer every purpose?

S. No; because faith and repentance are necessary before baptism, without which the ordinance is of no manner of use; and not only so, but Christ has commissioned his servants to preach to them, to teach them, and then baptize them; and has promised that "he that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Now if this commission is to be applied to infants, they will all be damned, both baptized and unbap-

tized; for all that this commission applies to must be damned except they believe, and this will apply to baptized ones and unbaptized ones. Now, no one will hold that all infants are damned; therefore no one will consistently apply this commission or any part of it to infants.

E. You seem to make this matter very plain, yet it not for one thing, and that is, the reflection arises that millions of people have had no other baptism but infant sprinkling, and it is painful to think that they are all in error, and that those who have died will not enter the kingdom of God. What then will become of them?

S. Those who have not had the gospel in its purity and fullness in this world, must have it preached to them after they are dead, that they may be judged according to men in the flesh, and live according to God in the Spirit. This objection might be made with equal propriety by the hundreds of millions of Pagans, for there have many millions more died in the faith of Paganism than those who have died in the faith of perverted Christianity in all its various forms. Now these Pagans were quite as precious in the sight of God as those who have lived and died in error under the perverted forms of the Christian religion. Now the same answer will apply to both.—They must have the gospel in the life to come, or they cannot enjoy the presence of God in the celestial glory. (See Peter's epistles.)

E. But how came all Christendom to be so long in error on these subjects?

S. The Roman Catholic Church (the whore of all the earth) handed down this error of infant baptism for many ages, and the Protestants never reformed it, therefore it still exists.

E. But could not ministers who are sent of God in the different sects have detected this error, seeing that they are sent to minister salvation, and salvation depends on the gospel in its fullness and purity?

S. The fact that they continued in this error proves to a demonstration that God did not send them, for when he sends them he reveals to them his truth, and they know the truth, and are made free by it, and are sent to bear witness of the truth. "He that followeth me shall not walk in darkness, but shall have the light of life." "But if more proof was wanting that they are not sent of God, we may have it from their own doctrine; for their doctrine is that God has given no revelation for many hundred years. Now if this be the case, how could he send them?—He can only send men by revelation. And the Roman Catholic Church being once corrupted, could not hand down a true priesthood any more than a thistle can produce a fig.

E. It appears, then, that the whole Church has been in the wilderness of apostacy and corruption for many centuries. But pray, sir, tell me how did the Latter Day

Saints first originate, or from what source did they first obtain their priesthood and ordinances? Have they come down in purity from the days of the Apostles, and been hid up in some detached or secluded part of the earth, where, unknown and undisturbed, they were enabled to keep the commandments of God and the faith of Jesus unmixed and uncontaminated by the dark mists of Popery which over spread the rest of the world? Have they now burst forth from this retirement, as the champions of truth, to arouse the world from its long slumber, and to usher in the latter day glory?

S. Some of those who held the holy priesthood in ancient times, the priesthood which is after the power of an endless life, without beginning of days or end of years—some of those, I say, being raised from the dead, and others translated, still hold the Apostleship and priesthood; and it has pleased God to send them as holy angels to earth to reintroduce the pure gospel, and to commission and ordain the first instruments of the Latter Day Saints; and thro' this means the Church has been raised up, the ordinances and gifts restored, and thus the latter day glory has dawned upon the world, to prepare the way for the restoration of Israel, and the second coming of the Messiah.

E. This is indeed glorious news, if it be really true; but what are the evidences on which these important matters rest?

S. The ministering of angels, the visions and the revelations made to the founders of the Church of Latter Day Saints, are well established by the testimony of many witnesses, the greater part of whom are yet alive, but some are fallen asleep. These all testified that they had heard, and seen, and handled of the things which are now revealed; and, moreover, the Holy Spirit attends the ministering of the Saints, and confirms the word with signs and wonders, and gifts and mighty blessings, by the enjoyment of which the Saints who hearken to the testimony of these witnesses are enabled to come to the knowledge of the truth, and to add their testimony to those of the first witnesses; and thus a great and marvellous work is rolling forth among the children of men; and thus many things which were revealed and published some ten or twelve years since, are now being fulfilled in the eyes of every candid observer who has paid any attention to these things.

E. But is it not possible that these thousands of Saints who testify to visions, angels, revelations, and gifts, are all deceived by imagination or by some vain and delusive spirit?

S. The same question might be asked with propriety in regard to all the angels, visions and revelations which were enjoyed by the ancients, and recorded in the Bible, as these modern manifestations are quite as well authenticated as the ancient, and a modern man is no more liable to be de-

ceived, or to deceive others than were the ancients. But if there be need of caution in this matter when so well authenticated, then how much need have we to be cautious how we embrace those systems which do not even profess to be revealed from heaven, and which offer no testimony whatever of their being true; for instance, the Church of England, Methodists, and other modern sects, can neither bring scripture, nor angels, visions, revelations, or anything else, to prove that God has instituted their churches or systems of worship; on the contrary, they declare that God has revealed nothing to any man for more than a thousand years past, and that the scripture order of things is done away forever, and their senseless forms without power instituted in its stead.

E. Really, sir, I must say that the great truths you have set before me are reasonable and evident; and I am inclined to embrace the truth, and to cast my lot among the Saints. But is there no preparation on my part which will make me more fit to repent and be baptized? Or must not God first do something to make me worthy?

S. No; God has done all on his part, and has sent you the gospel of reconciliation; and the first thing he requires of you is to repent and be baptized in his name for the remission of sins, and then he has promised to remit your sins and give you the gift of the Holy Ghost. Now, if you believe him, come now, and take him at his word; for if you tarry till you are better, you will never come at all.

I must now close this conversation, by forewarning you that the day of the Lord is at hand, and not many years hence the Son of God will be revealed from heaven; and then all the wicked will be destroyed from the earth, and the Saints of the Most High will possess the whole earth, and reign for ever and ever. Amen.

LAW OF THE UNITED STATES.
AN ACT to graduate and reduce the price of the public lands to actual settlers and cultivators.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That all the public lands of the United States which shall have been in market for ten years or upwards, prior to the time of application to enter the same under the provisions of this act, and still remaining unsold, shall be subject to sale at the price of one dollar per acre; and all of the lands of the United States that shall have been in market for fifteen years or upwards, as aforesaid, and still remaining unsold, shall be subject to sale at seventy-five cents per acre; and all of the lands of the United States that shall have been in market for twenty years or upwards, as aforesaid, and still remaining unsold, shall be subject to sale at fifty cents per acre; and all of the lands of the United States that shall have been in market for twenty-

five years and upwards, as re- said, and still remaining unsold, shall be subject to sale at twenty-five cents per acre; and all lands of the United States that shall have been in market for fifty years or more, shall be subject to sale at twelve-and-a-half cents per acre: Provided, That this section shall not be so construed as to extend to lands reserved to the United States, in acts granting land to States for railroads or other internal improvements, or to mineral lands held at over one dollar and twenty-five cents per acre.

Sec. 2. And be it further enacted, That upon every reduction of price under the provisions of this act, the occupant and settler upon the lands shall have the right of pre-emption at such graduated price, upon the same terms, conditions, restrictions and limitations, upon which the public lands of the United States are now subject to the right of pre-emption, until within thirty days preceding the next graduation or reduction that shall take place; and if not so purchased, shall again be subject to right of pre-emption for eleven months as before, and so on, from time to time, as reductions take place: Provided that nothing in this act shall be so construed as to interfere with any right which has or may accrue by virtue of any act granting pre-emption to actual settlers upon public lands.

Sec. 3. And be it further enacted, That any person applying to enter any of the aforesaid lands shall be required to make affidavit before the register or receiver of the proper land office, that he or she enters the same for his or her own use, and for the purpose of actual settlement and cultivation, or for the use of an adjoining farm or plantation, owned or occupied by him or herself, and together with said entry, he or she has not acquired from the United States, under the provisions of this act, more than three hundred and twenty acres, according to the established surveys; and if any person or persons taking such oath or affidavit shall swear falsely in the premises, he or she shall be subject to all the pains and penalties of perjury.

Approved Aug. 4th, 1854.

CORRESPONDENCE.

The following letter, from Pres. Strang, is in reply to one by a talented lady in Salt Lake City, to her sister in Saint James. Her letter is ably written, and we should publish it with pleasure, but we hardly feel at liberty to do so without permission, though it was not intended to be strictly private. She requests an answer from Pres. Strang, and the answer contains the substance of all the points mentioned by her:—

Saint James, Sept. 26, 1854.

Mrs. ————:—
DEAR SISTER—Your good sister, Mrs. ————, has done me the kindness to show me your letter of July 31st, in which you ask the "vain usurper," meaning me, "to write to you, and show forth his strong reasons," &c., and promise to "answer me according to my arguments."

I rejoice in reading this promise, believing it is made in all sin-

cerity. I have never yet obtained such a promise from a Brighamite, but God has given me a soul; and I hope for none more worthy than the chronicler of the martyred prophet.

I shall not complain of you, dear sister, for calling me a *vain usurper*, when in the same line you acknowledge you "know not what claims" I "dare to urge," meaning that you know not what evidence God has vouchsafed, that he has given me a dispensation of the kingdom.

And as David of old was a fugitive from the wrath of Saul, long and tedious years after God gave him the kingdom, and made him King by his holy anointing; in his company I can endure the name of "fugitive King," with neither crimson nor blush on my cheek, remembering that Jesus Christ, the heir of David and heir of God, the King of Kings, was also a fugitive from the face of wicked men, and hid himself in dens and caves, and mountains, and desert places.

But, God's name be praised, though fugitive once, fugitive no longer. It has pleased God, by whose voice I was called, and whose angels anointed me, to give me the kingdom, and to commit to my hands deliverance for the oppressed. The little flock fear no longer. But the fear of us is on those that hate us.

God has been too good to me, for me to be resentful for any such unkindness. But, would it not be commendable, for a noble woman, the beloved historian of a much beloved prophet, to learn from the example of Michael, the Archangel, who durst not bring a railing accusation even against the Devil? (Jude 9.) It is said, of old, "be mindful to entertain strangers, for so some have entertained Angels." In this dispensation, the fault of men has not been so much shutting the doors against Angels, as falsely accusing the prophets and Saints, of whom the accusers "knew not."

Dropping this subject as one which, from your sensitiveness on the character of the prophet Joseph, I know you will not misappreciate, allow me to tell you that if you "know not what claims I dare to urge," it is no fault of mine that you remain uninformed; and if I am called on now to show my strong reasons, it is not because I have not shown them often enough already.

My strong reasons were shown more than ten years ago, and as often as any occasion arose from that time to this; and no man who follows Brigham Young has ever attempted to answer them.—None ever will. They know they are unanswerable. More than that, sister: to dispute my prophetic calling, is to say that Joseph Smith is an impostor, and Mormonism a lie. Probably you are not now prepared to take my word for this. I only ask you to take Joseph's.

Joseph gave numerous revelations concerning the law of prophetic succession, establishing most distinctly this rule:—"That whenever Joseph ceased to act on earth in the prophetic office, whether removed by death, by transgression, or by whatever means, another should be raised up in his stead, who should be called by revela-

tion of God given unto Joseph, and be ordained as he was, by the hand of angels."

Among the multitude of testimonies which Joseph has given that this is the law of God, I will now refer you to the following:—

I have sent forth the fullness of my gospel by the hand of my servant Joseph; and I have given unto him the keys of the mysteries of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead. D. & C. Sec. xi., p. 4.

But, behold, verily I say unto thee no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses. And thou (Oliver Cowdery) shalt not command him who is at thy head, and at the head of the church; for I have given him the keys of the mysteries and the revelations which are sealed, until I shall appoint unto them another in his stead. Sec. li., p. 2.

Verily I say unto you, the keys of this kingdom shall never be taken from you while thou art in this world, neither in the world to come; nevertheless through you shall the oracles be given to another, even unto the church. Sec. lxxxv., p. 2.

And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. Sec. xiv., p. 1.

But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived; that you may know they are not of me. For verily I say unto you that he that is ordained of me shall come in at the gate, and be ordained as I have told you before. Sec. xiv., p. 2. (Given Feb., 1831.)

Wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth;—also with John the son of Zacharias;—which John (an angel) I have sent unto you, my servants, Joseph Smith, Jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron:—also with Peter, and James and John, (angels) whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fullness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth. Sec. i., p. 2 & 3. (Given Sept., 1830.)

Nothing plainer than this is contained in the English language; nothing clearer has been spoken by the voice of prophets, or written by the finger of God.

Joseph no longer stands a prophet on earth. He is not standing among us to guide us as he was when these revelations were given, for God has taken him, and he wears the crown of King and Martyr.

What follows? Either Joseph has given the word of God appointing another in his stead, or those revelations have fallen to the ground, and Joseph has proved himself a false prophet, and Mormonism an imposture.

Neither you or I can take the latter alternate. We are both obliged, by our faith in Joseph as a true prophet, to say that "through him God has appointed another in his stead."

Who has been so appointed?—It is needless to say that there is not a person on earth who pretends to have received such an appointment, except myself. During the ten years since the martyrdom of Joseph, I, and I alone, have stood up as a prophet of God, claiming to have been appointed by revelation of God through Joseph, and to have been sent by the hands of Angels, as he was.

Therefore there is no escaping the conclusion that either I am a true prophet, and his lawful suc-

cessor, or Joseph is a false prophet, and Mormonism an imposture. This is the only alternate with you. With me there is none. Called by the voice of God, and ordained by the hand of angels, since the day of his death I have known my calling, as he did his in the days of his ministry.

So forcible is the position I have above stated, that for years after Brigham Young assumed to stand at the head of the Church, the promise was held out continually that a prophet was yet to rise, who had been appointed by Joseph. Knowing the attachment of the Saints to the family of the martyred prophet, it was skillfully insinuated that one of the sons of Joseph had been so appointed, and that Brigham, to save him from being murdered by the Gentiles, as his father had been, was standing ostensibly in his place and governing by his authority, until the Church, being delivered from the fear of the Gentiles, should be able to acknowledge and defend their prophet. Any one who was in Nauvoo in 1846 and 1847, knows that a majority of those who started on the western exodus, started in this hope.

In the mean time the papers issued by Mormons in Nauvoo, New York and Liverpool, were continually preparing the minds of the Saints to expect a prophet for a leader, *no more*; telling them, "let no man for a moment think his place is to be filled by another," as though a successor would rob him of his crown; and claiming that the Twelve had power to dictate all the affairs of the Church in all the world, not under the direction of the Presidency, as they did in Joseph's time, but independently, as sectarian priests do.

This was the burden of their argument continually, till the great mass had got up as far as the Missouri River, and a little beginning made at Salt Lake; when, at the October Conference at the Tabernacle at Council Bluffs, they suddenly turned and acknowledged that the argument had all the time been against them, because the Strangites had adhered to the original constitution of the Church, and they had departed from it; and in order to mend their case so that we should have the best of the argument no longer, they then elected Brigham Young, Prophet, Seer, Revelator, First President, Successor to Joseph Smith, by whatever name the office may be called.

If an election by a local assembly of the Saints, called together without any such purpose, and authorized by no law to do such an act, is sufficient to make a man a Prophet of God, a Seer and a Revelator, the representative on earth of the name and power of the Almighty, then, and then only, have they helped their case.

To pretend that such an election is a fulfillment of that law which requires the leader of this Church to be called by the voice of God, and ordained as Joseph was, by the hand of Angels, is so utterly bald that it needs only to be stated, not answered.

And I have the assurance now of Benjamin Clapp, an Elder so much in the confidence of Brigham Young that he has entrusted to him the important mission of selecting locations and establishing

stakes in various States, that at this day, though publicly sustained in the papers and official documents as Prophet, Seer, &c., Brigham disclaims himself any such office, and looks for a prophet yet to rise; thus yet playing fast and loose, to retain his actual position as leader, and hold on to those who are not blind enough to be deceived by a popular election to the Prophetic office.

(To be continued.)

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,

THURSDAY, SEPT. 28, 1854.

STATE NOMINATIONS.

Democratic Ticket.

For Governor,

JOHN S. BARRY.

For Lieut. Governor,

WILLIAM A. RICHMOND.

For Secretary of State,

WILLIAM L. BANCROFT.

For State Treasurer,

HINMAN.

For Auditor General,

JOHN SWEGLES, JR.

For Com. Land Office,

GOODRICH.

For Attorney General,

WITHERELL.

For Supt. Public Instruction,

For Board of Education,

To fill Vacancy,

PILCHER.

Independent Ticket.

For Governor,

KINSLEY S. BINGHAM.

For Lieut. Governor,

GEORGE A. COE.

For Secretary of State,

JOHN McKINNEY.

For State Treasurer,

SILAS M. HOLMES.

For Auditor General,

WHITNEY JONES.

For Com. Land Office,

SEYMOUR B. TREADWELL.

For Attorney General,

JACOB M. HOWARD.

For Supt. of Public Instruction,

IRA MAYHEW.

For Board of Education,

JOHN R. KELLOGG.

To fill Vacancy,

HIRAM L. MILLER.

The Chicago Tribune of August 26th contains a communication, signed C. D., purporting to be written by a passenger on the steamer Queen City, but apparently the work of some hotel runner, or penny-a-liner of the most ignorant class, which calls for a passing notice, rather on account of the respectability of the paper in which it has found a place than any force in the article itself.

We should suspect C. D. of being a servant of "little Douglass," from his presuming on the ignorance of the people of Chicago; for like man, like servant, who but the "little Giant" would imagine the readers of a Chicago Daily so ignorant as to believe the north end of Lake Michigan its "head?" and the big pump which supplies the Illinois and Michigan Canal its outlet?

We can conceive of nothing more gross than a correspondent of a leading Chicago Journal speaking of Mackinac as at the head of the Lake, and Chicago at the foot. After getting through that, forty errors in the geography of the country at this end of the Lake are but a small slice.—And yet we cannot but think the readers of the Tribune would rather have facts than falsehood.

That C. D. never made the trip he writes is sufficiently evident, when he states that he slept quietly every night for a week on the Queen City, on a trip from Chicago to Mackinac, only a short two day trip.

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This week's time may, however, have been spent in ascertaining that "the Sleeping Bear" was an Island—a new discovery in natural geography, for which C. D. will be entitled to the Swedish medal, granted annually by the King to whoever has made the greatest addition to geographical knowledge. The Mormon King ought to grant him a leather medal for the discovery that Beaver Island forms a County. It has always been supposed here that Beaver Island was in Emmet County, consisting of some twenty-five or thirty Islands, and some twenty townships of the Lower Peninsula. Certain it is that the County seat of Emmet County is at Saint James, on Beaver Island, and if the Island is a County by itself, Emmet must have been hard put to it to go there for a County seat.

After all these discoveries, who shall be surprised at the following?—

"At Beaver Island the boats have no fancy for stopping, as the Mormons are said to have a peculiar way of running through all the state-rooms and making particularly free with things generally. This is some 300 miles or more from Chicago, and took the 'Queen' one day and two nights, including landings, to reach it."

To this we wish to make a serious reply, which we hope the Tribune will do us the justice to copy.

Our reply is this: More boats stop at Beaver Island than at any other place north of Milwaukee, and that for the period of the last two years, during which the wharves here have been owned and controlled by Mormons, we have never heard one complaint of the kind here stated.

In the number of calls made by steamboats, the amount of fishing and passenger business, and of wood and other supplies purchased, the increase of business has, since the Mormons located here, been greater than at any other place between Buffalo and Chicago.

Beaver Island, so far from being avoided by the boats, has become a favorite resort. The number of boats which are regular customers here has doubled this season, and among the number are two boats on the same line with the Queen City. Others have applied, which the supply of wood here was not sufficient to accommodate.

If any one has the slightest doubt as to the facts, we would be happy to furnish him a list of the boats stopping here, and to refer him to those steamboat Captains who know most, of the business done, here both for the amount and growth of the business, and the character of the people.

There is an itching among people to hear something against the Mormons. Will not papers of the standing and character of the Tribune do us justice?—So doing, they would do much for our peace, and something to quiet the apprehensions of our fellow men.

INTERESTING RELIC.

A distinguished Mormon preacher has discovered what he represents to be a fragment of the material out of which Books of Mormon, Golden Bibles and all that sort of thing are manufactured.

We suppose there can be no doubt of the authenticity of the

relic, as it was found in the house of the prophet. Who could possibly put a fragment of brass plate in the prophet's house but the prophet? And what could he possibly have it for, unless it was to manufacture a new Book of Mormon?

To us the evidence is as satisfactory as that in favor of infant sprinkling, contained in the passage, "And Balaam arose and saddled his ass." "What could the poor, dear man saddle his ass for, unless it was to carry his dear little infant to the priest to be sprinkled?"

We caution the reader against all suspicion of any imposition, except the imposition of prophets.—Of course prophets will forge ancient records on brass or gold, and of course they will put their chips where some intruding hand will find them—of course they will—why not?

Certainly, nobody could do such a thing as to forge the chips and impose them secretly on the weak minded, or the weak in faith.—No, no; there is no imposition in the world, except that of prophets. They are the only men that forge brass plates, or brass chips.

This is quite as conclusive as the brass kettle story. By the way, reader, did you ever learn the story of the brass kettle?—Well, if not, we feel bound to inform you. It is necessary to hear both sides, and then judge.

Benjamin Perce had an old brass kettle, with a notch in the side of it. Perce was uncle to Strang's wife. Strang had plates looking a little like brass, which somebody dug up from under an old oak tree, cased in an antique porcelain box. Therefore Strang must have made the plates out of the kettle. What could be more obvious? What else could uncle Ben's brass kettle have been cut up for?

Surely Mormonism will perish under all these assaults. That is as obvious as the soundness of the foregoing logic.

WAGES OF LABOR.

The wages of labor is every where high, but not so high in proportion as many things that laborers have to purchase. It should be observed that in all the fluctuations of prices, labor is the last thing to rise, and the first to fall. This is not the consequence of any merely speculative contrivance. It is a natural law of trade.

For no man can hold on to his labor for a better price. Each day passes with equal fleetness and equal certainty, whether the laborer toil or idle. If he refuses the present prices, he throws his time away—consumes it.

Hence strikes are futile. They waste the strength of those who undertake them, rather than those against whom they are undertaken. They are as if the merchants, because their goods would not sell at the asking prices, were to burn up each day the ordinary amount of a day's trade, and so continue, till the reduced stock would sell at the demanded price.

But in regard to property, a different rule prevails. If it cannot be sold to-day at the price asked, the owner holds on till

to-morrow, next week, next month, or next year, for a better price than he is now offered.

Property can thus be preserved for a better market at a future time, but labor cannot.—For this reason there never was and never can be any real competition between capital and labor. Hence the capitalist is master of the laborer.

The reason why laborers have been less dependent in the United States than in European countries, is the abundance of cheap lands. The greatest independence they can have, grows out of the inalienable possession—of sufficient land for self-support.

But as many persons lack the economy and prudence to make productive farms out of wild land, though given to them, so in every place there must be more or less dependent on the wealthy for employment and sustenance.

But this is not what we intended to say. We commenced for the purpose of saying, that laborers' wages were higher here than at any place within our knowledge; and yet laborers are so scarce here, that one of the wealthiest employers is now off on a trip to hire help.

Why is it that our poor brethren who are scattered abroad, dare not come here for fear of suffering, when employers here are obliged to go away and hire Gentiles, at higher wages than they can get where they are?—And why do capitalists hang off on some scarcely living business, when those here are thriving beyond all previous example?

There is room here for fifty thousand, without crowding each other. The new comers would benefit instead of injure those here. And there is a better opening for those yet to come, than there was for those already here.

From seventy-five cents to a dollar a cord is now paid for cutting cord wood, and we cannot get half enough at that.—And at these prices the owners of wharves are making from twenty-five to fifty cents per cord on all the wood.

Mechanics wages are the same as in the large cities, and the expense of supporting families little if any more than half as high. If any one wishes to be with the Saints, what more could he look for? Those who are not satisfied, would not be if golden eagles rained down their chimneys, and would take the roof off the houses to catch more, and die of a cold taken by the exposure.

The Sept. No. of the Lady's Book, published by L. A. Godey, Philadelphia, is on our table. It is very neatly got up, and in its fashion plates and all that sort of thing, is far ahead of all competition. Those who wish to be always up to the latest style, and neat at that, can scarcely do without it.

Probably no publication in America exerts as much influence over the style and quality of female wardrobe as the Lady's Book.

As an evidence of its influence on style, there is scarcely a

neighborhood where it is read but has witnessed more than one death, by compressing the body in unnatural forms, and too small space, to conform to Godey's fashion plates.

As there are numerous ladies sighing for an opportunity to become martyrs to fashion, we have no doubt this is a first rate puff. In our own house we present the Lady's Book to the young ladies, as certain ancient Greek republicans, we believe the Athenians, presented drunken slaves to their children—as a warning against the degradation of such vices. It is worth twice the cost for that use.

ELECTION NOTICE.

Sheriff's Office, Saint James, September, 6th, 1854. A GENERAL ELECTION will be held in the County of Emmet, State of Michigan, on Tuesday succeeding the first Monday of November next, (November 7th,) A. D. 1854, at which will be chosen the officers named in the following notice from the Secretary of State; also for County Officers, one Sheriff, one County Clerk, one Register of Deeds, one County Treasurer, one Prosecuting Attorney, one Circuit Court Commissioner, one Judge of Probate, (to fill vacancy,) one County Surveyor, and two Coroners.

J. L. MILLER, Sheriff. OFFICE OF THE SECRETARY OF STATE, Lansing, Mich., August 14th, 1854.

TO THE SHERIFF OF EMMET COUNTY:

You are hereby notified, that at the General Election, to be held on the Tuesday succeeding the first Monday of November next, in the State of Michigan, the following officers are to be elected, viz: A Governor, Lieutenant Governor, Secretary of State, Auditor General, State Treasurer, Commissioner of the State Land Office, Attorney General, Superintendent of Public Instruction, one member of the State Board of Education, in place of Chauncey Joslin, whose term of office will expire January 1st, 1855, one other member of the State Board of Education, for the residue of the term of the Hon. Isaac E. Crary, deceased, and a Representative in Congress for the fourth Congressional District of this State, law which your County is attached.

Also a Senator for the twenty-ninth Senatorial District, consisting of the Counties of Lapeer, Saginaw, Tuscola, Midland, Gladwin, Arden, Roscommon, Ogemaw, Iosco, Alcona, Osceola, Crawford, Otsego, Montmorency, Alpena, Presque Isle, Wyandot, Emmet and Cheboygan.

Also one Representative for the District consisting of the Counties of Newaygo, Oceana, Lake, Mason, Manistee, Grand Traverse, Wexford, Missaukee, Roscommon, Ogemaw, Iosco, Alcona, Osceola, Crawford, Kalamazoo, Omena,* Leelanau, Antrim, Otsego, Montmorency, Alpena, Presque Isle, Wyandot,* Emmet and Cheboygan.

In witness whereof, I have hereunto set my hand, and affixed the Great Seal of the State of Michigan, at Lansing, this fourteenth day of August, in the year of our Lord, one thousand eight hundred and fifty-four.

W. GRAVES, Secretary of State. *There are no such counties in the State. [ED. 185.]

FRUITS AND FARINACEA, THE ORIGINAL AND PROPER FOOD OF MAN.

Proving that the natural and best human diet is derived from the vegetable kingdom.

BY JOHN SMITH. From the second London edition, with notes and engraved illustrations.

BY R. T. TRAILL, M. D. Published by Fowlers and Wells, 308 Broadway, New York. Complete in one volume, substantially bound, price \$1.25.

It discusses the question of Dietetics in all its aspects and bearings. The philosophy of the subject is presented in a remarkably clear and comprehensive manner. Reason, Revelation, Human Experience, Natural History, Chemistry, Anatomy and Physiology have been searchingly investigated, and their evidences lucidly recorded; while an immense amount of important statistical data has been compressed and presented in an admirably systematic manner. It is precisely such a text book as the age, the times and the state of the public mind in reference to diet demand. We give a brief abstract from the table of contents.

Introduction—Fruits and Herbs bearing Seed appointed to Man for Food—Longevity of the Antediluvians—Man created in the Divine Image—Opinion that Man is progressive in Mental and Moral Qualities—Natural Food of Man not determined by Climate, but by Structure—General Characteristics of Carnivorous and Herbivorous Animals—Intermediate Character of Man's Digestive Organs—The Gastric Juice varies according to the Food—Organs in which Man differs from other Animals—Opinions of Linnæus, Cuvier, Lawrence, Bell, and others—Objections answered—Animals trained to live upon and relish Improper Food—Difference between Adaptation and Adaptability—Slaughtering of Animals and the exercise of Benevolence—Cruciality to Animals—Demoralizing Influence of Torturing and Killing Animals—Cases in which Man is justified in Destroying Animals—Processes of Decay and Nutrition—A Mixed Diet—Food should vary according to the Character of the Digestive Organs—Time in which various Articles are converted into Chyme—Experiments—Variety of Food not so necessary as a due Admixture of Nutritious and Innutritious Matter—Best kind of Bread—Vegetable Diet—Opinions of Pythagoras, Plutarch, etc.—In what Health consists—Food Nutritive and Stimulative—Stimulation not Strength—More Oxygen required when Animal Food is taken—Protracted Labor endured better on a Vegetable than on an Animal Diet—A greater Degree of Cold may be

sustained on Vegetable Diet—On what the States of Health and Disease depend—Opinions of Medical Writers on the Production of Disease—Recent Origin of Certain Diseases—Direct Injuries caused by the Flesh and Milk of Animals—Decay of the Teeth—Dyspepsia cured by a Fruit and Farinaceous Diet—Effects of different kinds of Food on the Lower Animals—Development most Regular when the Processes are Slow—Effects of a Full Meal of Animal Food—Temper and Dispositions of Carnivorous and Herbivorous Animals—Nations living principally on Flesh more Cruel than others—The Propensities prematurely Developed by Animal Diet—Injurious Effects of Animal Diet on Children—Period of Perfect Development the only one that can be indefinitely extended—Chyle and Blood from Vegetable Food more Pure—General Comparison of the Effects of Animal and Vegetable Food—View of the Subject as regards Economy—Immense Resources of Food in the Vegetable Kingdom—Best Mode of commencing Vegetable Regimen—Rules for the Preservation of Health—Fruit, Grain, Tubers for Human Food.

CONTENTS OF NOTES. Absurd Experiments on Animals—A Clergyman on Butchering—All Nutriment formed by Vegetables—Bathing Invigorates the Skin—Bible Authority—Common objections to Vegetarianism—Diet in relation to Toothache—Digestive Apparatus—Effects of Cooking on Flesh—Effects of Tea and Coffee—Experimental Evidence—Food in relation to Animal Heat—Frauds in Flesh and Poultry—Herbivora taught to eat Flesh—Illustrations of the Teeth—Iron in the Blood—Making Food into Blood—Milk Sickness—Modes Operandi of Stimulants—Native Quality of Fat—Organization in relation to Diet—Permission to eat Flesh—Physiological Cook Book—Pictorial Illustrations—Prevalence of Consumption—Salt as a Dietetic Article—Treatment of Gout and Rheumatism—Vegetarians best endure Fasting—Hard Water.

This work will be prepaid by mail. Complete in one Volume, handsomely bound, for \$1.25. Address, post paid, FOWLERS & WELLS, 308, Broadway, New York.

OFFICIAL.

Notice of Withdrawal of certain Lands in the States of Michigan and Wisconsin, on the routes of the Oakland and Ottawa, and other proposed Rail Roads.

At the solicitation of a majority of the Delegation in Congress from the State of Michigan, the President of the United States, by his order bearing date the 1st of May, instant, has directed that the following named townships be withdrawn from sale or entry until further orders, except for valid pre-emption claims, to wit:—

IN THE STATE OF MICHIGAN. In the district of lands subject to sale at Duncan:

North of the base line and west of the principal meridian, lower peninsula.

Townships thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range two.

Townships thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range three.

Townships thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range four.

Townships thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, and thirty-nine, of range five.

Townships twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, and thirty-seven, of range six.

Townships twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, and thirty-seven, of range seven.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range eight.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range nine.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range ten.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range eleven.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range twelve.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range thirteen.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range fourteen.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range fifteen.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range sixteen.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range seventeen.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range eighteen.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range nineteen.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range twenty.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range twenty-one.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range twenty-two.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range twenty-three.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range twenty-four.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range twenty-five.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range twenty-six.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range twenty-seven.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range twenty-eight.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range twenty-nine.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range thirty.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range thirty-one.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range thirty-two.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range thirty-three.

Townships twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three, of range thirty-four.

POETRY.

The Pastor's Daughter.

An ivy-mantled cottage smiled,
Deep-wooded by the streamlet's side,
Where dwelt the village pastor's child,
All in her maiden gloom and pride.
Proud suitors paid their court and duty
To this romantic sylvan beauty:
Yet none of all the swains who sought her,
Was worthy of the pastor's daughter.
The town gallants cross'd hill and plain,
To seek the groves of her retreat,
And many followed in her train,
To lay their riches at her feet.
But still, for all their arts so sooty,
From home they could not lure the fairy,
A maid without a heart they thought her,
And so they left the pastor's daughter.
One balmy eve in dewy spring,
A barb became her father's guest;
He struck his harp, and every string
To love vibrated in her breast.
With that true faith which cannot falter,
Her hand was given at the altar,
And faithful was the heart he brought her
To wedlock and the pastor's daughter.
How seldom learn the worldly gay,
With all their sophistry and art,
The sweet and gentle primrose-way
To woman's fond, devoted heart.
They seek, but never find, the treasure,
Although revealed in jet and azure;
To them, like truth in wells of water,
A fable is the pastor's daughter.

Did You Ever Travel.

Once upon a midnight dreary,
As I lay all weak and weary,
Snoozing on a dirty pallet,
Spread upon a tavern floor,
Suddenly I felt an itching,
Such a keen and pungent itching,
That it set my nerves a twitching,
Twitching all my body o'er.
To myself I closely muttered,
For I felt a little fluttered,
That's a FLEA-BITE, I'll be sworn.
Scarcely had these words been uttered,
Which I spoke, or rather muttered,
—Muttered as I said before—
When, upon a sudden notion,
With a quick and rapid motion,
Down upon the spot I bore—
Down upon the very spot, sir, where
The biting was so sore.
Then I rubbed, and rubbed, and rubbed it,
Each time harder than before,
For, you see—but need I mention?
It was my most fixed intention,
That said flea should bite no more.
When I drew my hand from under,
When I'd rubbed this flea to thunder,
Towards my nose it chanced to blunder,
Within half an inch or more.
Pah! a smell assailed my nostrils,
Such I ne'er, ne'er snuffed before,
No, nor never will again, sir, if I live
To see three score.
Need I mention?—you perceive it,
I had smashed a chinch—a bore,
Old and rusty, filled with gore!
And that smell on my forefinger,
It will linger, it will linger,
Full and fasting, deep and lasting,
In my memory evermore. [N. Y. SPIRIT.

Change.

BY M. A. SPRAGUE.

O never, never sigh, that change
Is written on the rose,
For we may find as on we rage,
A fairer flower grows.
O! never weep that balmy spring,
Is doomed to pass away;
Ripe Autumn fruits she soon will bring;
Then wear a smile to-day.
Though clouds may dim the sun's bright ray,
Yet I shall not repine,
For clouds are flying fast away,
And then 'twill brightly shine.
The morn that decks the starry blue,
Is now both dim and cold;
But soon she'll 'a girdle now,
For this Change oft hath told.
O! then sweet friend do not repine,
That we are doomed to change;
For joys untold may yet be thine,
As down life's vale we range.

The Summer of my Heart is Fled.

SONG—BY JOHN SAVAGE.

I.

The summer of my heart is fled,
Its sun has gone to rest,
And sends but lonesome shadows from
The hills that guard the west;
My eyes are weak for drouth of light,—
My very pride is bowed—
My step is like some ghastly thing,
That wears too close a shroud.

II.

Behind the hills of memory
I too, would, like the Sun
Fain glide, and gild the friendly side
That tends my death couch on;
But I have far outlived my bliss,
In being ever blest
Beneath the genial summer of
The Sun that's in the west.

We do not belong to our patrons,
Our paper is wholly our own;
Whoever may like it can take it,
Who don't—can just let it alone.

Rough Hints.

It is lamentable that so many young people of the present age, are educated with the love of riches. Their minds are like the troubled sea, forever in motion. The dollar, the mighty dollar, occupies all their thoughts, enters into all their hopes and desires, is the impulse of all their actions.

In the pursuit of gold, they leave the comfortable home of their childhood, bid adieu to the comforts of life, leave their worn out parents to totter down to the grave in solitude; and brave the dangers of sea and land, and any or every clime. In their fatal delusion, they rush onward, squandering health and life, or if they obtain their utmost desires, and return to their early homes, it is to learn that gold cannot satisfy the longing of the immortal mind. The time was when parents had their sons and daughters around them, contented and happy. Their desires had not learned to wander to the ends of the earth. They were industrious, and their industry supplied all their rational wants. But now, if you call at a farm house, instead of finding the parents in their easy chair, with a company of happy children around them, all eager to supply their wants, you see them toiling on all alone; their sons are on the ocean, or buried beneath its waves; or in California, and their daughters in factories or in city shops, breathing impure air and wearing themselves out in the prime of life. We are told that the world is advancing; that the human race are improving. Go ask that aged father and mother, if this be true. Ask them if people now, with all their boasted improvements and refinement, are happier than they were, when parents had their children around them, and the love of gold had not taken possession of their hearts; and they will tell you no, no, not a tenth part as much happiness is enjoyed now as then.

This age has yet to learn that happiness cannot be purchased with gold—and that a thousand needless wants are but causes of misery instead of pleasure.

Young man, young woman, remember that better is a dinner of herbs; aye, better is a log cabin, a rude bench, a brown loaf, where peace and contentment reign, than the most costly palace and all the luxuries gold can purchase, with a restless, unsatisfied mind.

Thousands have wandered from home, drawn away by the desire of riches, and left their bones in foreign lands, who would have given worlds, if in their power, to have spent only their last hour with their friends. Thousands have suffered and died among strangers, almost uncared for, who, had they not been led astray by false hopes of becoming rich, might now be living to bless and comfort the last days of fond parents, and to shed happiness on loved circles of brothers, sisters and friends.

I admit, and with deep regret, I am not capable of doing justice to this subject; but these

rough hints may arouse the pens of others, and cause them to toil for the good of the rising generation. This boundless love of gold must be checked, or the happiness of our people is gone forever. Children should be encouraged to remain with or near their parents, and each other.—They should be taught that man's real wants are but few and easily supplied, and that his unnatural or acquired wants, which demand the most, are only sources of disquietude, if not of absolute misery. Who will commence the great and glorious work of restoring the people of this age to their senses, and pointing them to contentment, industry, plainness and simplicity, in which alone true happiness is found? Who will enforce on them the important truth that all the treasures of the earth cannot restore the happiness they lose, when they sacrifice home and friends, and all their endearments, in pursuit of riches?—J Hacker.

A Lady Free-Mason.

The Hon. Elizabeth St. Leger was the only female ever initiated into the mysteries of Free-Masonry. How she obtained this honor we shall lay before our readers. Lord Doneraile, Miss St. Leger's father, a very zealous Mason, held a warrant and occasionally opened lodges at Doneraile house; his sons and intimate friends assenting; and it is said that the Masonic duties were never more rigidly performed than by them. Previous to the initiation of a gentleman to the first step of Masonry, Miss St. Leger who was a young girl, happened to be in an apartment adjoining the room generally used as a lodge-room. This room at the time was undergoing some alterations; among other things, the wall was considerably reduced in one part. The young lady having heard the voices of the Free-Masons, and prompted by the curiosity natural to all, to see this mystery, so long and so secretly locked up from human view, she had the courage to pick a brick from the wall with her scissors, and witness the ceremony through the first steps. Curiosity satisfied, fear at once took possession of her mind.—There was no mode of escape except through the room where the concluding part of the second step was still being solemnized; and that being at the far end, and the room a very large one, she had resolution sufficient to attempt her escape that way; and, with light but trembling steps, she glided along unobserved, laid her hand on the handle of the door, and gently opening it, before her stood, to her dismay, a grim and surly tyler, with his long sword unsheathed. A shriek, that pierced through the apartment alarmed the members of the lodge, who all rushed to the door, and finding that Miss St. Leger had been in the room during the ceremony, in the first paroxysm of their rage her death was resolved on, but from the supplications of her youngest brother, her life was spared on condition of her going through the whole solemn ceremony she had unlawfully wit-

nessed. This she consented to, and they conducted the beautiful and terrified young lady through those trials which are sometimes more than enough for masculine resolution, little thinking they were taking to the bosom of their craft, a member that would afterward reflect a lustre on the annals of Masonry.

The lady was cousin to Gen. Anthony St. Leger, governor of St. Lucia, who instituted the interesting race and the celebrated Doncaster St. Leger stakes. Miss St. Leger married Richard Aldworth, Esq., of New Market. Whenever a benefit was given at the theatres in Dublin or Cork for the Masonic Female Orphan Asylum, she walked at the head of the Free-Masons, with her apron and other insignia of Free-Masonry, and set in the front row on the stage-box. The house was always crowded on these occasions.—Her portrait is in the lodge-room of almost every lodge in Ireland.

Singular Tradition.

Among the Seminole Indians there is a singular tradition, regarding the white man's origin and superiority. They say that when the great spirit made the earth, he also made three men, all of whom were fair complexioned; and that, after making them, he led them to the margin of a small lake and bade them to leap therein and wash. One immediately obeyed and came from the water purer and fairer than before; the second hesitated a moment during which time, the water agitated by the first, had become slightly muddied, and when he had bathed, he came up copper colored; the third did not leap in till the water became black with mud, and he came out with its own color.

Then the great spirit laid before them three packages of bark, and bade them choose, and out of pity for his misfortune in color, he gave the black man the first choice. He took hold of each of the packages and having felt the weight chose the heaviest; the copper colored one the second heaviest, leaving the white man the lightest. When the packages were opened the first was found to contain spades, hoes, and all the implements of labor; the second enwrapped hunting and fishing and warlike apparatus; the third gave to the white man pens ink and paper—the engine of the mind—the means of mutual and mental improvement—the social link of humanity—the foundation of the white man's superiority.

Punctuality.

It is said that Melancthon, when he made an appointment, he expected not only the hour but the minute to be fixed, that no time might be wasted in idle suspense; and of Washington, that when his secretary, being repeatedly late in his attendance, laid the blame on his watch, he said, "You must either get another watch; or I another secretary."

Eighty oxen makes only one meal for the crews of the British fleet in the Baltic.

Chip Basket.

Fanny Fern on Schoolmistresses.—I was never on an august school committee, but if I were, I'd make a *sine qua non* that no school marm should be inaugurated who had not been a married mother. I don't believe in old maids; they know very well that they haven't fulfilled their family destiny, and I wouldn't have them wreaking their bilious vengeance on my urchins if I had any. No woman gets the acid effectually out of her temper till she has taken matrimony "the natural way."

"Father, father, look ye here."

"Well, sonny, what do you want now?"

"Was George Washington ever married to any body else but his wife?"

"Shut up—you're a fool—what do you ask that for?"

"Why, cos, this 'ere paper says that Great Britain was the mother of this 'ere country, and every body says Washington was the father of it—he must hev bin married afore he came over, to hev such an awful big young 'un."

A Judge's duty is to snub the counsel on both sides, and bother the jury by furnishing them with a third method of looking at the case. We got this from a wag who once went to law to get damages, and he got what he went after, enough to last him a lifetime.

How to cut an acquaintance.—If he is poor, lend him some money; if he is rich, ask him to lend you some. Both means are certain.

Lola Montez. A gallant Editor defending this celebrated lady, wrote, "She is pure innocence." The wicked types, however, printed, it she is pure in no sense."

A blacksmith was lately summoned to a town court a witness, in a dispute between two of his workmen. The judge after hearing the testimony, asked him why he did not settle the affair—as the cost had already amounted to three times the disputed sum.

"I told the fools to settle it," he replied; "for I said the clerks would take their coats—the lawyers their shirts—and if they got into your honor's court, you'd skin 'em."

An old bachelor, having been laughed at by a party of pretty girls, told them, "You are small potatoes!" "We may be small potatoes," said one of them, "but we are sweet ones."

Once on a time, a man met an old woman in an English town, driving several asses.

"Adieu, mother of asses," said he.—"Adieu my son!" was the old woman's reply. The fellow went on his way feeling, for his ears.

"What is that dog barking at?" asked a fop whose boots were more polished than his ideas. "Why," replied a bystander, "because he sees another puppy in your boots."

At a concert recently, at the conclusion of the song, "there's a good time a coming," a countryman got up and exclaimed: "Mister, you couldn't fix the date, could you?"

Mr. Webster was speaking, on one occasion, some years since in Faneuil Hall. If we remember right, he was in favor of the "Maysville road" bill. Mr. Otis sat near him, on the platform. Mr. Webster proceeded as follows:—

"I am in favor, Mr. Chairman, of all roads, except—except—"

Here he stuck, and could not think of any exception. Mr. Otis saw his difficulty, and said to him in a low voice,—"say except the road to ruin."

Mr. Webster heard it, and, as if he had only stopped for the purpose of making his remark more impressive, repeated the whole as follows:—

"I repeat it, Mr. Chairman, I am in favor of all roads, except—the road to ruin."

The wit in Otis, in this instance, was well met by the presence of mind in Webster.

To be active in laudable pursuits, is the distinguished characteristic of a man of merit.

There is a heroic innocence, as well as a heroic courage.

The gift of water to cool earth's fever, and to cleanse its stains, as a blessing, is second only to the revelation of that living water, "of which, if a man drink he shall never thirst."

A country carpenter having neglected to make a gallows, the judge himself went to the man and said, "fellow, how came you to neglect the gibbet I ordered?"

Without intending any sarcasm, the man replied, "I am very sorry, for had I known it was for your lordship, it should have been done immediately."

A man is in the sight of God what his habitual and cherished wishes are.

If you would have a faithful servant, and one that you like, serve yourself.

Beware, said Lavater, of him who hates the laugh of a child. I love God and little children, was the simple and sublime reply of Richter.

There is more true greatness in owning a fault, and making proper reparation for it, than in obstinately defending a wrong conduct.—But, quitting your purpose, retreat rather like a lion than a cur.

A sentimental chap intends to petition to Congress for an act to improve the channels of affection, so that henceforth "the course of true love may run smooth."

The daddy who was "struck with an idea," was not seriously injured, as the weapon was a slight one. Such an accident is not likely to happen to him again.

NORTHERN ISLANDER.

VOL. IV.—NO. 19.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, NOV. 2, 1854.

WHOLE NO. 66.

THE NORTHERN ISLANDER
IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to Cooper & Chidester, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

CORRESPONDENCE.

The following letter, from Pres. Strang, is in reply to one by a talented lady in Salt Lake City, to her sister in Saint James. Her letter is ably written, and we should publish it with pleasure, but we hardly feel at liberty to do so without permission, though it was not intended to be strictly private. She requests an answer from Pres. Strang, and the answer contains the substance of all the points mentioned by her:—

(Continued.)

Joseph taught that Jesus Christ was of the seed of Abraham, of the tribe of Judah, and of the house and lineage of David after the flesh, according to the scriptures; and as such was the lawful king of Israel, and the right heir to the throne of David; and that he was a Son of God by the priesthood, after the power of an endless life; the first born son, as the first fruit from the dead, and the prince of the kings of the earth, by his priestly calling, and the appointment of the Almighty.

In pursuance of this doctrine, Joseph taught that he himself was a prophet like unto Moses, as Jesus Christ was, and a son of God in the same sense in which he was, (see Book of Mormon, 2d Nephi, ii.) and that all who kept the law of the gospel faithfully and intelligently should also become sons of God, joint heirs with Jesus Christ, and kings in that kingdom which hath foundations, whose builder and maker is God.

He offered to the faithful as the recompense of their service, not like the sectarians, a policy of insurance against hell fire, but like prophets and apostles of old, the likeness and wisdom, and power and majesty of him who is eternal.

This doctrine of the sonship of Jesus Christ, and of all who by their priesthood are declared to be the sons of God, and of their glorious reward, I have illustrated and defended in two hundred sermons, and in a book which has been the end of controversy upon the subject, against Protestants and Romanists, Christians, Jews, Pagans, Infidels and Apostate Mormons of every sect, schism and stamp, from Brighamites down to Gurleyites; carrying out in its bearings and results that great truth, first declared in this generation by Joseph Smith, that by keeping the whole law of God, and

being faithful in the work of Christ to the end, we become perfect as our Father in Heaven is perfect, possessed of all the prerogatives of Deity.

Guided by the same divine light which illuminated Joseph's pathway in life, and guided his footsteps in his outgoings and incomings, in defence of these great truths, I have pursued the demigodism of apostate christianity to its origin in heathen mythology; have convicted the Emperor Constantine, a heathen prince, of forcing this dogma on the Christian Church with fire and sword, while he corrupted the priesthood to its reception with bribes and the spoils of heathen temples, and have detected in the only passage of scripture which seems to support it, a forgery of the fourth century.

While I have been thus illustrating, propagating and defending the doctrine taught by both Christ and Joseph, Brigham Young, guided by abundance of tact and no inspiration, seizing upon the traditions and prejudice of a Protestant education, which nearly all the Saints received, and from which few were quite divested, revived among the Saints the myth of demigodism, leading them back to the vain mysteries of Paganism and Apostate Christianity; adopted the Trinitarianism of Saint Athanasius, the Nicene Council, and the Emperor Constantine.

Thus declaring Jesus Christ the Son of God, without any regard to his priesthood, by an assumed liaison of the Almighty with the pretty wife of a carpenter, he was driven to account for the sonship of Joseph in some way, or get rid of the question as he has of a hundred others, which could not be answered with acknowledging his imposture.

The attempt was made in an irresponsible and semi-official manner, to establish the ridiculous dogma that Joseph was the Holy Ghost incarnate; as though that blessed spirit by which and through which God inspires us with all divine knowledge, and the love of godliness, could dwell in a body defiled by sin.

And as Pagans and Apostate Christians, in order to establish the demigodship of Jesus Christ, had to charge him of being a bastard, and his mother with a sin which would justify her husband in putting her away, I suppose these Brighamite teachers who tried in vain to establish this miserable dogma were prepared to charge the mother of the prophet with lending her charms in defiled sheets, and the Almighty with being her seducer.

This doctrine of sonship and heirship of God, is another of my witnesses, which testifies continually in all courts and places that I am guided in all my ministry by the inspiration and truth of the Eternal, and that in his ministry Brigham is destitute of that spirit which guided David, Isaiah, Peter, Paul and Joseph.

Pursuing this examination no further, I will call a witness on the

discipline and manners of the people of God. I believe Jesus Christ taught that except for adultery it was unlawful for man to put away his wife. So I teach, and the rule is enforced wherever my authority is acknowledged.

How is it under Brigham's administration? Are not men allowed to put away their wives for any cause, and for none at all?—Does not Brigham seal and unseal so freely that marriages become a mere partnership, at will?

Moses and the prophets taught that on a man's death, leaving a widow and no sons, his brother should take his widow and raise up seed to his deceased brother, and both Old and New Testament show the prevailing custom to have been that widows went to the near kinsmen of their deceased husbands. At the same time conquering kings and successful usurpers took the wives and concubines of conquered kings, and the widows of slaughtered potentates.

Under this rule we are all compelled to acknowledge that Brigham has acted consistently, but not as a Saint, guided by inspiration of God; for then he would have left the widows of Joseph and Hyrum Smith to their nearest kinsmen, their surviving brothers, William and Samuel. He acted precisely like a successful usurper, as David's rebellious son did; he took the widows of the martyred to himself, and held them as the evidence of his successful usurpation; proof conclusive that he is not guided by inspiration of the same spirit by which the scriptures were written.

This subject might be pursued till it filled ponderous tomes, with the same result. While I have constantly adhered to Joseph's teachings, and been advancing to the grasping of new truths in the same direction, Brigham has ignored the necessity of a Prophet in the Church; deprecated all new revelations, till all had been accomplished which was spoken by Joseph; undertook to lead the Church in his own wisdom, and filled up his leisure hours with sermons on the errors of Joseph.

In the ecclesiastical administration another class of witnesses rise like teeming flocks of locusts, to bear testimony that Brigham Young is a schismatic and an usurper, and that I am teaching the same truths, and guided by the inspiration of the same spirit as Joseph was.

One of these witnesses, Joseph Smith, charges the Twelve that they exalt not themselves, nor rebel against the First Presidency, and admonishes them, see to it that ye trouble not yourselves about the affairs of the Church at the place of gathering; but take up your cross, and whither the First Presidency send you, go ye; purify your hearts, and go into all the world, and preach the gospel to every creature, who have not received it. D. & C., civ.

This witness, with all the rest, approves me as one sent of God, because I teach the same things; and how should I understand, un-

less guided by the same spirit of God, without which no man can understand the things of God?—In like manner it disapproves of Brigham, because as President of the Twelve he meddled continually with the affairs of the Church at the place of gathering, and refused "to act under the direction of the Presidency, agreeable to the institution of heaven." D. & C., iii, 12.

There is a single additional evidence which I wish to bring before I leave this branch of the subject. In the revelation given for the establishment of the Saints at Nauvoo, (D. & C., iii, p. 13,) God says, "If my people will hearken unto my voice, and unto the voice of my servants, whom I have appointed to lead my people, behold, verily, I say unto you, they shall not be moved out of their place."

Such is the oath of God, upon the faith of which the Saints assembled at Nauvoo. Joseph led them till his death, and they were not removed. After his death the Twelve led them, and they were removed. Yet Heber C. Kimball and others of the Twelve, bore public testimony at the April Conference, in 1845, and frequently afterwards, that they were the most obedient people that ever existed. In the name of truth, tell me, sister, why were they removed? Was it not because they followed the wrong leaders? Is not the reason given in the language of God, which follows immediately after? "But if they will not hearken to my voice, nor to the voice of these men whom I have appointed, they shall not be blest." Does not this witness prove strong as the oath of God, that in following Brigham Young and the Twelve they followed leaders whom God had not appointed?—And as I am truly the only alternate, does it not prove by the same oath that I am the leader appointed of God, whom they at Nauvoo refused to follow?

A short time after receiving my prophetic calling, sister Louisa Sanger addressed me a letter, in which she made a demand upon me similar to that contained in your letter. In my reply, guided by the same spirit of truth, by which this revelation was given, though it had not then been published, I predicted their expulsion as the consequence of following the wrong leaders. She showed this letter to H. C. Kimball and Orson Pratt, and begged them to reply to my strong reasons, if any answer could be made. They declined that task, as they always will; but they threw my letter on the floor, and danced on it their defiance of the prediction. Two years did not pass around till the prediction was fulfilled, and thus another witness testified that I was a prophet inspired of God, and that they were blind and uninspired. By their own words, as well as the voice of God, were they condemned, and I sustained.

It is not an agreeable task for a prophet to compare prophecy with history, for the purpose of proving that he has not spoken

one word more or less than the Lord has spoken by him; and I shall not, without a special occasion, undertake it, for myself. But, whenever the occasion does arise, it will find me fully prepared to show that every leading and material fact in the history of the Brighamite party, for the ten years of its existence, has been by me distinctly and publicly predicted, before it was spoken of among them, and that in all their misfortunes I have offered them such relief as subsequent experience has shown would have been sufficient. So far as this proves me a true prophet, I am entitled to the benefit of the testimony.

As it is natural for Charlatans to ever busy themselves with predicting evil on all who are in their way, Brigham and the host of elders with which he has flooded the country, have from the beginning of my ministry, poured out a perfect deluge of predictions of dire calamities upon me, and my speedy downfall.

That all these are false predictions, every line of my history is proof. The race between me and them has been like that between David and the house of Saul, and now it needs no prophet to open the eyes of the blindest to the fact that it will have a similar end.—Whatever else may happen, nothing can now be plainer than that all the present plans of Brigham, if indeed he has any plans, are destined to total failure.

In weighing the force of these facts it is but just to remember that Brigham and the hosts who followed him, as often as they spoke evil of me, put in requisition a thousand hostile hands to make their predictions prophetic. And yet, every one has fallen to the ground. Not once have they succeeded in making an ill word true. Their hostility I have never reciprocated, but have returned them good for evil; and if obedience to a divine commandment proves anything, this is another witness in my favor.

These, dear sister, are all godly witnesses. They are witnesses who cannot bear false witness, for they speak the word of God.—Though I have called up but one or two in each class, and there are from a score to hundreds in each class, yet here is a cloud of witnesses, all bearing testimony that I am guided in my ministry by the spirit of God, and that Brigham Young has departed from godliness to fables.

Doubtless some, on reading so far, will reply: All this does not prove a call by the voice of God, and an ordination by the hand of angels. Such a reply is not argument. It has no logic in it. It is mere captiousness. For where it is shown that I am really and truly a prophet of God, endowed with the gifts and blessings of the prophetic office, that is satisfactory and conclusive evidence of the divine call and a legal sending, which I lay claim to.

Moreover that proof entitles me to full credit, when I say further and especially that I have heard

the voice of God, and received the visitation of angels; that God has called me to such an office by his own voice, and ordained me to it by the hand and anointing of the most noble in the angelic hosts.

Neither by Mormons, Christians, or Jews, can such testimony ever be rejected, without rejecting their faith and going over to infidelity.

Joseph alone bore witness of the time, circumstance and manner of his prophetic call. Joseph and Oliver were the sole witnesses of his angelic ordination. If it be said that I am an interested witness, equally are they both: for each of them, in proving the ordination of the other, proved also his own.

The fact that Jesus Christ has received all power in heaven and on earth rests upon his testimony alone, and the transfiguration is proved only by a few devoted friends, who received with him part in the same ministry. The credibility of all this testimony depends on the fact that they are shown otherwise to be in possession of the prophetic gifts.

Moses is the only witness that the angel appeared unto him in the burning bush, and that God spoke to him out of the midst of the flame. Yet all the earth cannot discredit his testimony: for God, in making him a prophet, has endorsed him as a true witness of visions and revelations.

Going from these primary to secondary cases, Noah is the only witness that God revealed to him the approaching deluge. His work depending on that revelation and the coming of the flood have proved the truth of testimony more satisfactorily than the word of ten thousand witnesses.

When Elijah was taken up to heaven, and his mantle fell upon Elisha, Elisha was the sole witness of his induction into the prophetic office. He was entitled to be credited in his testimony, because he did the works of a prophet, and because it was necessary that some one should rise to fill the office, and come in, in a legal manner, and he alone claimed to have come in, in that manner. His case was just parallel to mine in that respect. He was the only witness of the circumstance, time and manner in which he became a prophet, yet to deny his prophetic calling was to deny the legitimate continuance of the work of God in the dispensation. And in my case, at least, if not in Elisha's, to deny my calling is to deny the dispensation altogether.

Joseph, the son of Jacob, before he was sold into Egypt, had certain visions, showing his future dignity among his brethren. From the divine record it does not even appear that there was any necessity of his being so called, apparently by the previous revelations. His visions were attested by his word alone. Yet for all this his brethren fell under condemnation, for not receiving his word.

The promise which God made to Abraham, to give him an everlasting possession, and the covenant of life, in which he swore, that in his seed should all the nations of the earth be blessed were known to that generation by Abraham's word alone. Indeed, the lapse of ages has scarcely

ly added a witness in five hundred years. And the covenant by which the house of David were established as the royal seed, and a perpetual dynasty before God, until the time of Isaiah, stood upon the testimony of David alone.

In these cases I do not think the rule is established, that, as often as any man claims the prophetic office, he should be received in it, on his own word only. So far from it, the first requisite in sustaining his claim is that it be in conformity to the known and declared law.

Upon this requisite Brigham fails, and that is a full end of his claims. Upon the same test, I am sustained. If there were two or more who claimed in the same manner, it would not then become a question of veracity between them, which was truly called off God, and which were impostors.

The question then would be, which is possessed of the gifts pertaining to the prophetic office. Whoever was found possessed of those gifts, and accomplishing the work of a prophet, according to the law of God, would thereby be recognized by God himself as a true prophet and his true witness. There are the public credentials of Almighty God, that such an one is a true and faithful witness of visions and revelations. So that prophets, in declaring the time, circumstance and manner of their callings, are not making a pleading statement, to be proved by witnesses. They are God's witnesses, approved by him, and sent to bear witness of his word among men. To attempt to impeach them, is to attempt to impeach the God who sent them.

At this place it is proper for me to notice a statement made by Harvey Green, and industriously circulated by the Brighamites to the effect that at the Conference at Florence, Michigan, August 5th, 1844, he inquired of me if I had been ordained by an angel, urging upon me that it was necessary, and pointing out to me the revelation, (D. & C. 1, p. 2, 3,) showing the necessity, and that I confessed that I had not been so ordained.

The only truth contained in this statement is, that we conversed on the subject. Mr. Harvey Green did not inquire if I had been ordained by an angel. He did not urge upon me the necessity of such an ordination. He did not point out or mention the revelation showing that necessity, and I did not know of its existence till several months later; and I did not tell him that I had not been so ordained.

Knowing that there was no witness to our conversation, he has maliciously and willfully borne false witness against me before God, in the congregation of the Saints and unto all the earth, evidently calculating that it would be but my word against his, and that he would be believed among his own friends, as well as I among mine.

In this expectation he will be disappointed, and his name will go down to succeeding generations in all time as a false witness against the Lord's anointed.

First of all, then, on the same day on which Joseph was slain, it became known in the family in which I boarded near Burlington, Wisconsin, that I had had a won-

derful vision, in which I was visited by a numerous host of angels, with one of whom I had had a conversation of great importance, or that I so asserted, and the next day the matter was public in the neighborhood.

Now it is not probable nor in any sense believable that a man, respectable in one of the learned professions as I was, among friends who had known him from childhood, and with whom he was likely to be associated for life, most of whom were disbelievers of divine revelation, should tell a tale of that kind to set the whole community a laughing at him, and then at the very moment that that fact became necessary in justifying his claim to the highest calling which God confers on man, deny it.

Going from Voree to Florence to attend that Conference, I traveled on foot some three hundred miles, stopping nearly every night with the scattered brethren on the route, and communicating this fact to them all as I went. It is hardly probable that after stating it to twenty families, for no other reason than to communicate to others what God had revealed to me, I should deny the same thing the very first moment that the assertion of it became necessary to my defence. And these facts are so publicly known that to deny them would be as unblushing as to deny the public history of the nation.

Moreover, the public records of the Church at Voree, made previous to my starting to the Conference at Florence, and always before the public from that time to this, contain a full account of that ordination, and a record of the words which the angel spoke. Since that time down till this day, a period of above ten years, I have constantly declared my ordination by the hands of an angel, and have so preached in all the principal cities in eighteen States.

Is it not asking too much of human credulity, to ask mankind to believe that just once in the midst of all this, in the presence of a single witness, and that an enemy, I denied all this? Believe it, if you can. Men of sense never will. To believe it, it is necessary to believe not only that I am a liar and an impostor, but more than idiot.

But I will not rest the impeachment of Mr. Harvey Green on these facts alone, conclusive as they are. He is self-impeached. He, a Brighamite, could not urge upon any one the necessity of being ordained by the hand of an angel, for Brigham does not claim any such ordination, and confessing the necessity acknowledges him an impostor.

This is one of those miserable blunders, by which false witnesses earmark their falsehood. How much more like truth his testimony would sound, if he should say that I claimed an angelic ordination, as I always did, both before and since, and that he disputed the necessity of it, as Brighamites always do, and that I, being unacquainted with the Book of Doctrine and Covenants, could show no law or precedent for it?

To get an opportunity to contradict me in the premises, he assumes to place me, just for that one moment, in opposition to all my previous and subsequent min-

istry; and then, in contradicting me, throws himself in deadly opposition to Brighamism, and to his whole subsequent life. There I will leave him. Soon will be with him others, who have borne false witness against me.

Crandall Dunn, who was also at that Conference, in a letter to Mr. Appleby, dated two years afterward, accuses me of claiming the prophetic office at first by virtue of the appointment alone, and subsequently taking another position, and claiming it by the angelic ordination alone. (Millennial Star, 1846, p. 93.)

I commend to you the reading of that letter in which Mr. Dunn complacently congratulates himself on having won a victory over me, in an encounter of logic, by showing that though I had been duly appointed prophet, I could no more act in that calling than a Justice of the peace can act in his office after being elected, until he is commissioned and has taken the oath of office.

Not unfrequently have I seen a blundering logician brought up by his own argument, which like a two edged sword, cuts both ways. Dunn's case is worse. If by this argument he had shown that I was no prophet, what does he show of Brigham, who does not pretend to have been appointed or ordained?

Dunn's logic is good. Orson Hyde and John Taylor, by the pains they have taken to publish it, have endorsed it. He has shown that a prophet must be both appointed and ordained, or he is no prophet. I am the only one who pretends to an ordination. If I have been ordained, Dunn is a false witness. If I have not, the words of God to Joseph, "I have given Joseph the keys of the mysteries and revelations which are sealed, until I shall appoint unto them another in his stead," (D. & C. II. p. 2,) has fallen to the ground; and Joseph is a false witness of God, when he gives as the word of God, "and this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations, until Joseph be taken, if he abide in God." (D. & C. xiv. p. i.)

This last text binds the Almighty to his people, not only that he will send no other to teach by revelation and commandment while Joseph remains, but it binds him also to appoint another in his stead, whenever Joseph was taken, or, failed to abide in God.

So Dunn's argument, though not a two edged sword, is held with the edge the wrong way, and cuts home. Joseph has been taken. If I have not been appointed according to my claim, no one has been appointed in fulfillment of this law, for no other one pretends it. Let Joseph be true, though Dunn be a liar. We will lay him away among false witnesses, by the side of Harvey Green.

But though done with him as a witness, I have not done with his argument. In the same letter he embodies an argument common with the Brighamites.

The argument is, that I could not receive the keys of the kingdom from Joseph, because he holds them in the world to come; and thus I could not receive them from an angel, because last on earth before Joseph, they were held by

Peter, James and John, and they gave them to Joseph, who alone holds them forever.

All the force of this argument is in the false assumption that no one can impart the keys of the kingdom without divesting himself of them; and that but one can hold them at a time. The falsity of the assumption is apparent in the fact that Peter, James and John were all possessed of the keys when they conferred them on Joseph.

Jesus Christ conferred the keys of the kingdom on Peter. By this Brighamite argument, though he is king of kings, and the prince of the kings of the earth, and has all power in heaven and on earth, he has not the keys of the kingdom. By the same rule of reasoning, as John held them subsequent to Peter and James, they had no business with them, and no power to confer them on Joseph, and their assuming to do so was a false pretense. Thus the Brighamites, not having the same spirit by which Joseph was guided, make his revelations folly, in order to forge an argument against me.

And that they may succeed by means of so flimsy pretences, they have a custom of darkening counsel by words, without knowledge, in which the keys of the kingdom, and the keys of mysteries and revelations are referred to, as though they were one and the same thing.

Now the keys of the kingdom represent the power in its several degrees, belonging to those who attain to a Royal Priesthood on earth, which, if faithfully used, ever survives and is exercised in the resurrection and everlasting life, and may be held by ten or ten thousand, each in his several rank or place.

But the keys of mysteries and revelations represent that power by which a prophet and seer of earth obtains from God commandments and revelations, and knowledge of mysteries to communicate unto men. It therefore cannot survive this life, for in another state of existence it has no office work to perform.

Starting with this position, it is easy to see how Joseph may appoint a successor to hold the keys of mysteries and revelations, and yet himself, as well as the worthies before and after him, hold the keys of the kingdom in this world and also in the world to come.

Near the close of this letter, which you will perceive is dated August 4th, 1846, you will observe the following prophecy on me. "Strang can no more live than a limb of an old oak tree when severed from the body."—Eight years have elapsed since this prophecy was spoken. If it meant that what they call Strangism would die like a limb, cut from an old oak, this particular oak limb has a wonderful tenacity of life, and shows a good promise of becoming a gigantic old oak before it dies.

If the prediction is to be understood in the literal sense, probably Moses Martin, who met me in a dark alley in New York, a few days after the writing of Dunn's letter, and did not accomplish the work of fulfilling prophecy, can tell why it is that the prophet Crandell's words have fallen to the

ground. I always attributed it to the fact that Crandell was not called of God to speak by revelation, and more especially that God cares for his own.

NORTHERN ISLANDER.
SAINT JAMES, BEAVER ISLAND,
THURSDAY, NOV. 2, 1854.

The outside date of this issue is 2d November, but after the outside was printed, and the inside matter nearly made up, we were obliged to delay several days before issuing, in consequence of all the hands except one being called out of the office on pressing business.

Project to Dismember Emmet Co.
We learn that an effort is on foot among certain speculators to dismember Emmet County of all the territory on the main land, and divide it between Cheboygan and Grand Traverse.

Now these same counties of Grand Traverse and Cheboygan had been trying for years to get loose from Mackinac and failed, till a member elected by the votes of Emmet alone got them separated and erected into counties.

Their gratitude is shown by this return. No matter. They can't get along now without our help. However shameful such ingratitude, those who are guilty of it are too weak to call forth resentment.

The proposition betrays gross ignorance. By the constitution, Act x, § 2, no organized county can be reduced to less than sixteen townships, according to the United States survey. And taking the east shore off, this county would leave but three townships.

Moreover, if they could by any means succeed, they would be no better off than the Russian soldier with his Tartar prisoner, who could not bring him into camp, because the prisoner was carrying him the other way. Before another election, our settlements on that east shore will be large enough to control the politics of both Cheboygan and Grand Traverse.

And having the power, under such circumstances we should not fail to use it. We have room enough where we are, and they have more than they can occupy. Their best thing is to let us alone, and leave us in peace.

By meddling, they only drive us in securing personal safety, to occupy and control more country than we really need; and get on their hands, a controversy of which all the fruits are evil.

Stealing.
The Propeller St. Joseph, recently got aground at Middle Island, and the Ogontz helped her off. In doing so, much of the cargo was transferred to the Ogontz.

They came here together and got wood, and went as far as Galilee, where they lay for some time detained by heavy weather.

Soon the Propeller Ogdensburgh, came along and stopped at the same place where the Ogontz had been laying, and there discovered a trunk lying

in twelve feet water. On fishing it up it was found filled with old irons &c.

The conclusion was, that the trunk had been stolen by the Mormons, who after rifling it of its contents, filled and sunk it at that place—for what purpose we cannot guess, unless, that it might be found, and they exposed.

The Ogdensburgh went on and also stopped at Galilee to wait for better weather. While there, the Capt. of the Ogdensburgh was relating his adventure, and it was discovered that the stolen trunk belonged on the St. Joseph, and had been transferred to the Ogontz, while at Middle Island.

Of course there was some loud talk about Mormon stealing. But Capt. Martin of the St. Joseph, who is too old a bird to be caught with chaff, suggested that they might as well look at home first, and to the Mormons afterwards.

The result was that the entire contents of the rifled trunk were found in the possession of the watchman and two hands on the Ogontz.

They confessed that the watch started the project, and the two hands went in with him for a general operation of that kind.

All professed that this was the first act, and appeared very penitent, but appearances are much against the watchman, who had several suits of clothing and two wigs, one a negro's, evidently for disguise.

Thus fell to the ground, a beautiful plan for extensive speculations, all to be laid to the Mormons, and circumstances enough to be manufactured to give support to the accusation.

At the present time, it is difficult to ship men on the Propellers. The masters are obliged to employ men of indifferent and unknown character.

These masters, however, many of them without any very deep malice, but in mere wantonness, have, without the slightest occasion, given the Mormons the name of stealing.

Now they are reaping the fruits of their doings. Not unfrequently men in their employ pilfer at the expense of their customers, assured that they shall escape suspicion by charging the offence to the Mormons.

Men who live by plunder, will seek responsible places on board, with a view to abuse the confidence reposed in them by masters and owners.

We well remember a case occurring not four weeks since, of a passenger on another boat who was robbed of all his money.

There were passengers bound for here, who expected the robbery would be laid to them, because they were Mormons.—They insisted on a universal search before landing, and the result was as in this case. The stolen money was found on the watchman.

But we understand the Capt. of the Ogontz was unwilling to prosecute his watchman. It is certain he did not do so here.—If the employee is allowed to go free after such an offence, we shall believe what we now sus-

pect, that the Capt. is a partner in this stealing operation, and intended to lay it to the Mormons.

POPULATION OF EMMET.
The census of Emmet Co., the unorganized territory of which was completed since our last issue, shows a population quite above what we had anticipated. It is as follows:—

Peaine,	2,020.
Galilee,	588.
Charlevoix,	1,706.
Unorganized Ter.,	657.
Total	4,971.

Before the commencement of Census taking, the most sanguine did not estimate it above 3,600, after the townships were taken, we began to estimate as high as 4,600, but the result has beat the most sanguine calculations.

In these results such of the Indians as are land holders, or men of education, and industrious and civilized habits, with their families, are included.—Had the entire settled Indian population been included, the result would have been materially increased.

In classes, the population is as follows:—

MALES.	
Under five years old,	461.
5 to 10,	491.
10 to 21,	646.
21 to 45,	604.
45 to 75,	191.
75 to 90,	36.
90 to 100,	6.
Over 100,	2.
Total,	2,437.
FEMALES.	
Under five years old,	413.
5 to 10,	541.
10 to 18,	656.
18 to 40,	617.
40 to 75,	216.
75 and over,	80.
Total,	2,524.
Total males,	2,437.
Total Population,	4,971.

There are (Nov. 6th) seventeen vessels in the Harbor, bound up. The Sam Hale, in a crippled condition, but will make her trip, with good weather.

Filander Page, a subscriber for the Islander, at Sheffield, Bureau Co., Ills., writes to us to stop his paper.

Reason—If he takes a Mormon paper, his neighbors will mob him out.

He can stay with such neighbors, if he likes, we will not.—They are only fit to be cast out and trodden under foot.

Painful Rumor.
A rumor has been current for several days on our docks that the schooner Robert Willis, whose sudden disappearance on Lake Michigan last fall was noticed at the time, and of which no intelligence was ever afterwards received, had been captured by the Mormons of Beaver Island, her captain and crew massacred, and the boat unloaded and scuttled. At the time of her loss the Willis was bound from Chicago to this port with a cargo of wheat and was last seen by the schooner Lansing, on the 22d November, off Sheboygan, bound up the lake in very heavy northeast gale. The news of her capture, &c., is said to have been received through a Mormon who escaped from the community at Beaver Island, and who has made oath to the facts above stated.—It is also said that the U. S. steamer Michigan has been sent to look into the affair. We place no confidence in the rumor, but merely give it as a matter of news.

The above first appeared in the Buffalo Republic, of Oct. 13th. It has reappeared in more than one hundred papers since, and in every one the last paragraph is left off.

By such mutilation, they all make the Republic to assert what it expressly discredits—the commission of a horrible crime by the Mormons. In this way a string of accusations is continually moving around against us, like the cogs of a great wheel, making endless noise, but ever returning to the starting point.

We have reason to be glad that this lie has been put afloat. A great advance has been made towards doing us justice. For the first time since the discovery of the golden plates, a newspaper, not in our interest, and not paid as an advertiser, has contradicted a foolish falsehood, floating around against the Mormons.

The Milwaukee Daily News, of Oct. 20th, has the following:—

A Roorback.
The U. S. Steamer Michigan now lies in the river, and we learned this morning from one of her officers that the rumor, started by a Buffalo paper, that she had been sent to inquire into the alleged murder of a ship's crew at Beaver Island, is without foundation. The Michigan stopped at Beaver Island on her way round, but her officers heard nothing of the rumor till they reached this city.

Among the numerous officers of steamboats and vessels in the habit of visiting this place, no such tale ever required an answer. Their sense of the matter is expressed in the words of Mr. Hayford, of the Saginaw. "Well, Strang, I'd like to know whether you ground that twelve thousand bushels of wheat, you stole from the Willis, in this old saw mill, or on a grindstone."

There is not a grist or flouring mill within one hundred and fifty miles of here, and at the time the piracy was alleged to have been done, there were fourteen large vessels and three steamers lying here, manned by some two hundred and fifty men. The population of the Island is some two thousand.

Whoever believes that pirating can be done in such a community, and kept secret for months, is lacking in common sense.

There has been an average of three steamers a-day at our wharves for six months, and more than thirty vessels have laid at anchor in the harbor at a time, and the navigating interests along the Lakes cannot be ignorant of these facts.

With these facts before them, who can believe that any body has to escape to get away from here? It is just as easy to get away from here, as from Buffalo.

If outsiders are enough fools to think we wish to keep unwilling people here, we are not enough fools to try it.

Remarkable case of Second Sight.
One very extraordinary incident connected with the loss of the Arctic, and which is not generally known, is as follows:—

A young gentleman, lately residing in New York city, fell through a hatchway in his father's store some time last summer, and was severely injured, one side of his body becoming completely paralyzed; and after a while he entirely lost the faculty of speech. In this position he remained until the 27th ultimo (about the time of the accident to the Arctic, on board which steamer it was known that the young man's father was a passenger,) when he suddenly started up in his bed, and exclaimed, to the surprise of all present, "My father is drowning!" fell back upon his pillow and died. It was the first time he had spoken for months, it was the last for ever. It turns out that his father was lost.

Another.—Among the after incidents consequent upon the loss of the E. K. Collins, we find this singular narration in the Cleveland papers. We give it as a curious and well authenticated fact, without, of course, leaning

upon the deductions that some credulous people would be apt to draw:—W. H. Stone, of Brockville, Cayuga county, in company with two others, went west a few weeks ago to buy land, leaving some business with the law firm of Wyman and Thayer, of Cleveland, in which a brother and brother-in-law living in Brockville were concerned. On Monday last, said brother-in-law and a near neighbor of Stone came to the city, and, visiting their lawyers on said business, had occasion to speak of Mrs. Stone, who, he said, was quite sick, in fact entirely prostrated, by a shocking dream she had the night before. She dreamed that her husband was dead—had died on a swamp boat, and in an awful manner. The lawyers informed said neighbor that a steamboat had been burned on Lake Erie the night before, but Mr. Stone's name did not appear either among the lost or saved, and was probably not on board. While talking, the comrade and room-mate of Mr. Stone, a Mr. Farr, came in to the office, and announced that Mr. Stone was on board with him, slept in the same state-room, heard the alarm of fire, rushed out together into the cabin, which was so full of fire and smoke that they lost one another. Farr reached the deck and jumped into the lake. Stone has not been heard of since.

The very night, and about the very hour, that the husband was grappling with this strange, but terrible death, the wife had a presentiment, so vivid that the reality could not affect her worse. Is there any religious or moral philosophy that can explain this?

In a christian country, where the Bible is read, understood and believed, no such questions can arise.

The spirit of the death-lingers a moment about the loved ones of earth, and seeks earnestly, not always in vain, to tell them of their bereavement, and to assure them that though separated, there is another uniting.

How many million cases have been recorded, all unquestionable, and men yet ask a voice from the dead. But the dead are in a dark world, and find it difficult to make our dull eyes see, or our dull ears hear.

BUFFALO AND CHICAGO
THE SPLENDID UPPER CASIN
STEAMER BUCCEPHALUS
S. ALEXANDER, MASTER.
LEAVES BUFFALO: LEAVES CLEVELAND:
August 23 August 24
September 13 September 14
October 4 October 5
October 25 October 26
November 15 November 16
LEAVES DETROIT: LEAVES CINCINNATI:
August 25 September 14
September 15 September 16
October 6 October 13
October 27 November 3
November 17 November 24
Touching at Beaver Island each way.
AGENTS.
HOLT, PALMER & CO., Buffalo, N. Y.
D. A. EDDY & CO., Cleveland, O.
WALTER CHESTER, Detroit, Mich.
DOUSMAN & CO., Milwaukee.
RUMSEY, BRO. & CO., Chicago, Ill.

SHOEMAKING.
THE subscriber wishes to inform the citizens of Beaver Island and vicinity that he is prepared to wait on those who may wish to have work done in his line of business, near the Steam Mill, where, by good work and strict attention to business, he hopes to be liberally patronized by the public.
I'll make and mend your boot and shoe. Mend, if you please, your harness, &c.
Come, all who're waiting and work done, And call on J. T. PENDLETON, August 21, 1854.

OFFICIAL.
Notice of the Establishment of an additional Land Office in the State of Michigan.
In pursuance of the act of Congress, approved April 20, 1854, entitled "An act Establishing a Land Office in the Lower Peninsula of Michigan," the District for which it is to be called the "CUMMINGS LAND DISTRICT," it is hereby declared and made known, that the Land Office for said District has been located for the present, by the President of the United States, at the town of Danan, in the northern part of the Southern Peninsula of said State.
Given under my hand, at the City of Washington, this sixteenth day of May, A. D. 1854.
JOHN WILSON,
Commissioner of the General Land Office.

BOOKS.
The following books are constantly for sale at this office:—
Ancient and Modern Michilimackinac, including an account of the controversy between Mackinac and the Mormons. Price, 25 cts.
A History of the Rise of the Church of Jesus Christ of Latter Day Saints, and the discovery of Ancient American Records, &c., by George J. Adams. Price, 12 cts.
A Discussion of the Roman Catholic Religion, between Charles Kellery and James J. Strang. Price, 10 cts.
The Diamond: being the Law of Property Succession. Price, 3 cts.
Also a quantity of Hymn Books. Price, fifty cents.
Money may be sent by mail at our risk from any part of the United States for these books. We will return the books by mail, free of charge.

POETRY.

The Soul's Temple.

BY FRANCIS H. SPRENGER.

The wing of darkness flutters,
The shadows float and flow;
And in the upper ocean,
The jewels faintly glow.
A holy hush of silence,
Pervades earth and air;
And twilight's mystic visions,
Are pictured everywhere.

Above, it is growing lighter,
For the darkness cometh down,
And the golden stars burn brighter,
As the hills and valleys frown.
Now thought, in the inner temple,
Striketh her solemn bell;
And the spirit-organ soundeth—
The tones of music swell.

The worshippers enter softly,
And around the chancel throng,
While the Deum pealeth,
Through the cloisters loud and long.
But the joyful chant is ending,
See the kneeling forms arise;
Their prayers are swift ascending,
To the bosom of the skies.

Now the echo of their footsteps,
Hath softly died away,
And the temple is deserted,
There are none within to pray.
Nay! by yonder lofty column,
In the distance lone and dim,
Sits a rare and radiant being,
With a white and pearly wing.

There's a halo on her forehead,
There's a glory in her eye,
There's a heavenness around her—
Yes her home is in the sky.
But she dwelleth now an angel,
In her majesty sublime,
Within this mortal temple,
Till the gathering in of time.

Then uprising from the earthly,
Soaring upward from the cloud,
Faith the angel of the temple,
Shall go in to dwell with God.

My Mother.

BY N. P. WILLIS.

My Mother's voice! How often creeps
Its cadence on my lonely hours,
Like healing on the wings of sleep,
Or dew on the unconscious flowers,
I might forget her melting prayer,
While "wondering pleasures madly fly;
But in the still unbroken air,
Her gentle tones come stealing by;
And years of sin and manhood flee,
And leave me at my mother's knee.

I have been out at eventide,
Beneath a moon-lit sky of Spring,
When earth was garmented like a bride,
And night had on her silver wing;
When bursting buds and dewy grass,
And waters leaping to the light,
And all that makes the pulses pass
With wilder sweetness through the night;
When all was beauty, then have I
With friends on whom my love is flung,
Like Myrrh on wings of Araby,
Gazed up where evening's lamp is hung—

And when the beauteous spirit there
Flung over all its golden chain,
My Mother's voice came on the air,
Like the light dropping of the rain;
And resting on some silver star,
The spirit of a bended knee,
I've poured a deep and fervent prayer
That our eternity might be—
To rise in heaven, like stars by night,
And tread a living path of light.

My Mission.

BY ELLA WENTWORTH.

My Mission! not to startle men
With thoughts that burn and thrill,
Nor by anathemas to stem
The tide of human ill!
Not mine to bask in suns of fame,
Nor revel on a deathless name,
By mighty wonders won:—
A holier work is near my heart,
To heal a pang, to soothe a smart—
To raise a fallen one!

My mission! it is not to dream
Of flattery or power,
Nor feast and banquet as a queen,
The mistress of the hour;
Not mine to revel with the throng
That wing the jest or swell the song,
And scorn the chastening rod—
Ah, no! with eye of faith, I trust,
To lift a sister from the dust,
And point her up to God!

My mission! 'tis a nobler one
Than mighty conquerors know—
Wrapped in the war-cloud's heavy dem,
They steep the world in woe;
The heavy roar of mortal strife,
The shudders of expiring life,
A horrid anthem raise;
I'll change the solemn dirge of death,
The voice of grief, the stifling breath,
To songs of love and praise.

I envy not the lordly chief,
Wrapped in his robe of state,
To dry a tear, to soften grief,
Is to be truly great!
To raise a mourner from the tomb,
And point him upward, through the gloom,
That rests upon the grave—
That glorious work is still for me,
To set some struggling captive free—
Some precious soul to save.

A Testimony to all who are Privileged to read the Revelations of Jesus Christ.

Written Dec. 1st, 1850, for the Benefit of all who Love the Truth, and Delight to be Saved by Adhering to it. Especially Designed for, and Directed to, the Priests and Ministers of all Denominations, Included under the General term Protestant.

HONORED GENTLEMEN:—Permit me to salute you as watchmen upon the walls of Zion, (for so you claim to stand before the public,) and enquire, "what of the night?" Who among all your diversified company can tell me what are the purposes of God, which he designs shall be accomplished during the present generation? Or, has the spirit of truth ceased to show you things to come? If so, why do you stand as watchmen? Does it not belong to watchmen to know and hourly to sound the hour of the night, until the dawn of day?

And when they cease to give the hour, may we not fear that they have gone to sleep, or left their watch? and the inhabitants who have trusted in them, and reposed their security under their guardianship, know not the dangers to which they are exposed? We have heard your congregations sing, "all is well, all is well;" but the hour of the night none of you have sounded in our ears except the Millerite company, which alarm has been considered a falsehood, almost universally, and altogether so, except a few of their blind zealots, who are so far from being the true watchmen that they have even lost sight of the light houses.

Did not the ancient watchmen discern at a distance? and did they not divide the time into certain periods, and give some little intimation of the work of God during each period? And has not every dispensation, since time began, been ushered in by new revelations, and a new set of administrators, or at best such as are ready to engage in doing the work of such dispensation?

I think if you answer these questions at all, you will be forced to the affirmative in each and every case. Well, then; what will you reply? If you have no new revelations, how will you explain the old? What will you say to the prophet's time and times, and the dividing of time? If you are ignorant of all these matters, with what grace do you appear as teacher of God's law and purposes? Do you not fear to stand in a place too high for you?

Perhaps you will say that there never was to be another dispensation succeeding that introduced by John the Baptist, and fully established by Jesus Christ. If so, I would inquire how does your dispensing of things accord with that? And why have you changed that order? You say it was not to be changed, and yet you are not subject to it. Out of your own mouths you stand condemned.

Was not that dispensation introduced by a prophet, whose greatness had not been exceeded previous to his day? And he acknowledges himself not worthy to untie the shoes of him who should immediately succeed him. And Christ himself said, speaking of the progressive work of God, that he that is least in the kingdom of God, is greater than John. Why is it, then, in your dispensing of your gospel, that your superiors are always behind you. I thought superiors should go before, in all progressive work.

The kingdom of heaven was proclaimed as at hand, and Christ said of it, that the least subject in that kingdom was to be greater than John. How then shall they be great? Shall

it not be in understanding? in understanding the things of God, as the natural man could not do? Of course they must have the gifts of the spirit, by no means inferior to any former age, for it is, ever was, and always will be, through these means that the men of God are made great—even by being endowed with power from on high to do miracles, such as John did not, nor could not do; and the least subject in that kingdom was to possess some spiritual gift, by which he was to work in building and helping to show forth to the world that spiritual temple which was to be as a city set on a hill, whose light could not be hid.

Having made these preliminaries, I now proceed to give my testimony. I certify, first, that no one sect, among the Protestant bodies, constitute the church of Christ. 2d. That the church of Christ is looked for in vain in the Protestant world, to say nothing of the Roman Catholic, which all Protestants disclaim. 3d. I certify that Roman Catholicism and Protestantism all belong to one and the same vine, and is the vine of the earth, soon to be reaped, that her watchmen are all blind leaders of the blind, and that they contradict each other; and soon a noisome and grievous sore will fall upon them, and they will gnaw their tongues for pain. And even now, when questioned upon the subject of order and authority, their priesthood trembles back to the seat of the beast, and his kingdom is full of darkness.

I certify, furthermore, that there is now generally prevailing an unwillingness to investigate and to examine the testimony that is brought reasonably and scripturally to bear heavily against the position now occupied by the Protestant and Roman Catholic body, or bodies, if that be preferable. I consider it as one body, full of names of blasphemy. I certify, also, that it is blasphemy to name the body of Christ Methodist, Baptist, Presbyterian, Quaker, Hivite, Roman Catholic, Protestant, &c., to the multitude that now exist in this body, this vine of the earth, this hydra-headed man of sin.

I testify, further, that the position now occupied by the priesthood in that or those bodies, is diametrically opposed, not only to the revelations of God, which he has heretofore given of his will, but is also contradicted by the established laws and order of nature; by which it is clearly demonstrated that an inferior power cannot possibly create or make a superior one.—And I hereby affirm that it is both illogical and unconstitutional for a man who only holds, like John Wesley, the office of deacon in the Episcopal Church of England, to ordain a bishop in the Methodist Church, which office is superior to the power that ordained or created it.—And I also testify that the Roman Catholic has no authority from God to ordain, from the fact that she has for a long time been without open vision, consequently blind and destitute of knowledge.

I affirm that it is and has been, for want of open vision or revelation from God that so many divisions have arisen, and every man is doing what seems right in his own eyes; and that this is now, and always was, and ever will be, the consequence in every generation in which God makes no communication to men by way of revelation, through the ministration of angels and a living priesthood. I mean a priesthood who not only acknowl-

edge Jesus Christ as their head, but who receive him as their living head, from whom they are made acquainted with his will and designs from time to time, as circumstances require; as in the days of the apostles and prophets, when were men also pastors and teachers, helps, governments, &c., for the perfecting of the saints, &c., as we are informed by one of old, who rightly understood the order of God's house.

And as we are assured that the purposes of God will stand, and that his ways are perfect, we may safely conclude that, although Satan and wicked men for a time may seem to thwart his purposes, yet he will finally bring about his decree, and do all his will and pleasure. So when he gave to Abraham and his seed the land of Canaan forever, we may not suppose the promise of God has failed, simply because they for a time have been out of the country, any more than we should doubt the historical fact relating to their captivity heretofore.

For as in the case of the order of his church when first established, and destined to be perfected, and without any schism, spot or wrinkle, even so shall it be finally accomplished.

But I certify that this order has traveled down to us unbroken, but that, as the Jewish Church were sometimes driven away from the order of God's house for transgression, to dwell as captives in Babylon, during which time their sacred rights and ordinances were of necessity neglected, and could not be observed according to God's law, until they returned. So also was the church of Jesus Christ to be driven into the wilderness, where they should feed her a thousand two hundred and sixty days, or 1260 years, clothed in sackcloth; and when she came out of spiritual Babylon, the same order will be restored in the church as at the beginning.

For so it was when God's people returned from ancient Babylon, the same priesthood was restored, the same order observed throughout, or their worship could not be acceptable. And when any disorder was introduced, it was looked upon as idolatry, and God dealt with it as such. He would not even admit of any mixture, neither addition or diminution, lest condemnation and destruction follow, as in the case of the introduction of the priesthood of Baal or Baal worship.

In Baal's time men's zeal was great, if not greater than before. But, after all, God was highly displeased, and his prophet rejected. Miracles ceased, wickedness abounded, and the wicked were promoted. I say miracles ceased, that is, among the people who had broken the order of God, and denied revelation through his living prophet Elijah.

But still, as many as received God's prophet, and believed his word, were blessed with his miraculous power manifested unto them, even to the healing of the leprosy, the raising of the dead, and providing for the wants of the body. So, also, now I certify before God, angels and men, that it is only for the want of the true order of God, in the authority of the priesthood, that all this evil is come upon us.

(To be continued.)

The best qualities to look after in a wife, are industry, humanity, neatness, gentleness, benevolence and piety. When you find these, there is no danger. You will obtain a treasure, and not regret your choice to the last period.

Chip Basket.

Where do they come from?—"Grandpa, where do the people get their fashions from?"
"From Boston."
"Where do the Boston folks get them from?"
"From England."
"Where do the English get them from?"
"From France."
"And where do the French get them from?"
"Why, right straight from the devil; there now stop your noise and go to bed."

The Whole Hog.—"Miss, will you take my arm?" "La, yes, sir, and you too." "Can't spare but the arm, miss," replied the bachelor. "Then," said she, "I can't take it, as my motto is to 'Go the whole hog or nothing!'"

A Patriarchal Speech.—The last great flourish that we have heard of runs thus:—

"Fellow Citizens—I am standing here on the throne prouder than any in Europe,—in the face of the Universe, and in the sublime presence of the people; and I stand as a lineal descendant of the goddess of Liberty! Yes, I was raised at the breast of that glorious individual! Her arm has sustained me; her shield has guarded me in every political fight I ever had—and the Lord knows I've had a good many,—her voice has huzzared in my ears; and many a time when I have been partly defeated by many foes, she has raised me from the dust in the thickest of the conflict.—"Has laid my languid head upon her knee, And bathed my bloody brow with tawny tea!"

Oriental Wit.—As a woman was walking, a man looked at and followed her.

"Why," said she, "do you follow me?"
"Because I have fallen in love with you."
"Why so?" My sister, who is coming after, is much handsomer than I am—go and make love to her."

The man turned back, and saw a woman with an ugly face, and being greatly disappointed, returned and said, "Why did you tell me a story?"

The woman answered, "neither did you tell me the truth, for if you are in love with me, why did you look for another woman?"

"What is the Lightning rod fixes?" inquired a gent from the country at the Recorder's office.

"There is no such place in the city," answered a bystander.

"I mean the things that you send letters on?"

"I cannot understand you, sir."

"Well, old hoss—I want to let my wife Betsy know that I have arrived in town."

"The Telegraph you mean?"

"That is the thing I'm arter."

Why are tell-tale women like German watches? Do you give it up? Because they are "Repeaters." The youth who sent us this has been given up by his physician. It produced a rush of blood to his head, which threatens to be fatal.

Cleer Fellows.—People that everybody cheats. In buying beefsteaks they seldom ever get more than fourteen ounces to the pound, while they never get a dollar changed without getting three short shillings in part payment.

They have got a queer law case in Clinton, Massachusetts. A young lady, who married a rich man under pretence of being beautiful, is discovered to have painted, wore bustles, and otherwise disguised her natural imperfections. Her husband sues her for obtaining money under false pretences.

Nobody but a Printer, anyhow.—The above was the sneering remark of a person residing not a thousand miles from the door of our sanctum, in referring to the profession we follow in pride. "Nobody but a Printer." It makes the blood run rampant through our veins to hear such expressions from the lips of those nursed on Republican soil. "Nobody but a Printer, anyhow!"

Who was Benjamin Franklin?

Nobody but a Printer!

Who was William Caxton, one of the fathers of literature?

Nobody but a Printer!

Who was Earl Stanhope?

Nobody but a Printer!

Who was Samuel Woodworth, the poet?

Nobody but a printer!

Who is the present Governor of Pennsylvania?

Nobody but a Printer!

Who is the present Governor of California?

Nobody but a Printer!

Who is George P. Morris, James Harper, Horace Greeley, Robert Sears, George D. Prentice, Senator Cameron, Dix, Niles, and James Buchanan of Pennsylvania, who was the choice of the people of a great portion of the Union, as their candidate for the Presidency?

Who are they?

Nobody but Printers, anyhow!

One thing is evident, every person who chooses cannot be a Printer. Brains are necessary.

"He dies like a beast who hath done so good while he lived." True, indeed! Go to his funeral—not a tear is shed. Not a pain or want has he relieved, and there is none to call him blessed. Think of it, ye time-servants—ye who seek for pleasure—ye who make self the centre of every thought and action—What an epitaph! "He died like a beast for he did no good while he lived!"

Mrs. Partington is in a great interrogatory excitement to know when the "Anglo-Saxon race," so much talked of, is to come off!

NORTHERN ISLANDER.

VOL. V.—NO. 1.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, MAY 31, 1855.

WHOLE NO. 68.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

The following letter is handed us for publication, and we are requested to add that Elder Hickey endeavored to meet Elder Waugh, but did not succeed. We understand that Waugh is the Brighamite presiding High Priest for Canada. Of this however we are not sure, for the Brighamite papers all refuse to exchange with us, and leave us without official information.

We are not afraid to let them see our paper, nor are our Elders afraid to meet theirs. They are too well aware that if they reciprocate this liberality, there would be an end of Brighamism.

[ED. ISLANDER.]

Shakespear, March 18, '55.

L. D. HICKEY—SIR:—Yours of the 10th came to hand on the 13th, and I was glad to hear that you was down to Mr. Sly's, but was sorry to learn that such animosity was shown you by him. If yours is the truth, and as far as I am concerned I have no reason to doubt your word, I was glad that Br. Parker showed you so much kindness, and that he opened his doors for you. And my prayer is that the Lord would direct me, and that the laborers of his vineyard may be zealous and fervent in spirit, doing his work, and they will be blessed.

But as to the church, I have my mind made up; as to the officers, they must be in full; and if there is a church of God, wherever it may be, there must be a head, and that head must be a prophet, seer and revelator, or he is no head. And likewise those officers that must be under him will be guided by him, or it cannot be the church of God. And as to James or Brigham, it is but little matter to me, if I only knew who he is that I should follow, let him or the church be where they may, whether in the valleys of the mountains, or on the islands of the sea, or at Sevastopol.

And I, as a man, think that any church that is acting any other way, just like all other sectarian priests or churches, I care not where or who they may be, they are all astray, and astray under their own wicked and corrupt hearts, looking for the fleece more than the flock of God. And all I have to say is, may God's church prosper; may his servants be valiant men, men of sterling truth, and the spirit of God at the helm, that they may deliver the word of God in truth, and may men be willing to hear and give heed to what they hear. Then the work will roll forth, and then the kingdoms of this world will soon be-

come the kingdoms of our God and his Christ. This is what I desire to see, and also my prayer.

I thank you for the kind advice that you gave me in yours, as regards myself, whether I become obedient to that instruction or not. But this I know, you have discharged yourself in warning me, and for which you have my thanks for every atom in your letter as a fellow mortal, as a father of a family, and a brother in the church of Christ. And my prayer is, that you may prosper, if you are the servant of God; if not, may it soon fall to the ground. And this we have in the scriptures of truth—the church of God shall be that strong, and built on such a good foundation, that the gates of hell shall not prevail against it. But when I think of that passage it makes me think how very different it is from the opinion of the gentiles, each one is afraid that one will become stronger than the other; which shows that they are in delusion, or the gates of hell would not prevail against them. I would like to see you and Elder Waugh together, if possible. He is still in London. When he comes here I will write you to that effect.

I am yours in the Lord,
WM. COSSEY.

NORTHERN ISLANDER

SAINT JAMES, BEAVER ISLAND,

THURSDAY, MAY 31, 1855.

The last previous issue of the Islander was under date of Nov. 30. By our terms the paper should have issued once a month from then till the opening of navigation this spring, but in consequence of the failure of arrangements for mail communication during the winter it was not issued. Once entirely suspended, there has been a little delay in resuming since the opening of navigation. Indeed, we are now rather short of help in the office, and though we shall not cease work except on Sabbath day, may not be able to get out a paper every week. Our subscribers will receive their full complement of papers, nevertheless.

In numbering the volumes, the issue of each year, more or less is counted for a volume; but in making up the accounts we invariably make forty numbers for a year's subscription.

Br. Hickey has sent us the following letter, addressed to him while on his mission in Canada last winter:

Shakespear, Canada West, }
February 28th, 1855. }

ELDER L. D. HICKEY—

DEAR SIR:—Since I wrote to you last I have seen a Mormon paper, which my cousin Wm. gets every week, which concerns yourself, and what you should know at all hazards. You need not think that I pay any attention to it, but I am surprised that such a religious community as the Mormons should be so spoken of by the Brighamites. I took pains to copy it, and you will now read the following:

"Elder Banks is preaching at Springfield, with what success we have not yet learned.—Elder Thomas Colborn gives us an interesting description of his travels through the States. He says Strang has played the devil in Mich-

igan. He has sent his missionaries through the States to rob and plunder, and as he says to suck the milk of the gentiles. They style themselves Mormons. Their preaching is calculated to excite bad feelings. They proclaim publicly that they are going to possess the whole earth, and that they (the gentiles) will have to black their (the Mormons) boots, and become hewers of wood and drawers of water. In Lapeer, where my daughter resides, a short time prior to my arrival, there were three stores broken in and robbed. They were taken in the act. One was Strang's first counselor. His name is Hix or Hickey. He gave them leg bail. The others were awaiting their trial. These things have prejudiced the people against us. They think we are all of a flock."—St. Louis Luminary, Feb. 17, 1855, edited by Erastus Snow.

And there it ends. Now it's a pretty hard thing. Now you have got the name of the party who asserted this, you can get an action. We have got a letter from father Waugh. He says he has heard that Brigham is an usurper. But I will tell you more in my next. Please answer this by return of mail, or at your earliest convenience, and by so doing you will oblige yours in truth

ROBERT NICHOLS.

As the editor of the St. Louis Luminary is afraid to exchange with the Islander, lest we should answer his pretensions and expose his fallacies, we had not before seen the article published in that paper and copied above.

There is something so like what sectaries and gentiles have always said of the Mormons in all this, that our only surprise is that it should be found in a Mormon or Brighamite paper.

The gentiles began fifteen or twenty years ago to accuse the Mormons of stealing and living by plunder. That accusation has been the excuse for every persecution since the exodus from Missouri. We are not surprised to hear the same accusation from apostates, or any who have the gentile spirit. Brighamites are only adding another to the evidences of their departure from the truth, when they so much love and are so ready to make a lie.

We are not in the least disposed to retaliate the accusation. But there is something so familiar to the ear of those who dwelt in Nauvoo from the beginning of Brigham's administration till the western exodus, in the words "suck the milk of the gentiles," that we can hardly forbear to ask Elder Snow, "how—But no matter. Snow will understand the question, and we don't wish that others should.—Snow knows very well what was the chief argument against Mr. Strang's prophetic calling in Nauvoo.

We can assure Mr. Snow that whatever Mr. Strang's sentiments may be, this language, "suck the milk of the gentiles," is none of his. It is technical, and Brighamite. It is never used here. And however disgusting the frequent repetition of it by Brighamites may be, we have never been anxious enough to give them an ill name to insinuate that it meant anything different in their mouths from what it does in the scriptures. Isaiah lx, 16. If he chooses to

put it in Mr. Strang's mouth in a connection evidently giving it an opprobrious sense, our only conclusion is that he is giving it the sense to which he is most used. He is giving character to his associations, not ours.

We do not doubt that our preaching has the same tendency to excite "bad feelings" as that of Jesus, or Peter, or Joseph. Nor shall we deny proclaiming publicly that the saints are to possess the whole earth. We should like to know if Mr. Snow and Mr. Thomas Colborn do not proclaim the same thing?

If they do not, the prophet Daniel and the Lord Jesus do.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii, 27.

"Blessed are the meek: for they shall inherit the earth." Matt. v, 5.

If Elder Snow and Thomas Colborn do not profess to be of the body of the saints, and do not expect with them to possess the earth for an everlasting possession, we at least do. And what we believe we publicly proclaim.

But the next accusation has a special savor of Brighamism.—We are accused of saying, "the gentiles will have to black our boots for us." This again has a most familiar sound to the ear of those who were in Nauvoo in the beginning of Brighamism.—Any one can satisfy himself by reading the sermons of the twelve, reported by Watts. But no one ever heard it here.—Snow and Colborn only imagined we said such things, because they do.

Finally comes this specific accusation, that at Lapeer, a little before the arrival there of this Thomas Colborn, three stores were broken open and robbed, and three men were taken in the act, one of whom was Hix or Hickey, Strang's first counselor; that he gave leg bail, but the other two were, at the date of Colborn's visit, awaiting their trial. We reply,

1st. We have a regular and full file of the Lapeer County Democrat, a weekly paper published at Lapeer, which we have carefully examined, and it does not make the slightest mention of any such robbery or arrest.

2d. We have an official copy of the reports of the Prosecuting Attorney of Lapeer county for the last three years, containing a full statement of all the criminal cases prosecuted in the county during that period. No such is named among them.

3d. Mr. Strang has not now and never has had a counselor or the name of Hix or Hickey. Lorenzo D. Hickey is one of the Apostles, and as such has been engaged in preaching the gospel most of the time for five or six years, and has often visited Lapeer, but he has never been arrested there or any where else.

Elder Hickey has been a resi-

dent of Michigan (excepting a few months in Nauvoo) from childhood, and was a respectable preacher of the faith long before Joseph's martyrdom, and is in the habit of traveling and preaching, and is well known in almost every county in the State. Moreover he has a mission now till July, which will take him through Lapeer. Would not Mr. Thomas Colborn and Apostle Snow like to go there and see him prosecuted and punished according to law?

This whole story about the robbery, arrest and leg bail is an arrant falsehood, without a word of truth to support it. It is one of the thousand false tales always told on Mormons, wherever they preach the gospel. If Snow and Colborn have not thus been evilly spoken of, they are not sent of God; for none sent of him, not even Jesus Christ, escaped such.

But the concluding remark, "these things have prejudiced the people against us—they think we are of one flock," requires more than ordinary notice, and we shall furnish Messrs. Colborn and Snow abundance of evidence that it would tend much to relieve them from prejudice if they were thought to be of the same flock with us.

We do not claim to be exempt from religious prejudice. So far from it, we are fully aware that the prejudice which gentile men have ever felt towards those who believe in prophets, revelations and miracles has been measured out to us without sparing. We know full well that all the bitterness of religious prejudice has been stirred up and made active by Know-Nothingism, and as political elements Know-Nothings and Jesuits have joined hands to legislate us out of the pale of judicial protection, as yet in vain.

Mr. Snow may add a broad margin to these facts, and yet it would help the reputation of the Brighamites to be thought to be of the same flock.

Was not the avowed reason for driving the Brighamites out of Nauvoo, that they were thieves, robbers and counterfeiters? We say nothing of the truth of such an accusation against them. But the public opinion held them all as a body guilty, and the public justice justified their expatriation. In all the rural districts throughout the nine counties engaged in that expatriation, those known as Strangites were exempt from the general violence. In many places they were allowed to remain. In others time was allowed them to close their business, which was not allowed the Brighamites.

Mr. Snow knows very well that the Brighamites felt this fact with so much bitterness that in one instance at least they sent men in disguise as gentile wolf hunters to mob a Strangite, and

thus make us feel the smart as well as themselves. They then used the fact that there was less prejudice against us than them as evidence that we were the children of this world, and not of God, saying, the world loved its own.

From that time to this we have been in continued contact with the gentiles, and they far away, and except upon the single subject of polygamy there is now far less prejudice against Mormons than then, showing that our conduct has allayed the prejudice which theirs created. On that subject we presume that at this late day Mr. Snow will not attempt to shirk the odium on to us.

And during the whole period since the usurpation of Brigham Young the public press has given voice to the public opinion, and spoken the strength of its prejudices towards us both, and we select a few out of several thousand testimonies we have on file, extending over a period of nine years, to show how far Brighamites are injured by being suspected of being of the same flock with us.

One of the Smiths came from Voree, a few days since to Nauvoo, and proclaimed Strang the head of the Church in the Temple, at that place, without molestation. The Saints are flocking to Voree in great numbers; it is to be the gathering place of all this strange people, except the awfully corrupt Twelve, and their adherents, now on their way to California, over the Rocky Mountains, or to some other country. James J. Strang is a lawyer of considerable eminence in the west. He will, doubtless, establish the Mormon dominion again at Voree, and, by his intelligence and spirit of enterprise, regenerate this people, casting off the corrupt Twelve and all their followers.—*Cin. Daily Commercial*.

CAMP OF ISRAEL—TWELVEITES—RIGDONITES AND VOREE MORMONS.—We stated yesterday that the emigrating Mormons had assumed the cognomen of the "Camp of Israel," which we are informed includes the awful corrupt "Twelve," the "Danites," the "Destroying Angels," and most of the "bogus makers," "thieves," "assassins," "police," and "vulgar herd," of this strange people. From the best information we can obtain, and we have taken some pains, they are as corrupt a set of "land pirates" as ever disgraced the earth; though they are much to be pitied on account of the suffering women and children, who are emigrating with them. The poverty and actual suffering of these poor creatures are enough to sicken the heart of all feeling persons. There are now three principal cliques of Mormons—1st. The "Twelveites," who are moving off some where to the west, with the most corrupt, abandoned, licentious, low and grovelling portion of the church, now called the "Camp of Israel." 2d. The "Rigdonites," who are locating their "Zion" near Chambersburg, Pennsylvania. They include in their number, it is said, many excellent men and estimable citizens, who left the "Twelveites" in consequence of their "spiritual wife doctrine" and other abominations. 3d. The "Voree Mormons," who acknowledge JAMES J. STRANG, Esq., as their prophet. This portion of the church is evidently the most orderly and law-abiding, and includes most of the talent and virtue of that people. They are rapidly increasing in numbers, and most of the churches out of Nauvoo have declared for "Strang and Voree," and "Voree, Wisconsin," is to be the "great gathering place" of the sincere and virtuous portion of the "Latter Day Saints."—*Ohio Union*.

Voree is the location of the "primitive Mormons," under the new Prophet, James J. Strang, Esq., an attorney at law, and formerly a political editor in New York—said to be a man of superior talents. The most worthy of the Mormon Twelve Apostles, have gone over to the "Voree Mormons," and many thousands are joining the standard of the new Prophet. Most of the talented and well disposed members throughout the country have united with the "Voree Mormons." Should they avoid the errors of the old Mormon "Twelve" whose bad counsels and iniquitous practices resulted in the death of their former Prophet and Patriarch, and pursue a prudent course with a wise Presidency and Counselors, they will never be molested. It was the "bogus" making, thieving, plundering and assassin-like operations of the "Brighamite or Twelveite administration of the Mormon Church," which rendered them so odious in the eyes of all well disposed people. The vicious portion of them are emigrating beyond the pale of civilization into the wilderness.—*Plymouth Herald*.

JAMES J. STRANG, formerly Postmaster at Ellington, and subsequently publisher of the Randolph Herald, is now President of a branch of the Mormon church at their location, called "Voree." It appears that these deluded people are now divided into three parties, one called the "Twelveites," located at Nauvoo, or emigrating to the California region—the "Rigdonites" under Sidney Rigdon located near Chambersburg Pa.—and the "Voree Mormons," who acknowledge James J. Strang as their prophet, who are gathering themselves at a place in Wisconsin, which they name "Voree," where they design to maintain order and the laws of the country.

Some remarks from the Mayville Sentinel a few weeks since, on the character of the prophet, has called out a long article in the "Voree Herald," a paper published by him, in which he shows that the charges are without foundation. He had enjoyed the most implicit confidence of the loco foco party of this country, was appointed Postmaster at Ellington on the recommendation of the leading politicians of the country, who "esteemed his opinion of value and reposed ultimate confidence in him." We do not canvass his claims to the station of a prophet, and as successor of Joe Smith.—*Fredonia Censor*.

The Prophet Strang appears to us a very intelligent man, devoid of any thing like enthusiasm; and so far as we could judge honest and earnest in all that he said.—*Southport Tel.*

Those who follow the new prophet are usually denominated "Strangites," and embrace in their number most of the talented, well-disposed, honest, law-abiding and devout portion of the church. There are a few of what are called "Brighamite" Mormons, at Voree, who adhere to the emigrating camp, who have recently given some striking proofs of their thieving propensities, to the great annoyance of the citizens. It is supposed they were sent there to bring odium on Mr. Strang's adherents. Prophet Strang (an attorney and counselor at law, by profession) is a small man, about thirty-two or three years of age, light complexion, high forehead, intellectual, fluent in speech, of great suavity of manners, companionable, and, in a word, what we would call a "first rate clever fellow." His extraordinary governing powers are easily accounted for by the fact that "the Latter Day Saints believe in him." They have a new project on foot, which they call the "Indian Mission," it is understood to be the establishment of a mission school, and a large colony or "state" of their church, on Big Beaver Island, in Lake Michigan.—*Cincinnati Commercial*.

This man Strang, from what we have been able to learn of his movements and purposes, has more means and ability than any one who has yet aspired to the supremacy of the church. His previous experience and individual means give us reason to expect that he will also be eminently successful.—*St. Louis Republican*.

We have just now received the first exchange of the Voree Herald, published by James J. Strang. It evinces talent of a high order, but oh! how perverted.

We have met Mr. Strang; and in his intercourse he has proved himself a gentleman.—We wish the Mormons were all as good as he.

It is a painful reflection upon humanity, to contemplate the fact of such men as he, being the leaders of so palpable a humbug.—*Oshkosh Democrat*.

A prophet has lately risen among the Mormons, viz.: James J. Strang, of Wisconsin, who claims to be the successor of Joseph Smith. He has been with them only about two years, and was a young lawyer of western New York. He claims to have received communications from heaven, at the very hour of Smith's death, commissioning him to lead the people.

Strang is said to have found plates of brass or some other metal. He was directed by an Angel who gave him a stone to look through, by which he made the discovery. They were found three feet under ground, beneath an oak tree, a foot in diameter. These he has translated; they give an account of a race who once inhabited that land and became a fallen people. Strang preaches pure Bible doctrine, and receives only those who walk upright before their God.

This sect is now divided into three factions, viz.: the Rigdonites, the Twelveites and the Strangites. The Rigdonites are the followers of Sidney Rigdon, and are but few in number. The Twelveites—so named after their Twelve Apostles—are very fanatical, and hold to the spiritual wife system, and the plurality of Gods. The Strangites maintain the original doctrine of Mormonism.—*H. How's Historical Collections of Ohio—A standard History furnished by authority to all the school libraries in that State.*

THE MORMONS OR "LATTER DAY SAINTS," AND THEIR MOVEMENTS.—After the assassination of their first prophet and leader Joe Smith, they became divided into three parties, viz.: one under Sidney Rigdon, one under the notorious Brigham Young, the first founder of the "Spiritual Wife Doctrine," and a third party under James J. Strang, who claims to be their present prophet, and successor of Joseph Smith; presenting a letter of appointment from Smith to said office.

The party under Rigdon has entirely passed away; and he has gone into obscurity without a single follower to adhere to his claims, and has not left a stone to tell where slumbers the ashes of the fallen leader. The gang under Brigham Young are known as the Salt Lake party, or the "fighting Mormons," who are lo-

cated at the Valley of Great "Salt Lake," and at "Council-Bluffs," and have carried with them cannons, guns, revolvers, knives, and other implements of warfare, they still hold on to their cursed *Spiritual Wife Doctrine*; Brigham Young, Heber C. Kimball, Parley P. Pratt, and some other of their leaders, having more than twenty wives each; they have also established their famous "Nauvoo Legion," and pretend to be twenty thousand in number, and seek admission into the union, with the notorious Brigham Young as Governor.

In relation to their being twenty thousand in number at the "Salt Lake," there is not one word of truth in the statement. It is a deception, and base falsehood from first to last, for the purpose of deceiving this government, and their duped followers; and we are prepared to prove that there is not now, (1849,) and never has been three thousand Mormons at the Salt Lake, men, women and children all put together.

The followers of Mr. Strang claim for him that he was regularly appointed a prophet according to the laws of the church, as a kind of second "Joshua," to succeed Joe Smith in the priesthood and prophetic office to finish or close up the great work of what they call the "dispensation of the fullness of times;" and they may be called the peace party of the Mormons, or "Saints." They are the party that are now gaining numbers every where, particularly in the south. Their head quarters are in Voree, Wisconsin, and Beaver Island, in Lake Michigan.

They have been living at Voree over five years, and had no difficulty with the other inhabitants, which seems a wonder in their history. But their movements at Beaver Island seems most strange of all; they are gathering and locating there by hundreds, by virtue of professed Revelation, that Strang has received from God commanding them to gather there and take possession of the land, as a gift of God, on the "Free Soil" principle, without money, and without price, declaring they never shall be drove from their possessions. They use no "weapons of war," and depend entirely on heaven for protection, and deliverance. Their prophet is now in Washington City preparing documents, professedly by the command of God, to lay before Congress in relation to these things. Truly wonders will never cease.—*Boston Advertiser*.

BEAVER ISLANDS.—This group of Islands (ten in number) is situated in the northern part of Lake Michigan. It is on these Islands that the Latter Day Saints, or the peace party of the Mormon people, in pursuance of a professed revelation from God, given to Mr. James J. Strang, the successor of Joseph Smith, to the prophetic office, have commenced a settlement, and invite all industrious, law abiding people of their faith to come and possess an inheritance forever, without money and without price, asserting that God has given them the right of soil, on which to establish the kingdom of God, or the fifth universal empire, that is to subdue all nations and stand forever.—This people claim no fellowship with the Salt Lake Mormons, or any of their high handed wickedness, but expect to conquer all by love and rendering good for evil.—*Boston Guide*.

The Beaver Islands, situated at the foot of Lake Michigan, is the present location of the "peace party" Mormons, (or, as they love to call themselves, Latter Day Saints,) under the administration of James J. Strang, whom they claim to be "Joseph Smith's lawful successor in the prophetic office."

Mormonism, whether true or false, has gone forward in gigantic strides, being aided by the help of persecuting priests and bigoted people, which will always aid in building up any delusion man can invent.

Their prophet Strang is a master piece of intellectuality; a thorough going man, of good information. He was once post master of Ellington, and editor of the Randolph Herald, of this State—was a regular lawyer of considerable eminence before his appointment to be the Mormon prophet. Since which he has had nothing to do with either law or politics. He devotes his whole time to the good of his people, whom he is president over.—*Commercial (Ontario) Times*.

✓The following is from the Detroit Free Press of May 28th, 1851, on the occasion of the prosecution of Mr. Strang and numerous others for treason, &c.:

✓THE MORMON ARRESTS.—The reported arrest of James J. Strang and other Mormon leaders seems to have been in fact no arrest at all. They all went voluntarily on board the U. S. steamer, and were only taken into the custody of the Marshal at their own request. They expressed themselves not only willing, but anxious for an investigation by the proper authorities—and have asserted from the beginning that no violation of the laws has taken place on their part, or on the part of the Mormons on Beaver Island. They are here voluntarily, and intend to remain here until the authorities are satisfied of their innocence.

We were certain from the beginning that the hue and cry against the Mormons was all moonshine. Violations of the law may have taken place among them, and it would be strange indeed if they did not now and then occur in a community numbering some seven hundred souls. But every instance of the kind has doubtless been greatly exaggerated, until finally it was thought politic to send a large force to make arrests. The "levying war,"

counterfeiting, obstructing the mails," and other stories so freely in circulation with reference to Strang and his associates, will, we believe, turn out on investigation to be mere invention.

Strang is at large here, having never been placed in confinement since his arrival. Upon a charge so serious, was there any evidence to render a conviction at all probable, he would assuredly be placed in confinement, or held to bail in some such sum as would insure his presence at the trial. As a demonstration upon the pockets of our proverbially benevolent Uncle Samuel, the trip to Beaver Island by the U. S. steamer Michigan, and the government officers here, was all very well, and undoubtedly successful. But that it will result in the conviction of His Majesty, King James, upon any one of the serious charges made against him, we have not the slightest idea.

Strang is a middle sized, hardy looking man, and would be taken at first sight for one of those genuine American Sovereigns, who till our soil and fell our forests, rather than the reigning King of a community in open rebellion against a government so powerful as the United States. He is apparently about forty-five years of age, and would pass readily for an unassuming, intelligent, well informed farmer.

At the time of these arrests there was general rejoicing in the Brighamite camp, in the hope that Strang would soon be hanged, or at least locked up.—Orson Hyde ventured some prophecies on it, but the result proved the Free Press the better prophet. All the arrested were honorably acquitted, tho' prosecuted with much bitterness, at an expense of \$30,000.

✓MORMON PERSECUTION.—We are gratified in being enabled to announce a verdict of acquittal in the United States District Court, of all the defendants. We had feared that such would not be the result, notwithstanding our entire confidence in their innocence. The labored efforts made by the Advertiser clique, in Detroit, to convict the defendants in advance of the trial, we had feared would have been felt in the jury box. The jury, we learn, was composed of ten Whigs and two Democrats, from which we infer the result to be anything but gratifying to those who have attempted to enlist the elements of political warfare for the purpose of convicting men innocent of the crime alleged against them.—*St. Clair Observer*.

✓The trial of King Strang and other Mormons in the U. S. Court, in Detroit, for obstructing the mail, &c., has been concluded—verdict of the Jury, not guilty.

✓While we have no doubt this verdict, by an honest jury, is justified by the evidence in the case, and in strict keeping with every principle of right and justice, it could not have been otherwise than positively mortifying to the Detroit Advertiser. That paper, with a great flourish of trumpets, heralded the departure of District Attorney Bates and Marshal Knox, with the U. S. war steamer to Beaver Island, to arrest Strang and his party—gave its own sided and bitterly prejudiced version of the affair, and, to complete the matter, actually prejudged the case, and condemned the parties unheard—a step grossly abusing the license of the press, and for which no excuse can be offered. Nor did the Advertiser stop here. Thwarted in its designs to wreak vengeance on the Mormons by the verdict of an intelligent jury, it basely attacks the District Judge by insinuating that this verdict was rendered because of instructions by the court.—Verily, this is a poor subterfuge to escape the indignation every man must feel for the unprecedented and unjustifiable course of the Advertiser.—*Mich. State Journal*.

✓The Legislature is the great centre of attraction. We went into the House to hear the arguments upon the contested seats from Newaygo county. "King Strang" plead his right in a masterly and convincing manner. He is a talented man, equal to any other man in debate and general information.—He retains his seat.—*Jackson Citizen*.

✓Mr. Strang's course as a member of the present Legislature has disarmed much of the prejudices which have previously surrounded him. Whatever may be said or thought of the peculiar sect of which he is the local head, we take pleasure in stating that throughout this session he has conducted himself with a degree of decorum and propriety which have been equalled by his industry, sagacity, good temper, apparent regard for the true interests of the people, and the obligations of his official oath.—*Detroit Advertiser*.

✓The case of James Barton, contesting the seat of Hon. J. J. Strang, is yet (Jan. 10) undecided. Mr. Strang presents and argues his case in person, with a force of reasoning, energy and eloquence which, whatever may be the result, will leave a most favorable opinion of his personal qualifications for the position he claims.—*State Journal*.

✓Mr. Strang is confessedly the most talented and ready debater in the House. It seems he was educated a lawyer, in which profession he had some experience in years past, but he has laid aside the law for the sceptre of a Mormon King and Priest. He seems equally

ready on any subject, political, commercial, financial, judicial, educational, or anything else in the range of legislation. He is bold, decided, positive and often overbearing in debate, and woe to him who provokes his satire and sarcasm, for his wit is as unmerciful as it is ready in retort. He is ardent, passionate and rapid in his oratory, even to a fault, but is clear and forcible in argument, and never fails to make himself understood. In person he is a little below the medium height, stoutly built, large head and neck, of light complexion, with small, dark and piercing eyes. From his social position as "King of Beaver Island," he is the lion of the House, and is always pointed out to the ladies visiting the Capitol.—His great speech, since his right to his seat was settled, was made last Tuesday, in opposition to the Railroad bill.—*Temperance Advocate*.

✓On the whole, Mr. Strang's Senatorial career has been an eloquent and honorable one.—*Free Press*.

To these we add a single statement, from the Detroit Advertiser, immediately after the result of the last fall election was known:

✓Gov. Parsons has been elected from Shiawassee, and will doubtless contest the leadership of the Democracy in the House with Littlejohn, Fitch, Church, Sherman and James J. Strang, of "St. James," or Beaver Island, whom it is reported is elected. Strang is a shrewd manager, a forcible and ready speaker, and wields more political power than any other man in the State. There will be no lack of talking talent or management on the Democratic side of the House.

This makes no allusion to Mormons, but coming as it does from the leading and most influential political paper opposed to the party with which Mr. Strang acts in politics, it sets him down as one of the leaders of the most powerful party in the country, and as wielding more political power than any other man in the State. We submit that no Brighamite can ever be injured by being classed in the same flock.

Mr. Snow will please remember also that for above three years past Mr. Strang has represented in the State Legislature, not as some spiteful people have said, the Mormon settlement on Beaver Island, but the counties of Newaygo, Oceana, Mason, Manistee, Grand Traverse, Manistowick, Emmet and Cheboygan, and the several unorganized counties attached to them, and has by some means succeeded in carrying more measures for the benefit of his entire constituency than any other man who ever represented any portion of the upper country.

Especially we commend to the notice of the Luminary the fact that in the county of Cheboygan, where there is no Mormon settlement, Mr. Strang, at the last election, received every vote but one; and the further fact that, though religious prejudice, engendered and fostered by Know-Nothingism, prevailed in the last Legislature as it never has before since the existence of the State, and the party with which Mr. Strang acted was in a hopeless majority, Mr. Strang was made chairman of an important standing committee, an honor seldom bestowed on an opponent, and in this case shared with him by but two Democrats in the House.

With all these facts before him, is not Mr. Snow a little ashamed of saying that the Brighamites are disgraced by our standing and conduct?

There is one more consideration which would be worth a thought to Mr. Snow, if he really believed that the reputation of the Brighamites depended in the slightest degree on ours.—

Discussion
Did you or any body else know Mr. Strang to be wanted in a manner

Nobody on earth has endeavored so much to give us a bad name as these same Brighamites. No other people have known less of us or said more against us. From 1844 till the present time their papers have poured out a continual stream of vituperation and false accusation upon Mr. Strang and his followers. For eleven years their preachers, both in Europe and America, have labored as incessantly in endeavoring to render him infamous as they ever did in making converts. If they could have succeeded, it would be right that their work should return upon them. If they have escaped the common infamy their labors tended to produce, it was because they failed to be credited.

We have not imitated them in this miserable folly—this worse than madness. Knowing that gentiles would make no distinction, we have been assiduous in defending them from false accusation, though rewarded only with additional injuries. And the ablest defence of the Brighamites against the attacks made on them since they were in Utah is from the pen of James J. Strang. And their gratitude is shown by getting up some new lie about him, and publishing it throughout Europe and America.

Our controversy with the Brighamites is theological, not personal. We shall conduct it with the weapons of logic, not slander. We have in the foregoing selections produced only such as show that Colborn's assertion that they were injured by being classed with us was not true, and consequently passed over all such as merely spoke ill of the Brighamites.

We do not pretend to credit what is said against the Brighamites therein. But no matter how unjust those extracts may be towards them, they still prove that the public opinion is more favorable to us than to them, and that we are the party which suffers by being supposed to be of one flock.

We send this paper to the Luminary, and will republish at length in the Islander whatever reply Mr. Snow makes, if he will but send it to us.

We publish in this No. acts organizing four new counties within the district represented by Mr. Strang in the last Legislature. A bill passed both Houses for the organization of the county of Iosco, but was accidentally lost, or spirited away on its way from the House of Representatives to the Governor, and by that means is defeated. A bill also passed the House for the organization of Aranac, but was not acted on in the Senate. Its neglect was said to have been accidental, but may have been intentional. Only one new county was organized out of Mr. Strang's district.

COUNTY OF MANITUE.

The readers of the Islander will perceive that we no longer hail from Emmet county, but Manitue. This change was not asked for by any of the inhabitants of Emmet or of the new county of Manitue, but was

forced on us by outsiders, for the purpose of injuring the Mormons.

In this purpose they severally overreached themselves. Our position is doubtless stronger than it would have been if they had let us alone. We shall notice this action more particularly hereafter.

Manitue county is the smallest county in the State, being only equal to three full surveyed townships, or about 72,000 acres of land. For municipal purposes it is laid off into four townships. It has a Representative in the Legislature for the next six years. We may hope therefore that there will be a little less foolish talk about Mormon votes for a few years to come, and less effort to get up election contests.

HEEDLESS LEGISLATION.

In consequence of the heedless manner in which the acts to organize the county of Manitue and re-organize the county of Emmet were drawn, no taxes can be collected this year in either of those counties. County and township taxes for the expenses of 1855 and 1856 can both be collected the latter year, but no State tax for either year can be levied. These acts were drawn by the Hon. J. A. T. Wendell, of Mackinac, and passed in opposition to Mr. Strang's earnest remonstrance. We thank Mr. Wendell that his ignorance drew out the venom of his spite. He is welcome to suck his own poison.

LAST WINTER'S MISSIONS.

At the last summer Conference a resolution was offered to send out a winter mission of forty Elders. The resolution elicited considerable discussion on the question whether we really could send that number, twenty-four being the largest number we had ever sent at one time since the Brighamite defection. The result was that the resolution was amended by striking out forty and inserting fifty. All who were slow to believe said the thing was impossible.

But when the time came fifty-three went on missions, fifty-one of whom labored faithfully in the fields to which they were sent. All but six have returned, many of them bringing the fruits of their labors with them.

So great is the call for preaching that several will return to their missions previous to the July Conference.

THE WINTER.

The past winter was at this place remarkably severe, for the Islands. It is worthy of remark, however, that the winters on the Islands are always much milder than on the main land in the same latitude. The severest cold experienced here last winter the thermometer was 16 deg. below zero, being 4 deg. lower than at any time previous. The greatest depth of snow was three and a half feet, being a foot deeper than in previous years.

The brig Robert Burns reached here from Chicago April 23d, being the first vessel of the season. The harbor had then been open two weeks.

April 27th the propeller Saginaw, Capt. Hayford, arrived from Milwaukee, with Mr. Strang as passenger. The 28th the steamer Michigan arrived from Detroit, being the first through the straits.

The winter having been milder here than in the latitude of Chicago and Buffalo, the opening was earlier than was anticipated, and very few were ready for it. Not only Lake Michigan but the straits were free of ice several days in advance of Lake Erie.

The supply of provisions here was abundant. Notwithstanding the unanticipated late opening, no one was short. Fish and potatoes were wintered in large quantities for export, and breadstuffs were sold cheaper than at any other place along the Lakes.

By the following letters, written in Lyman Wight's camp, our readers will get the last news we have of them. We are surprised that any who ever was a Mormon should engage in hunting Indians.

The lands in Texas have never been purchased of the Indians. As the settlements press back on them, depredations are to be looked for as a matter of course. What less could the Indians do? We cannot condemn them. If driven from the land, of course they will seize whatever they find on it; and they do no more than any man would under the same circumstances.

Four months pay in the U. S. service will scarcely remunerate for the loss of twenty-nine horses. We regret the misfortune of Br. Wight. But the cause of the Indians is just. If they are too weak to wage national war, reprisals is the next resort, and they seem to succeed well at it. Get off from the Indians' lands and deal fairly with them, and your property will be safe.

April 2d, 1855.

SISTER MILLER:—We have given up the notion of going to California, and have settled down on a piece of land about fourteen miles above Castroville, which we rented for five years or more. We have about fifty acres of corn planted, and seven houses built. As Lehi wrote the particulars in the letter he wrote to John, I shall say no more about this.

The Indians have been very hostile here this winter. On the 15th of March the boys were in the field planting corn, and while they were in to dinner the Indians came and took every horse and mule we had except one, that being away from home. The next morning the boys started and found their camp ground, about three miles from here, but saw nothing. The next night they came and turned all our cattle out of the field except two, which they killed. One belonged to Rodney Brace, and the other to a Dutchman.

Orange has not returned home yet. Lamoni has just returned from San Antonio, and brought us news of them. The express told him that the rangers were yet at Fort Davis, and could not come home for two months yet, as they have had a battle with the Indians, and killed fifteen, with the loss of two rangers, the names of whom we could not find out. If we do not have to leave on account of the Indians, we shall probably stay here several years. Matilda expects a letter from Orange this week; if so, Lehi will write the particulars to John.

Yours with respect,
ELIZA WIGHT.

P. S. The report we heard of the rangers is false, for since this was written Orange has returned.

E. W.

Medina River, April 8, '55.

BRO. MILLER,

DEAR SIR:—I have just returned from a tour of some four months after Indians, who have been committing depredations on the frontiers. We proceeded as far as New Mexico, and were in the vicinity of Elpasso, and traveled five or six hundred miles along the Rio Grande. We succeeded in overtaking one party only, in which some five or six were killed and a number wounded.

We were employed by the U. S. government for the purpose of a big scout, but being under U. S. officers effected but very little. We saw much country of little worth to anybody. Except in New Mexico, we saw no country after leaving here worth locating.

We are all well at present, and living on the Medina, about fifteen miles from Castroville. At this place we have lost twenty-nine head of horses, which has injured our circumstances considerably. They were all stolen by the Indians in my absence. Father has fifty acres of corn growing, and is doing well. All the local news we have is, continual depredations all over the country.

On my return home I found letters from Bro. John and you, bearing date Dec. 3d and Jan. 1st. I was glad to hear from you both, and as there is but little news, I have concluded to call this an answer to both, and hope you will receive it as such.

Yours as ever,
O. L. WIGHT.

New York, April 17, '55.

DEAR BRO. JAMES:—I have long wanted to write to you. But as I have been out of health a long while, and not having heard of you in four years, till finally I saw an account of you in the Tribune, I concluded to write to you.

Dear brother, you may have forgotten me, but rest assured that I have not forgotten you.—I never bow my knees before my Father but I pray for you, and all the brethren and sisters there, that the Lord will hold you up to do that work which he has assigned you. I hope soon to see you in New York.—I never see any of our people. Please give my love to all the brethren and sisters.

As I have been out of the habit of writing many years, I get my daughter to write as I dictate. I hope you remember the poor deaf sister. I have never seen a revelation since I borrowed one on the baptism for the dead, so that and the letter of appointment is all I have to cheer me up. Please let me know on the receipt of this if you expect to come to New York shortly, or any of the brethren. Please write me all you can to comfort me. I am broken down now, and near my seventieth year. I began with a prophet, and I want to end with one.—Please record my name in the church books.

CATHARINE WILKIE.

Three dollars received. Sister Wilkie is not forgotten. We are most happy to hear from one faithful in New York, where so many have fallen away. We send some papers and tracts to her direction, as well as the Islander. [Ed.]

Wardsville, Jan. 19, '55.

BRO. HICKEY,

DEAR SIR:—I have just received your letter, in connection with Br. Strang's. I am glad to hear of your prosperity. Your blessing is with me. We are

prospering. Some eight families promise to go up in the spring. We have the opportunity of calling upon the learned priests. It annoys them, but we do it the more; and when they refuse us, the doctors and lawyers see that we are heard. I am preaching every night, or nearly so. I have an appointment for to-night and to-morrow night. Your suggestion is agreeable, that we should labor west of London. I hope we shall succeed, and do much good in the name of Christ. It is hard to get them in the water, but I tell them to get up to the kingdom of God.

Yours truly,
L. D. TUBBS.

Payments for the Islander.

J. Chase \$1.00, to No. 81. L. D. Tubbs 50 cts, to 64. R. G. Thacher 25 cts, to 66.—Abiah Higby \$1.00, to 80. Rodolph G. Steel \$1.00 to 72. Wm. L. Pavy \$2.00, to 106. John Trout \$1.00, to 91. Catharine Wilkie \$3.00, to 127. James C. Fuller \$1.00, to 87. Wm. Cossey \$2.00, to 107. Freeman Nickerson 50 cts, to 77.

FULL SUPPLY.

F. JOHNSON & CO. have received a full assortment of various articles expressly for this trade, viz: Dry Goods, Boots and Shoes, Groceries, Crockery Ware and Fishermen's Stores, which they will sell low for cash or ready pay. 68aa.

TO MINING COMPANIES.

Johnston's Detroit City Directory AND ADVERTISING GAZETTEER OF MICHIGAN, FOR 1855-6.

To contain general directory of all the House-holders and other citizens of Detroit, to be enumerated in May next. Nominal List of State and City Executive and Legislative Bodies. Judges and other State and County Judicial and Executive Functionaries. Statistical Reports, the Census of each County, City, Town, and Post Village in Michigan; List of all the Mines in the State, with Statistics, where supplied; A New Ornamental Map of Detroit; Almanac for 1855-6; Tables of Routes and Distances; of Interest, of Foreign Coins and Currency; Shipping List; Steamboat and Railway Intelligence, with many other useful particulars, too numerous to mention here. Size, imperial 8vo., about 350 pages, good paper, neatly bound. Price, ten shillings, except the quantity to be gratuitously distributed.

The style of the Directory of 1854-5 will be improved for 1855-6. Cards neatly arranged on the pages. Half pages and pages of advertisements will be printed on colored paper, pagged and compiled together with extra display.

In the Advertisers Key, will be classified, as usual, the several Advertisements. The work will be prepared essentially with a view to subserve the interests of the advertiser and the general interests of Michigan.

2000 copies of the last Directory were printed, and 1000 gratuitously and widely distributed to benefit the City and State, and the Cards of Advertisers were carried by the work into hands they never, otherwise perhaps, would have reached.

The Directory in preparation, will be ready about the close of June next. I trust the support I may continue to receive will enable me to print for 1855-6.

THREE THOUSAND COPIES.

If so, I shall devote 1500 copies to gratuitous circulation throughout the Union. A copy shall be kept hung up for reference in each Hotel and Post Office in the State, and a number of copies shall be forwarded to Europe.

As usual, the Cards of benevolent Societies, whether in Detroit or throughout the State, inserted FREE. Trustees of Colleges and all similar Institutions, should avail themselves of the opportunity this permanent medium presents of giving extensive notoriety to such establishments.

Manufacturers and owners of Patent Rights in Michigan or elsewhere, may give remunerative publicity to their business at trifling cost. The compiler, at a mere nominal charge, invites for publication the Cards of Attorneys, Collectors, Land Agents, &c., from each City and Village in the State.

The work will be so prepared in exhibiting the unsurpassed resources of Michigan, that it shall prove a highly important aid to increase the population by immigration from less favored States.

The Directory has local claims to patronizing support, and its utility is indisputable.—No effort shall be left unemployed to deserve the continuance of a generous encouragement. For past aid, friends will please accept my acknowledgments, and remembering the high prices of paper, and the large quantity to be used in the work, as well as the great expense of the clerical and printing labor to be expended upon it, will assist me to do better in the pending effort. JAMES DALE JOHNSTON, Compiler Detroit Directory, &c.

THIS DAY PUBLISHED.

The promised work—Europe and the Allies of the past and to-day.

A complete history of the war in the east, 422 pages, fine tinted engravings; portraits of Potentates and Generals; Map of the Crimea; Sevastopol and fortifications; being a summary of historical events from the time of Napoleon 1st to the present day. Price—\$1.25.—For sale by all the booksellers.

Agents will find a new opportunity to make money by the sale of this and other works of sterling merit, by applying to the publishers. E. LIVERMORE

No. 20, Beekman St., [New York.] Also 10,000 copies printed of an abridgement of the above work, illustrated paper covers, 175 pages, profusely illustrated—50 cts.—The above books will be sent, post paid, on receipt of the price.

AN ACT TO ORGANIZE THE COUNTY OF MANITUE.

Section 1. *The People of the State of Michigan enact*, That the several Islands in Lake Michigan known as the Beaver group, the North and South Fox Islands, the North and South Manitue Islands, be organized into a separate county, by the name of Manitue, and the inhabitants thereof entitled to all the rights, privileges and immunities to which by law the inhabitants of other organized counties of this State are entitled.

Sec. 2. There shall be elected in the said county of Manitue, on the third Tuesday in April next, the several county officers to which by law the said county is entitled, and the said election and the canvass shall in all respects be conducted and held in the manner prescribed by law for holding elections and canvasses for county and State officers: *Provided*, That the canvass shall be held at the village of Saint James, in said county, on the Monday next following said election, and said county officers shall be immediately [qualified] and enter upon the duties of their respective offices, and their several terms of office shall expire at the same time that they would have expired had they been elected at the last general election: *And provided further*, That until such county officers are elected and qualified the duties of such county officers shall be discharged by the several persons elected to fill the same for the county of Emmet at the last general election.

Sec. 3. The Beaver group of Islands in Lake Michigan, except townships thirty-seven north, and the south half of townships thirty-eight north, of ranges ten and eleven west, shall be organized into a separate township by the name of Peaine, and the first township meeting shall be held in the village of Saint James.

Sec. 4. All that part of the Beaver Island which lies in towns thirty-seven north, of ranges ten and eleven west, and the south half of towns thirty-eight north, of ten and eleven west, shall be organized into a separate township by the name of Galilee, and the first township meeting shall be held at the school house at Galilee.

Sec. 5. The North and South Fox Islands shall be organized into a separate township by the name of Patmos, and the first township meeting shall be held on the South Fox Island at the district school house.

Sec. 6. The North and South Manitue Islands shall be organized into a separate township by the name of Manitue, and the first township meeting therein shall be held at the store house of Pickard and Brother on the North Manitue Island.

Sec. 7. The county seat of said county of Manitue shall be fixed by the board of Supervisors of said county.

Sec. 8. The said county of Manitue shall have concurrent jurisdiction on Lake Michigan with the other counties contiguous thereto.

C. LOVELL,

Speaker of the House of Rep's.

GEO. A. COE,

Pres. of the Senate.

Approved Feb. 12, 1855.

KINSLEY S. BINGHAM,

Received and filed Feb. 12, 1855.

ROD. R. GIBSON,

Dep. Sec. of State.

AN ACT TO REORGANIZE THE COUNTY OF EMMET.

Section 1. *The People of the State of Michigan enact*, That all that part of the State of Michigan which was organized into the county of Emmet by an act entitled an act to organize the county of Emmet, approved January 29th, eighteen hundred and fifty three, except the Islands known as the Beaver group, and the North and South Fox Islands and territory

west of the same, be and the same hereby is re-organized into the county of Emmet, and the inhabitants therein shall be entitled to all the rights, privileges and immunities to which by law the inhabitants of other organized counties of this State are entitled.

Sec. 2. There shall be elected on the first Tuesday in June next all the several county officers to which by law the said county is entitled, and the said election and the canvass shall in all respects be conducted in the manner prescribed by law for holding elections and canvasses for county and State officers, and the canvass shall be held at the village of Little Traverse, in said county, on the Tuesday next succeeding said election, and said county officers shall immediately be qualified and enter upon their respective offices, and their respective terms of office shall expire at the same time they would have expired had they been elected at the last general election.

Sec. 3. The county of Emmet shall have concurrent jurisdiction upon Lake Michigan, the Straits of Mackinac, Grand Traverse Bay and Little Traverse Bay with the county of Mackinac and other adjacent organized counties, or that may hereafter be organized.

Sec. 4. All that part of the said county of Emmet which lies south of township line between townships thirty-six and thirty-seven north, and embraced by ranges five, six and seven west, shall be organized into a separate township by the name of Little Traverse, and the first township meeting therein shall be held at the Indian school house in the village of Little Traverse, in said township, on the first Tuesday in May next.

Sec. 5. All that part of the said county of Emmet which lies north of township line between townships thirty-six and thirty-seven north, and west of range line between ranges four and five west, shall be organized into a township by the name of La Croix, and the first township meeting therein shall be held at the village of La Croix, at the Indian school house, on the first Tuesday in May next.

Sec. 6. All that part of said county of Emmet which lies north of township line between thirty-six and thirty-seven north, and embraced by range four west shall be organized into a separate township by the name of Old Fort Mackinac, and the first township meeting therein shall be held at the house of Francis Lalond, on the first Tuesday in May next.

Sec. 7. All that part of said county of Emmet embraced by townships thirty-four north, of ranges four, five and six west, shall be organized into a township by the name of Bear Creek, and the first township meeting therein shall be held the first Tuesday in May next, at the house of Andrew Porter, in said township.

Sec. 8. All that part of said county of Emmet embraced by township thirty-four north, of range eight west, and the several townships embraced by townships thirty-three north, of ranges four, five, six, seven, eight and nine west, be organized into a township by the name of Charlevoix, and the first township meeting therein shall be held on the last Tuesday in May next, at the house of John S. Dixon, in said township.

Sec. 9. The county seat of said county shall be fixed by the board of Supervisors of said county.

Sec. 10. All previous acts of the State of Michigan contravening any of the provisions of this act are hereby repealed.

Sec. 11. It is hereby provided that until such county officers are elected and qualified the proper county officers of the county of Cheboygan shall perform all the duties appertaining to the said county of Emmet, in the same manner as though this act had not passed.

Sec. 12. The Register of Deeds of the county of Emmet shall, on the request and at the expense of the persons interested, copy from the records in the office of the Register of Deeds of Mackinac county all records of deeds and instruments in writing conveying or in any wise limiting or affecting the title to any real estate in the county of Emmet, as hereby re-organized, and copies so made shall be deemed and taken to be original records for all purposes whatsoever.

Sec. 13. The board of canvassers of said county under this act shall consist of the presiding inspectors of election from each township therein, who shall organize by appointing one of their number chairman, and another secretary of said board, and shall thereupon proceed to discharge all the duties of a board of county canvassers, as in ordinary cases of elections for county and State officers.

Sec. 14. This act shall take effect immediately.

CYRUS LOVELL,

Speaker of the House of Rep's.

GEO. A. COE,

President of the Senate.

Approved Feb. 13, 1855.

KINSLEY S. BINGHAM,

Received and filed February 13, 1855.

ROD. R. GIBSON,

Dep. Sec. of State.

AN ACT

To organize the counties of Manistee, Mason and Oceana.

Section 1. *The People of the State of Michigan enact*, That the county of Manistee shall be organized, and shall comprise townships twenty-one, twenty-two, twenty-three and twenty-four north, of each of the ranges numbered thirteen, fourteen, fifteen and sixteen west, and fractional townships twenty-one and twenty-two north, of range seventeen west, and the unorganized county of Wexford is hereby attached to said county of Manistee for judicial purposes.

Sec. 2. The county of Mason shall be organized, and shall comprise townships seventeen, eighteen, nineteen and twenty north, of each of the ranges numbered fifteen, sixteen, seventeen and eighteen west, and the unorganized counties of Lake and Osceola are hereby attached to said county of Mason for judicial purposes.

Sec. 3. The county of Oceana shall be organized, and shall comprise townships thirteen, fourteen, fifteen and sixteen north, of each of the ranges numbered fifteen, sixteen, seventeen and eighteen west, and fractional townships numbered thirteen, fourteen, fifteen and sixteen north, of range nineteen west.

Sec. 4. Three townships are hereby erected in the county of Manistee, to be called Manistee, Brown and Stronach; the township of Manistee shall comprise townships twenty-two, twenty-three and twenty-four north, of range sixteen west, and section one, two, three, four, five, six, seven, eight, nine, ten, eleven and twelve of town twenty-one north, of range sixteen west, and section one, two, eleven and twelve of township twenty-one north, of range seventeen west, and sections twenty-four, twenty-five and twenty-six of town twenty-two north, of range seventeen west, and the first township meeting shall be held at the house of Samuel Potter.

Sec. 5. The said town of Stronach shall comprise township twenty-one north, of ranges thirteen, fourteen and fifteen west, and the remaining portion of townships twenty-one north, of ranges sixteen and seventeen west, and the first township meeting therein shall be held at the house of James Stronach, and the township of Brown shall comprise the remaining portion of said county,

and the first township meeting therein shall be held at the house of Henry L. Brown.

Sec. 6. Three townships are hereby erected in the county of Mason, to be called Freesoil, Little Sauble and Pere Marquette; the township of Freesoil shall comprise all of the said county of Mason lying north of the division line between townships nineteen and twenty north, and the first township meeting therein shall be held at the house of Mr. Freeman, at the Freesoil mill, so called; the township of Little Sauble shall comprise so much of the territory of said county of Mason as lies south of said township of Freesoil and north of the division line between townships eighteen and nineteen north, and also sections five, six, seven and eight of township eighteen north, of range seventeen west, and sections one, two, three, four, nine, ten, eleven and twelve of township eighteen north, of range eighteen west, and the first township meeting therein shall be held at the house of Charles Mears; the township of Pere Marquette shall comprise the remaining portion of the territory of said county of Mason, and the first township meeting therein shall be held at the house of Burr Caswell.

Sec. 7. Three townships are hereby erected in the county of Oceana, to be called Pent Water, Stony Creek and Clay Banks; the township of Pent Water shall comprise all of said county of Oceana lying north of the division line between townships fifteen and sixteen north, and the first township meeting therein shall be held at the house of Edwin R. Cobb; the township of Stony Creek shall comprise so much of the territory of said county as lies south of said township of Pent Water and north of the division line between townships thirteen and fourteen north, and also section one, two, three, four, five and six of township thirteen north, of range eighteen west, and the first township meeting therein shall be held at the house of Mr. Wheeler, at the Stony Creek mills, so called; the township of Clay Banks shall comprise the remaining portion of the territory of said county of Oceana, and the first township meeting therein shall be held at the house of John Barr.

Sec. 8. The board of Supervisors of each of the aforesaid counties shall have power to locate the county seats of their respective counties.

Sec. 9. An election for township and county officers in each of the foregoing counties shall be held at the time prescribed by statute for the annual election of township officers in the various towns in the State.

Sec. 10. The inspectors of election in the townships of Manistee, Little Sauble and Stony Creek shall, for the purpose of such election, constitute the board of county canvassers for their respective counties, and shall meet to canvass the votes given at such election for county officers on the first Tuesday succeeding such election, and the inspectors of election in the several towns in each of the aforesaid counties shall make return of the votes given at such election, in their respective townships for county officers, to the respective boards of county canvassers hereby constituted, on or before the first Tuesday succeeding such elections, in the manner prescribed by law.

Sec. 11. The several counties hereby organized shall be bodies corporate and politic, and shall possess all the powers and be subject to all the liabilities usual in counties in this State: *Provided*, The several county officers elected at the election herein provided for shall take the oath of office and file bonds, when any are required, and enter upon the duties of their respective offices on or before the

first day of June next; all acts or parts of acts contravening the provisions of this act are hereby repealed.

Sec. 12. This act shall take effect immediately.

CYRUS LOVELL,

Speaker of the House of Rep's.

GEO. A. COE,

Pres. of the Senate.

Approved Feb. 12, 1855.

KINSLEY S. BINGHAM,

Received and filed Feb. 13, 1855.

ROD. R. GIBSON,

Dep. Sec. of State.

AN ACT

To amend sections fourteen and fifteen of an act entitled "an act to define the powers and duties of the boards of Supervisors of the several counties, and to confer upon them certain local, administrative and legislative powers," approved April 8, 1851.

Section 1. *The People of the State of Michigan enact*, That section fourteen of an act entitled "an act to define the powers and duties of the boards of Supervisors of the several counties, and to confer upon them certain local, administrative and legislative powers," approved April eight, one thousand eight hundred and fifty-one, be and is hereby amended so that said section shall read as follows:

"Sec. 14. The boards of Supervisors of the several counties of this State shall have power within their respective counties and all territory attached thereto by a majority of all the members elected to divide or alter in its bounds any township, or erect a new township, upon application to the board, as hereinafter provided, of at least twelve freeholders of each of the townships to be affected by the division; and upon being furnished with a map of all the townships to be affected, showing the proper alterations, and if the application shall be granted, a copy of said map, with a certified statement of the action of said board thereunto annexed, shall be filed in the office of the Clerk of said county, and a certified statement of the action of said board shall also be filed in the office of the Secretary of State, and it shall be the duty of the Secretary of State to cause the same to be published with the laws of the next Legislature, after the filing thereof, in the same manner as other laws are published."

Sec. 2. Section fifteen of said act is hereby amended, so that said section shall read as follows:

"Sec. 15. Notice in writing of such intended application, subscribed by not less than twelve freeholders of the township or townships to be affected, shall be posted in five of the most public places in each of the townships to be affected thereby for four weeks next previous to such application, to the board of Supervisors, and a copy of such notice shall also be published once in each week for four successive weeks immediately preceding the meeting of the board of Supervisors at which such application is to be made, in some newspaper printed in the county, if any shall be published therein."

Sec. 3. This act shall take immediate effect.

CYRUS LOVELL,

Speaker of the House of Rep's.

GEO. A. COE,

President of the Senate.

Approved Feb. 10, 1855.

KINSLEY S. BINGHAM,

Received and filed February 10, 1855.

ROD. R. GIBSON,

Dep. Sec. of State.

It is pretty evident that when a man buys a one hundred dollar handkerchief for a "duck of a wife," that he is a "goose of a husband."

That which rises by falsehood, falls by truth.

NORTHERN ISLANDER.

VOL. V.—NO. 2.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JUNE 14, 1855.

WHOLE NO. 69.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

The following appeared in the Pontiac Gazette last Nov. We insert it for the purpose of some remarks. We can hardly expect the Gazette to use the same fairness by publishing our reply at length.—Possibly, as before, he will say hard things of us, and not send us the paper. We never say hard things of anybody without sending the paper along, and giving a chance to reply.

POPULAR SOVEREIGNTY AND THE MORMONS.—Some two or three months ago the term for which Brigham Young was appointed Governor of Utah expired. No successor has yet been appointed, and the territory is now without a Governor, except, perhaps, a provisional or ex-officio one, in the person of the Secretary. But in all probability Brigham Young is yet officiating. He undoubtedly takes the twattle in the long-winded Nebraska-Kansas bill as all sober earnest—and particularly takes the President, Gen. Cass, Douglass & Co. at their word, and acts upon the principle that the people in Utah have both the ability and right to govern themselves—and to regulate their domestic institutions in their own way.

So far as the "popular sovereignty" doctrine applies to this part of the business, Gov. Young and his fellow outlaws may get along quite well. But when we go to apply the "laws of the United States, not locally inapplicable," to the condition of affairs in Utah, we will find another difficulty which places the Mormon denizens of the Salt Lake basin in an attitude condemned. They are in the admitted, open, flagrant violation of one of the most sacred laws of the United States—they are living in polygamy. There is not a State in the Union that would not consign Brigham Young, and hundreds of others in Utah, to a term in the Penitentiary. And yet, according to the Nebraska bill, according to Gen. Cass and Mr. Douglas, the Mormons have not only a right to make polygamy lawful in Utah, but the United States government has not the constitutional power to prevent it. This is the inevitable conclusion.

But are we to understand that it is a part of the admitted policy of the administration to permit this business? Is polygamy sanctioned by our government? Are we, the citizens and tax payers of the country, contributing our means and giving our influence to sustain the law of polygamy? Let every man ponder, and ask himself this question, and answer it before the laws of our land, and before his Maker. It is a point in which can be discerned, at a glance, the effect of the miserable doctrines taught by the administration, and by grave Senators in their speeches. It is a case in hand, and has not the uncertain nature of a supposition to give it life. It is a case that must be disposed of by the people, and the sooner it is determined the better it will be.—It is a matter of grave import—whether men shall be at liberty to go from the States into any of the national territories, and there set up for themselves laws and institutions which would subject them to Penitentiary penalties at home.

We have conversed with members of Congress upon this subject; we have asked them why Congress was silent, and did not require the President to enforce obedience to the laws in Utah? Why Congress did not pass a law, or resolution, or take some measures for the vindication of morality and the rights of humanity? The answer was an honest one—to do so would cost great sums of money, much sacrifice of life; and the party is not anxious to take the business into their hands. Afraid to do it—that is the true account of it. Mormons cast votes, and woe to the party that undertakes the task of enforcing obedience to the laws from them.

But we need not go away from home to seek a mark for our denunciations. The State of

Michigan is harboring within its limits a band of villains, who practice this same outrage upon law, decency and morality. On Beaver Island, (unless we are much mistaken,) men do habitually practice what in Oakland county would consign them to a term at Jackson.—Why is this? Why do this set of men seek an Island, away out in Lake Michigan, but to do what is unlawful on the mainland? Who does not know that these people practice polygamy? And yet the party pander to them, and men in high stations and low will associate with these outlaws, admit them into their society, and all for their votes. Let the guilt of such conduct be where it may—guilt it is, and it is time the laws of decency, the law of morality, the law of the State, and the law of humanity, should be shown some respect.

True, it may be said that it is not known to a legal certainty that any particular individual has more than one wife; it is but surmise—inference. For, although we know that the believers in the Mormon church believe and teach that they have a right to have more than one wife, yet it is not possible to make out a case. Those who are cognizant of the facts are those who are interested in them, to keep them from the light of justice. And should it chance to be that a case may be made known to any person who would inform of it and make complaint, it is not possible to obtain witnesses who will swear to the fact. For guilt will add to it perjury, to shield itself from the penalty. In regard to the Mormons in Michigan, this may be so. But in regard to those in Utah, it is not. Polygamy is practiced there, and President Pierce knows it—and knows who are the guilty parties, and who are the witnesses to prove it.

It may be that the President and his Cabinet are a very conscientious set of men. Perhaps their several oaths of office have impressed them with a fear lest they should do something which the constitution does not warrant. Perhaps they do honestly believe that the people in the territories have the constitutional right "to choose and regulate their domestic institutions in their own way," and that there should be no earthly power "to molest or make them afraid." May be they are conscientious believers in the doctrine of "Popular Sovereignty." If so, we may be wrong in casting reproach upon them for tamely permitting wholesale violations of what most other men deem high-handed, trying evils, and outrages upon our most sacred laws.

We look upon it as an error that much treasure and blood will yet be required to correct, that this matter has been permitted to progress so far. Whether it can be corrected in any other way than civil war—may be a question, but we think the efficacy of the laws of the land ought first to be tried. If the enforcing of law is out of the question, then we certainly ought to do ourselves the justice to withhold all protection from the Mormons, and treat them as foreigners and enemies. This is our doctrine.

What most strikes us on reading the above is the ignorance which it displays of constitution, law, religion, morals, and even language; indeed, of every thing which concerns government, the knowledge or the administration of it.

The Gazette says, "when we go to apply the laws of the United States, not locally inapplicable to the condition of affairs in Utah, we will find another difficulty, which places the Mormon denizens of the Salt Lake basin in an attitude condemned. They are in the admitted, open, flagrant violation of one of the most sacred laws of the United States—they are living in polygamy."

Upon this we take issue, and say there is no law of the United States against polygamy, and never was. Several of the States, perhaps all, have some partial enactments against it, though we are not aware that any has entirely prohibited it. But though every State in the Union had passed any particular law, it would not be the law of the United States. Congress and the treaty making power alone can enact laws for the United States.

Any State can alter or repeal her law on the subject of polygamy, and changes of that kind oc-

cur frequently, simply because it is a State law, with which the United States has nothing to do.

Congress has no power to make a law against polygamy in any of the States, and if the State of Texas or Michigan saw fit to authorize polygamy within her borders, the United States government has no power to prevent it. And the doctrine of popular sovereignty, which the Gazette so much hates, is merely that Congress ought, as far as public justice and national security will allow, to abstain from exercising power in the Territories which is interdicted in the States.

Though the laws of the United States, "not locally inapplicable," have been extended over Utah, there is no law there against polygamy. This is conceded by the ablest lawyers in the United States, and was generally conceded on the floor of Congress, in the great debate on that question in 1854.

(See the debate at length, Congressional Globe.) It is equally conceded that though Congress might prohibit polygamy hereafter, it cannot abrogate existing polygamic marriages, nor bastardize the issue which shall be hereafter born. So the denizens of Utah do not stand in an attitude condemned.

If we try the question on religious and moral authorities, the result will be the same. According to the Old Testament God Almighty sanctioned and commanded it; not permitted and suffered it, as many modern writers pretend.—The New Testament contains nothing express on the subject, and in no sense limits or revokes what is contained in the Old. And the whole plan of salvation in the gospel contemplates the adoption of all the heirs of that life into the families of polygamic Abraham and Jacob. The gospel knows no salvation short of an adoption for the life everlasting into the family of a polygamic patriarch. No christian pretends to deny this.

On the score of morals, no writer of any age, living in a country where polygamy prevailed, has spoken against it. Several of the ablest christian writers of the last and present age have regarded it a wise institution for particular nations.

A majority of the patriarchs and prophets practiced it. It prevailed to a great extent among Egyptians, Jews, Persians, Greeks and Romans, at the time of their highest civilization. During the 11th, 12th, 13th and 14th centuries the Saracens were so far in advance of the christians of Europe in civilization that christian youth were sent to Mohamedan universities for education. The Saracens were polygamists.

The present is the first instance in the history of the world when non-polygamist nations have been in advance in civilization of polygamists. And among the non-polygamist nations there exists, by means of left hand marriages, a kind of illegitimate polygamy in all the upper ranks of society, so common that few of the men who lead and give character to the civ-

ilization of the age are not partakers of it.

We do not allude here to cases of promiscuous prostitution, but of women who are kept permanently as wives without being married, where the union lacks no element of chastity according to the common acceptance of it, but the authority of the priest or magistrate.

In Europe this thing is public and un concealed. All the kings of England except George II., (who are as much the head of the Episcopal church as the Popes are of the Roman,) had such. The children of these left hand marriages are portioned as Abraham portioned his sons by Hagar and Ketura. Not many years since a son of George III., George Fitz George, received a patent of nobility, and now has a seat in the House of Lords.

The children of Napoleon I. by these left hand marriages are numerous, and among them is Canrobert, now commanding the armies before Sebastopol.—The present Emperor Napoleon has, besides Eugenia, two wives at least, one a Baltimore lady, and the other a French woman from Ham, where he was imprisoned some years since, each of whom has borne him a family of children.

In this country we have as high an example for that practice as Daniel Webster, who had four women, each of whom had as much right, except the priest's authority, to claim him for husband as his married wife. And this fact does not rest on assertion or doubt. It was as well known in Washington as that Webster was a Senator.—And so large a number of those making up the bulk of good society there were either in the same or still more scandalous transactions, that nobody except Mrs. Swishelm dare frown on him for it. She published it. But though not a paper attempted to question it, Webster stood too high to be frowned down.

Do not imagine that these are the sole examples. They are almost as numerous as men of superior talent. Open or concealed, they are every where, among statesmen, moralists, poets, orators, clergymen, lawyers, merchants, physicians, every class of men who make up the sum of civilization; among farmers alone are such unions rare.

Public odium in these cases only produces secrecy. It has no power of prevention. When the veil of secrecy is broken, the result is not reformation. The step is downward, from illegitimate marriage to indiscriminate prostitution. And it is the infamy of these left hand or illegitimate marriages, an infamy produced by the victims of them being without legal protection, which has attached itself in the public mind to polygamy in any shape, and rendered that disreputable.

Once remove the mind beyond those prejudices, and it contemplates polygamy without repugnance. No one ever laughed at the plaintive tale of Jacob's mourning for Rachel because according

to our law Leah only was a wife, Rachel but a prostitute. The heart is not the less touched with the story of Joseph making himself known to his brethren, because in this country he would have been a bastard, and all his father's kindness to him so much robbery of them.

Who sings the Psalms of David with less devotion, or doubts the truth of the scripture that he "was a man after God's own heart," because after he had four wives of his own God gave him the fourteen widows of Saul to wife? (2d Sam. xii. 8,) or is less enraptured with the majestic greatness of Isaiah because "his conduct if he resided in Oakland county would consign him to a term at Jackson?"

No, the moment we contemplate polygamy as a legal institution we cease to question Rachel's chastity, though her husband's attentions are divided between her and three others. We do not doubt the sister of Caesar, though she is but one of several wives of Anthony. We withhold our condemnation of Anthony till abandoning his wives he spends his strength on the prostitute Cleopatra, as christian men do in all the cities of the United States.

The New York Tribune has honestly made this distinction, and honestly advised its readers that legalized polygamy among the Mormons bears no relation to either indiscriminate prostitution or to that criminal polygamy which in all the States consigns the guilty to prisons.

On the score of morals this fact, that a house of prostitution cannot be found among a people where polygamy prevails, is worth more than all the declamation the subject has called out. Of the Mormons, this fact is conceded by all who know them. Christian men not a few have left them, angry at this fact; and among them men we can name who still talk of the demoralizing tendency of Mormonism.

In Turkey a few years ago it was supposed by christians that the watchfulness of the harems alone preserved the chastity of the wives. But the opening of the harems has produced no change.—In Arabia and among the Fellaks of Egypt the wives were never shut up in harems. Yet their chastity is proverbial. Adultery in all those countries is so rare as to excite universal horror, similar to that here felt at wife murder, and is punished with death.

Just across the Mediterranean, in christian Europe, what a contrast. Stepping from paradise to pandemonium. The lady who has not a gallant, who is so low as to be obliged to accept the civility of her own husband, is in utter disgrace. Cyprians are the leaders at court, in balls and public assemblies. They are publicly visited at their houses by gentlemen of every profession. They have titles of nobility, and with beauty and talent, in spite of all virtuous influences, they hold an undisputed position in all the highest circles. Such characters as the Countess of

Landsfelt and Lady Blessington never existed in a country where polygamy prevailed. In the south of Europe they are more common than virtuous dames.

And christian ministers, who have been employed as missionaries among the ungodly of christian New York, have, in their official reports, represented that between the ages of sixteen and forty every fourth female is a public prostitute. The corruption, though less in rural districts, extends every where.

And these things are not only in a christian country, but among the members of christian churches. The evidence is not the accusation of their enemies.—They have often, in various shapes, officially furnished it.

Not long since a publication went out in religious papers on good authority, and no where disputed, of a Sunday school teacher going to a house of assignation in New York for a new victim, for whose ruin he was to pay a large price, and finding his victim one of his own scholars, a modest girl of fourteen, who had been inveigled in on false pretenses, who the moment she recognized him appealed to him for protection. The tender age of the victim appealed not in vain, where for forty years conscience had been dumb; and that one was saved. How many thousands have been so lost?

Knowing that no such thing exists among us, can we feel less than mocked when we hear christian men talking about Mormon debauchery, and the immorality of polygamy? What can we think while reading tirades like the above from the Gazette but of the prayer of the Pharisee, who "thanked God that he was not like other men, even as those Mormons at Beaver Island—adulterers?"

These things come home to us. They are thrown upon us from day to day, and we are obliged to think of them and speak of them when we wish to let them alone.

Not many days since the Capt. of a steamboat, himself a member of a christian church, reputed an exemplary one, who has religious service with his family, after walking over his premises with a Mormon, the owner of one of the wharves here, inquired where he could find a lady with whom a liberal gentleman would find accommodations for the night? Being told there were no such here, he replied, "I had heard so, and presumed there were no low houses for sailors; there ought not to be; it would be a disgrace to a religious people, though they are obliged to have them in the cities; but for a real gentleman in a quiet way, you know there would be nothing said about it."

Being again assured there were no such, he added, in a confidential way, "well, now, Mr. —, I advise you to get two or three nice healthy girls, and locate them here with a millinery shop, or something of that kind. It will improve your business wonderfully. It will bring all the boats in. They can get their wood here as well as any where else. That will give you

the advantage, for their *aim* a nice place for us officers within three hundred miles of here.—Then the boats would not be off in such a hurry as soon as they get their wood, and you could sell supplies to the passengers. Gentlemen would come here in the hot weather, and they spend lots of money."

When Mr. — replied, "I will see my wharf in hell, and you splitting it up for kindling wood, before I will have anything to do with such work," he was horrified at the profanity.

Within three years a Capt. of the United States navy, who carries an Episcopal prayer book, and reads service daily, visited this place and took occasion to lecture one of the leading Mormons on the immorality of polygamy; and said, "no reasonable woman, if she was sickly, would object to her husband's getting a mistress, so he kept her out of her sight. He had been obliged to do so a great many years, and no difficulty had come of it, but his wife would have been very much grieved if he had brought another woman into the house."

For ourselves we cannot understand why one woman should be prostituted and ruined, to avoid hurting the feelings of another. Neither can we comprehend the morality of begetting and murdering the children of a mistress, because a wife is unable to bear them. We confess ourselves unable to understand it; and it looks to us as though christian morals only recognized marriage as a license to carnal indulgence, and did not know it as an institution of heaven for being fruitful, multiplying and replenishing the earth.

Similar circumstances occur so often that it is impossible for us to read what the papers say about Mormon polygamy with any other feelings than such as would arise at seeing a set of cyprians in the front parlor of a house of ill fame singing camp meeting hymns. We fancy we see Z. B. Knight, of the Gazette, leading the choir.

Mr. Knight says: "On Beaver Island (unless we are much mistaken) men do habitually practice what in Oakland county would consign them to a term at Jackson." Our opinion is that Mr. Knight is "much mistaken." We affect no prudery on the subject, and until he defines his ideas more particularly will not suggest that he is misinformed as to the facts, though editors are sometimes about Mormon affairs. But whatever the opinions and practices of the Mormons on Beaver Island may be on the subject of polygamy, we know of no case, we have heard of none which if it had occurred in Oakland county would have consigned the parties to a term in Jackson.

If Mr. Knight thinks we are in error, for a reasonable compensation we will insure the removal of the parties and every thing necessary to make up the case to Oakland county to be tried there, being of the opinion that the result, like the trials in Detroit, would make a candidate for Lansing instead of Jackson.

In the same connection Mr. Knight says: "It is not possible

to obtain witnesses who will swear to the fact; for *guilt will add to it* PERJURY, to shield itself from the penalty." Out of the heart the mouth speaketh. We do not doubt this opinion is the result of Mr. Knight's christian experience.—Why so ready in looking for perjury, unless his past life had made him familiar with it?

Mr. Knight should remember that the State of Michigan has a little experience in these matters, and that that sword cuts the other way. He should bear in mind that in the foray upon Beaver Island, which cost the United States \$30,000, the defendants escaped imprisonment and death by the prosecuting witnesses, who had sworn to all the facts necessary to make out the crime, impeaching themselves on the cross-examination, and by their contradictions, and that at the end of the trial it was conceded in all quarters that all the perjury was against the Mormons. He may take into account that the proceedings in that case were prosecuted with so scandalous violence that both the *past* (Whig) and the present administration have refused to settle the accounts. In other words, they have refused so far to foot the bills for the perjury that was bought, in the vain effort to convict the Mormons of crime.

But there is a peculiar malice in the question, "WHY DO THIS SET OF MEN SEEK AN ISLAND, AWAY OUT IN LAKE MICHIGAN, but to do what is unlawful on the mainland?"

At the very time this question was asked these Mormons were directing all their efforts to settlements on the mainland. And within ten weeks after the asking of the question the party to which Mr. Knight belongs passed through the Legislature with uncommon unanimity acts asked for, for the purpose of paving the way for mobbing them off the mainland, and compelling them to settle only on the Islands. Drive us to the Islands by lawless violence, and accuse us of going there to violate the law.

A singular argument it is—"they have settled on an Island—their object must be criminal—what else can it be?" Would all the christian inhabitants of Islands like to have this rule applied to them? Yet we doubt not they have generally subscribed to it against us.

This unjust tirade concludes with the following: "Whether it can be corrected in any other way than civil war, *may be a question*, but we think the efficacy of the laws of the land ought to be tried first. If the enforcing the law is out of the question, then we certainly ought to do ourselves the justice to withhold all protection from the Mormons, and treat them as foreigners and enemies."

That is just what has always been done. From the institution of our church we have been "treated as foreigners and enemies."—It is but adding insult to injury this accusing us of crimes as an excuse for doing what was done years ago, long before the excuse was thought of.

The Mormons were driven from Missouri in the same spirit which has recently overrun and conquered Kansas. The intention and the reason were avowed then as openly as now.

This story about crimes is an after thought. The manifesto of the Missourians stated distinctly that they did not proceed at law, because their offence was not an offence at law. "The difference in religion and domestic habits (being Mormons and doing their own work instead of employing slaves) rendered the occupation of the country by both incongruous, and one had got to leave." The manifesto concluded, "one party has got to leave. We will not—they shall—peaceably if they will, forcibly if they must."

They were treated as "*foreigners and enemies*." Their crops, their lands and their cattle were made a spoil. Many were killed, some hundred made prisoners, and ten thousand driven at the point of the bayonet from the State, and the Legislature appropriated \$100,000 to pay the expense.

In Illinois the excuse for their expatriation was that which Mr. Knight now proposes—crimes.—Thos. Ford, who was Governor of the State at the time, has written a history of the State of Illinois, which since his death was published under the editorial charge of Gen. Shields.

In this work Ford undertakes to vindicate himself from blame for his part in the matter, especially the murder of the Smiths. In this vindication he shows that the charges of crime against the Mormons when traced up universally turned out false. And in the same connection he admits that from the beginning he determined that the Mormons should leave the State, claiming as a merit that he designed to accomplish the expatriation and exile of 30,000 innocent citizens, *but meant to bring it about without the additional crime of murder*, or at least to avoid the murder of a prominent man. And he a christian, a Governor of a christian State. What would not be said of a Mormon who should make such an avowal? Sir, our bitterest enemies, in the wildest excitement of madness, have never accused us of so terrible a crime as is here plead as the intention, in a Governor's excuse, for a deed of still deeper die.

Col. Kane, of the U. S. army, who witnessed the expulsion, bears ample testimony of the integrity and virtue of the Mormons and their exemplary conduct, and the beastly and ruffainly vices of their persecutors.

A committee of the Illinois Senate, who investigated the difficulties, made a report fully exonerating the Mormons; and Judge Douglas, who presided in the criminal courts of that district most of the time while the Mormons resided there, sustained President Fillmore, his political opponent, in the appointment of Young and other Mormons to office in Utah, by his public statement that there was less of crime among them than is usual among a population of the same number, and far less in proportion to population than among their neighbors. Gov. Ford accounts for the rapid growth of their difficulties there by the statement that the old settlers in Hancock county were of the worst class in the State.

Finally, on their expulsion from there, those who acknowledge Mr. Strang as their leader settled in Wisconsin, in the midst of an old

wealthy Yankee neighborhood, where they were always received in good society, and never had any difficulties.

Those who follow Mr. Young went to Utah, and their virtuous conduct was so well attested by Capts. Stansbury and Gunnison, of the U.S. engineers, that a Whig President appointed most of their territorial officers from among them a thing seldom if ever before done for a territory.

At the time of the difficulties here, four years ago, there was in fact no question at issue but the question whether Mormons should have legal protection.

We were then in Mackinac county. The control of all public affairs was in the hands of persons residing in Mackinac, not Mormons. A Mormon was never placed on either grand or petit jury. So careful were they that the administration of the law should not fall into the hands of Mormons, that when Judge Abbot died, in order to prevent Judge Greig, a Mormon, from holding a county court, Gov. Barry appointed J. P. King, who had run against Greig, and been defeated, a judge over his head.

We did not object to all these advantages against us, but claimed then to defend our rights at law. Our persecutors denied us this refuge. Officers came from Mackinac here to enforce the law. They resisted, and Gov. Barry gave them his tacit support. That act cost him at the last election 650 votes in this county, and about 300 in the rest of the State, making 1,900 difference in the canvass. In a closely contested election it would have decided his fate; and against another election the number of votes which such an act would lose would not be less than 1,500, making a difference of 3,000 in the canvass.

The local officers were unable to give us protection. They made a most earnest appeal to the Governor, and he refused.—The issue was determined in blood, and we are here.

We live in the consciousness that if any of us were murdered in any of the surrounding counties, no matter how publicly, the murderers would never be punished. Our property has frequently been taken from us without legal process, but we have seldom been able to get redress, and never without its costing more than the original injury. Mormons residing here have large judgments recovered in Mackinac, on which the wealthiest men in that place are liable; but the power behind the law is so much above the law, they have never been able to collect them.

No, sir; all protection has been withheld from us, and we have been treated as foreigners and enemies for years. That threat carries with it no terror.

As for civil war, we know its terrors better than those who talk of it at a distance. But we have contemplated it, till we do not much dread it. If it must come, let it come upon us, and not upon our children. We suffered it when we were few, and our enemies many. We will not fear it now, that the tables

are turned. War is an inconvenient neighbor, and if it comes again we shall endeavor to carry it into the enemies country. And if we suffer in it we have the Savior's assurance that if any man shall lose houses or lands, or wife or children for his name's sake and the gospel, he shall receive a hundred fold in this world, and in the world to come life everlasting.

We have no other place to flee to. If we had, we still remember the warning, "He that will save his life shall lose it, but he that will lose his life for Christ's sake shall find it." We are not men of blood, but suffering has given us a patient courage, that will endure when all else fails, and wrings victory out of defeat.

There is something terrible in the encounter of men who have been injured so deeply, suffered so much, contemplated death so long that they neither wish to live nor dread to die; who have treasured up the memories of a life of unrequited injuries, all to be avenged in that struggle of life which takes persecuted and persecutors in the same hour to the judgment of God. Who would not relinquish the hope of yielding his life for the loved ones behind, to lengthen out its span twenty years, and die quietly between his sheets, with his family and friends around.

You do not understand such men, and had better let them alone."

Charlevoix, May 30, 1855.

EDITORS OF THE ISLANDER:—Town meeting came off here yesterday, under the act to organize Emmet county, passed by the late Fusion or Shanghai Legislature, for the purpose of giving a kind of left hand sanction to a project set on foot at Mackinac to mob the Mormons out of these parts, and resulted in the election of the following ticket:

Supervisor, Galen B. Cole; Township Clerk, Geo. T. Preston; Treasurer, Calvin Thompson; Commissioners of Highways, Medad Thompson, James Young, Samuel Chambers; Constables, J. Young, H. Thompson, M. Kidder; Justices of the Peace, G. B. Cole, G. T. Preston, Medad Thompson, Samuel Chambers.

You will perceive that the ticket is made up without any reference to the religious faith of the nominees; a fair proportion being Mormons, and a fair proportion gentiles.

The friends of law and order have every reason to be gratified with this result. As election day approached it was discovered that a majority of the population were Mormons, but a majority of the legal voters gentiles, some thirty Mormons having settled in the town within ten days of the town meeting.

Some uneasiness was felt as to how far any man would be disposed to take advantage of this fact to make discriminations on account of differences in religion. This result has relieved it all.

But the most pleasing part of the tale is yet to be told. John S. Dixon spent the winter in Lansing in endeavoring to get this township set off from Emmet and attached to Grand Traverse, and

really came very near succeeding; the pretense being that the people settled and about to settle here were greatly inconvenienced by the location of the Emmet county seat, and dissatisfied with being in a county where Mormons were elected to office.

Here was an opportunity for the people to either ratify or repudiate his proceedings. Dixon was in nomination against Cole (a Mormon) for Supervisor, and Dixon got just one vote. Nobody voted for JOHN S. DIXON for Supervisor except JOHN S. DIXON. Mr. Dixon prepared and circulated tickets containing the following:

For Supervisor, JOHN S. DIXON; for School Inspectors, JOHN S. DIXON; for Justices of the Peace, JOHN S. DIXON; but for no office could he get above two votes. His shoulders he deemed broad enough to carry these offices, but they proved only broad enough to carry two votes, his own and that of his hired man.

The scene at the canvass wanted but one thing to make it perfect; that is, that those legislators who showed so much anxiety to cut up Emmet county in order as they said to get a part of it out of the Mormon jurisdiction could have been here to see how grateful the people were for their labors of love. They could not have looked more blank than Dixon did. Poor fellow! he thought they were voting for him, and never dreamed that his election was doubtful till he counted the votes. Those who had determined on administering him such a rebuke for his last winter's work at Lansing, made him Clerk of the election, that he might have all the pleasure of witnessing his own defeat which he could possibly derive from it.

MEGIZEE.

Oyster Bay, Lake Mormon, }
May 29th. 1855. }

DEAR FRANK:—We are looking for the Dolphin, and as I am at no great distance from Charlevoix, where she will land, I thought to write you a line, and send it down there to go by her on her return.

"Oyster Bay" is the name of a most beautiful bay putting up to the north, near the foot of this lake. This name is supposed to have been given in consequence of the abundance of muscles or fresh water clams, at the place, and is not therefore quite appropriate. The location has no particular advantages beyond its unrivalled beauty.

Our principal scene of operations will be up the main of this lake, which is fourteen miles long in a straight line, and perhaps thirty by the meander of the shore, and also up the south bay, which extends about ten miles up from the south side of the lake, heading in Antrim county, and making a continuous navigation from the foot of this lake of fifteen or sixteen miles.

I can only say generally of the country on this lake, it is one of the finest I ever saw for agricultural purposes. By what freak it was ever named Pine Lake, I cannot imagine. There is scarcely pine enough on it to supply the country. Indeed, but for the abundance of other timber suitable for building, there would be a lack of pine

for the country. It is in no sense a lumber country. It just has a good supply for domestic use, no more.

And what lumber there is, is so distributed that in no place would it justify more than a common custom mill. But what surprises me more than all the rest is, the result of a reconnoissance of the supposed water power in Pine River. There is no water power there. The river is but a canal. It is good navigation, and we have no difficulty in running up it with boats loaded.—The whole length of the river is less than a half mile, and only a small portion of that is merely rapid. A succession of such rapids for five miles would scarcely make a water power for a mill.

A dam on Pine River sufficient for mills, would raise Lake Mormon four or five feet. Indeed it would raise the lake within six inches or a foot of all the fall it obtained, and would flow from 30,000 to 50,000 acres of land, much of it in Antrim county, and probably one-fourth of it the property of the State. It had been a matter of surprise to me that with the great number of lumbermen who for fifteen years have ransacked this country for locations, Pine River was passed by till two years ago.—Now I understand it. They examined it, and found neither water power or timber for lumber.

But for all this there is no lack of water power in the country around the lake. Numerous little creeks suitable for mills, run in from both shores, and up these streams they run over lime stone, with which the whole country is underlaid.—When the country is settled there will be good durable water power in every neighborhood, on streams that rise and fall scarcely perceptibly, but no great amount at any one point, such as tends to build up large manufacturing towns, unless on Bear Creek, which runs into little Traverse Bay.

After completing my examinations I shall write you particularly about the different locations. The brethren who came with me are settling up the lake, and are well suited—charmed with the place.

When Br. Bays gets the engine in the boat he is building, if it proves to light for Lake Michigan, he has only to come here with it. There would be no difficulty in running it up Pine River, and on Lake Mormon it would be just the thing.

Yours Truly, S.
Highlands of Tonedagana, }
May 28th, 1855. }

DEAR FRANK:—I have strayed over here just to see the country and its curiosities, and a fund of information I have accumulated.—Some of it may interest your readers.

I have sometimes heard of old improvements here, the monuments of the early civilization of the Indians under the Jesuite fathers, and I am obliged to say that the half had not been told. Yet I begin to suspect that what has been told was apocryphal.

That the Indians had made great advances in civilization, far greater

than they now have the credit for, I have not the slightest doubt, but I am getting the opinion that it was pre-Jesuitical; that the Indians were in a better physical and moral condition before the advent of the whites than they ever have been since. But no more of this now, I may write you on it hereafter.

On these highlands are old clearings of immense extent. I have examined for five miles without getting to the end, which have all been cleared and cultivated for ages, by a people who understood agriculture well.

Here are apple trees two feet in diameter, thrifty and in full blossom. Several varieties of plum, three of currants, including all the choice varieties of gooseberry abound, and all left to waste.—There is not an inhabitant.

Some slight remains of the houses are here and there found.—Bushes are growing up in the old fields, but over thousands of acres one day's work will prepare an acre for the plow.

The sole objection to the country is the want of water. Stock would get it at the lake, but the bluff is too high to carry water up it for domestic uses, and it would require deep digging to make wells.

The soil is fertile, and well adapted to grazing and the cereals.—The surface is diversified with hill and dale, having an appearance slightly more abrupt than what we call "gently rolling," and I imagine that a mile back from the lake bluff, water would be found at a moderate depth. The air is clear and healthy. The situation is delightful.

Yours truly, S.

We are informed that at the recent election in Emmet county an entire set of officers friendly to the settlement of that county by the Mormons was elected without opposition, a majority of the officers being of that faith.

Upon the most thorough canvass of the county, but fourteen men could be found in any respect unfriendly to the management of the public affairs by the Mormons. Of these but seven were voters, and only one a permanent resident.

This result is a proper comment upon the scandalous action of the Legislature in dividing the county, against the wishes of the entire population.

The engineers engaged in the survey of the Lakes have ascertained the latitude and longitude of Mr. Strang's house, at Saint James, with great precision, as follows: Latitude 45 deg. 44 min. 27.67 sec. north. Longitude 85 deg. 26 min. 41.97 sec. west of Greenwich.

In our last issue there is a notice of the failure of the organization of Aranac county organization bill. This is a mistake. It was the Alpena county bill which was so lost.

The Aranac county bill was a proposition to erect a county, consisting of two distinct pieces of territory, separated by the mouth of Saginaw Bay; and after passing the Senate, with a working majority in the House, was defeated by some most skillful parliamentary maneuvering by Messrs. Ashmun and Strang.

The probability is that there will be no Circuit Courts held

this summer in Manitowish or Emmet counties, the two Mormon Counties; there being not a single case on either civil or criminal calendar. Is this another reproach upon the Mormons?

We hear of frosts throughout the country the first week in June. There was none here.

CONFERENCE NOTICE.

The General Conference will be held at Saint James the 7th, 8th, 9th and 10 July next; at which solemn sacrifices and thanksgiving will be offered to Almighty God, who has been pleased to give us the kingdom.

There will also be a Conference at Holy Island, Lake Mormon, the 15th July next, to return thanks to Almighty God for averting the calamities of civil war, with which we were recently threatened, and giving us a peaceful deliverance from the machinations of powerful foes.

At these Conferences public discourses will be delivered on the covenants with Abraham, the sonship and messiahship of Jesus, the royal line of David, and the everlasting kingdom of God on earth, the gospel of the resurrection, the salvation of the dead, and the everlasting life of the saints.

FULL SUPPLY.

F. JOHNSON & CO. have received a full assortment of various articles expressly for this trade, viz: Dry Goods, Boots and Shoes, Groceries, Crockery Ware and Fishermen's Stores, which they will sell low for cash or ready pay. 68aa.

TO MINING COMPANIES.

Johnston's Detroit City Directory AND ADVERTISING GAZETTEER OF MICHIGAN, FOR 1855-6.

To contain general directory of all the House-holders and other citizens of Detroit, to be enumerated in May next. Nominal List of State and City Executive and Legislative Bodies. Judges and other State and County Judicial and Executive Functionaries, Statistical Reports, the Census of each County, City, Town, and Post Village in Michigan; List of all the Mines in the State, with Statistics, where supplied; A New Ornamental Map of Detroit; Almanac for 1855-6; Tables of Routes and Distances; of Interest, of Foreign Coins and Currency; Shipping List; Steamboat and Railway Intelligence, with many other useful particulars, too numerous to mention here. Size, imperial 8vo., about 350 pages, good paper, neatly bound. Price, ten shillings, except the quantity to be gratuitously distributed.

The style of the Directory of 1854-5 will be improved for 1855-6. Cards neatly arranged on the pages. Half pages and pages of advertisements will be printed on colored paper, pagged and compiled together with extra display.

In the Advertisers Key, will be classified, as usual, the several Advertisements. The work will be prepared essentially with a view to subserve the interests of the advertiser and the general interests of Michigan.

2000 copies of the last Directory were printed, and 1000 gratuitously and widely distributed to benefit the City and State, and the Cards of Advertisers were carried by the work into hands they never, otherwise perhaps, would have reached.

The Directory in preparation, will be ready about the close of June next. I trust the support I may continue to receive will enable me to print for 1855-6.

THREE THOUSAND COPIES.

If so, I shall devote 1500 copies to gratuitous circulation throughout the Union. A copy shall be kept hung up for reference in each Hotel and Post Office in the State, and a number of copies shall be forwarded to Europe.

As usual, the Cards of benevolent Societies, whether in Detroit or throughout the State, inserted free. Trustees of Colleges and all similar Institutions, should avail themselves of the opportunity this permanent medium presents of giving extensive notoriety to such establishments.

Manufacturers and owners of Patent Rights in Michigan or elsewhere, may give remunerative publicity to their business at trifling cost. The compiler, at a mere nominal charge, invites for publication the Cards of Attorneys, Collectors, Land Agents, &c., from each City and Village in the State.

The work will be so prepared in exhibiting the unsurpassed resources of Michigan, that it shall prove a highly important aid to increase the population by immigration from less favored States.

The Directory has local claims to patronizing support, and its utility is indisputable.—No effort shall be left unemployed to deserve the continuance of a generous encouragement. For past aid, friends will please accept my acknowledgments, and remembering the high prices of paper, and the large quantity to be used in the work, as well as the great expense of the clerical and printing labor to be expended upon it, will assist me to do better in the pending effort. JAMES DALE JOHNSTON, Compiler Detroit Directory, &c.

THIS DAY PUBLISHED.

The promised work—Europe and the Allies of the past and to-day.

A complete history of the war in the east, 422 pages, fine tinted engravings; portraits of Potentates and Generals; Map of the Crimea; Sevastopol and fortifications; being a summary of historical events from the time of Napoleon 1st to the present day. Price—\$4.25.—For sale by all the booksellers.

Agents will find a new opportunity to make money by the sale of this and other works of sterling merit, by applying to the publishers. E. LIVERMORE.

No. 20, Beekman St., (New York.) Also 10,000 copies printed of an abridgement of the above work, illustrated paper covers, 175 pages, profusely illustrated—50c. The above books will be sent, post paid, on receipt of the price.

LEND A HAND.

Working amid the world's commotion,
Fighting up life's stormy road,
Patriots, with a high devotion,
Struggle in the cause of God.
And to us that band is praying—
And their griefs before us laying,
And to us that band is saying,
"Brethren, lend a hand."

Men of freedom—men of daring,
Blest with health, and strong in youth,
Come with all your noble bearing,
Fight the battle fight of truth.
Former friends reject and slight us,
Friends and men resist and spite us,
Earth and hell combine to fight us—
Heroes, lend a hand.

Men of wealth and men of station,
Vice has had your aid too long,
Come, then, from their degradation,
Help to raise the wretched throng.
Of a doom of woe unthinking,
From a poison cup they're drinking—
In a sea of death they're sinking—
Rich ones, lend a hand.

Men of genius, high and soaring,
Cease your flights past human ken;
Lend your mighty hand in pouring
Knowledge round the paths of men.
Round you is a solitude—
Mind with higher powers endued,
Perishing for lack of food—
Genius, lend a hand.

Men of God, whose noble calling
Has come down from heaven above,
Cease your scheming and your calling,
Preach in truth a Savior's love.
While but trifles you're deserving,
Millions for the truth are sighing,
And the second death are dying—
Christians, lend a hand.

Men of every mind and station,
Sow the seed and strike the blow;
Rise in honest indignation,
Rise to fight the common foe.
There's a field for all your working,
Vice is reigning, sin is lurking,
Let there be no dastard shirking—
Patriots, lend a hand.

DISMEMBERMENT OF EMMET COUNTY.

The county of Emmet was organized in May, 1853, in pursuance of an act passed at the preceding session of the Legislature, consisting of all that part of the Lower Peninsula north of Township thirty-two north, and west of range three west, and the Islands in Lake Michigan westward thereof.

At the time of the passage of this act it was distinctly understood in all places that the white population of this county was made up almost exclusively of people of the Mormon faith, and that in every section of the county they would be able to keep the entire control of all municipal affairs; and the passage of the act was regarded an authoritative adjustment of the difficulties which had previously existed here.

Though the act to organize the county was in no respect different from similar acts for the organization of other counties, yet the understanding in and out of the State was that Emmet county was intended for the Mormons, and that no one not being a Mormon who settled there had a right to complain of any lawful acts of theirs, though not conforming with the prevalent customs in other parts of the State.

From the time of the organization of the county till the opening of the late session of the Legislature, no collision or disagreement whatever grew up between the inhabitants of the county. Its affairs were conducted with the utmost harmony. In no county in the State since its existence have the public affairs been conducted so uniformly satisfactory to the entire public.

The only unpleasant occurrence of any kind which had arisen in the county in the peri-

od of nearly two years, was an attempt to murder the Sheriff while serving jury process, made by men from Mackinac; an act so horrid and so utterly unprovoked that with all the prejudices against Mormons, no attempt was made in any quarter to justify or palliate it.

Considering the crusade against them at an end, and not disposed to give any excuse for renewing it, all the Mormons coming into the State settled in Emmet, and good citizens not of that faith opposed any attempt to encroach on them there. All who had the good name of the State at heart regarded this arrangement as just, permanent and binding in good faith, and were opposed to any attempt to disturb it.

All parties were committed to it. The bill was drawn by Mr. Strang, and its passage unanimously recommended by the committee on towns and counties. (House Jour. 1853, p. 75.) It was then duly considered section by section in committee of the whole, and passed without any amendment being proposed. (do. p. 187.)

In the House it was so amended as to confer on the board of Supervisors the power to locate the county seat. (do. p. 193.) Mr. Poppleton, of Oakland, at this stage of the proceedings moved two amendments, the effect of which, if adopted, would be to limit the jurisdiction of the county, and provide for subsequently detaching a portion of its territory, and was supported by Mr. Burt, of Macomb; but the House, by a very strong vote, negatived the amendments. Mr. Fitzsimmons renewed the effort in another form, and moved to recommit the bill; but the House refused, and ordered the bill to a third reading, (do.) when it was passed by a vote of fifty to seven.

On the final passage the vote was as follows:

YEAS.

Messrs. Adams, Arnold, Bailey, Bates, Benedict, Green, Griswold, Gulick, Haight, Hand, Murphy, Palmer, Parkhurst, Reno, Renwick, Bristol, Bonine, Craven, Davis, Ellsworth, Ely, Ewing, Fitch, Fry, J. Gleason, J. P. Gleason, Goff, Haze, Hudson, Irwin, Jennison, Jones, Lathrop, Lovell, McWhorter, Marsh, Mathews, H. Miller, Morton, Richardson, Root, Sherman, Smith, Strang, Sutherland, Toll, Traver, Warner, Winters, Speaker.—50.

NAYS.

Messrs. Burt, Fitzsimmons, Gale, Ingals, Poppleton, Sheldon, Thompson.—7.

Of the Democrats thirty-seven voted for the bill, and six against it; of the Whigs thirteen voted for the bill, and one against it. Every Representative from the north half of the State supported it, including Mr. Toll of Mackinac; and locally the nearest opposing vote was that of Mr. Ingals, of Ionia, more than two hundred miles away.

In the Senate the bill was reported by the committee on towns and counties, with a unanimous recommendation that it pass, and was passed by a vote of twenty-seven to two, as follows:

YEAS.

Messrs. Arzeno, Beeson, Clarke, Curtin, Fratic, Gardner, Goodrich, Gould, Griswold, Hall, Harrington, Harris, Hickox, Hixon, Johnson, Kent, Leonard, Moore, McCauley, Newberry, Pierce, Snow, Smith, Stevens, Stowell, Twombly, Wright.—27.

NAYS.

Messrs. Paddeock, Russell.—2.

Of the Democrats twenty-three voted for the bill, and one against it; and of the Whigs four voted for the bill, and one against it. It was supported by the Senator from this district, and also the district including Mackinac; the two votes cast against it being by Senators from distant parts of the State. Few public acts have passed with so little opposition, and we are fully warranted in saying that there was not a county in the State in which the entire population were as well satisfied with its boundaries as this. Had the question been submitted to a popular vote, five votes could not have been got in favor of dividing the county.

Those who have learned that the county has been divided, will be curious to know why the measure was set on foot, and by whom.

We answer, certain land speculators laid their heads together to purchase favorable locations, and get two new counties, with county seats on their lands; taking six miles wide off the west side of Cheboygan, and six miles wide off the north side of Antrim, and all the mainland of Emmet for the two new counties.

To carry this measure through they proposed first to repeal the act under which the county of Emmet was organized, and invoke the religious prejudice against the Mormons, sharpened as all religious prejudices have been by the recent action of the Know-Nothings, to override all questions of law and right.

At one time the success of the measure seemed inevitable. The bill to repeal the act to organize the county of Emmet passed the House by a vote of fifty-four to six, without having been referred, printed, placed on the general order, or even read, except by the title, and as if determined to allow no opposition to it, before it was reached an order was adopted to prohibit any member speaking over ten minutes.

It immediately went to the Senate, when on reading the title three times, without even looking into the bill it was passed by a vote of twenty-four to one, the only vote against it being that of Senator Alvord, who represented the district including it.

On the passage of the bill through the House Mr. Strang filed the following protest:

I protest against the passage of the "bill to repeal the act to organize the county of Emmet," because it is without occasion, inexpedient and unconstitutional.

There has not been presented to this House a single petition of any one inhabitant of the county, for the repeal of the act under which it was organized.

The only petition asking any such action comes from the inhabitants of an adjoining county, and the sole reason which it gives for such action, is the desire of preventing the Mormons from settling and residing anywhere except on the Islands.

As the Mormons have the same right to settle in any part of the State, as people of any other religious faith, this language of the petitioners can only be understood as an avowal of a determination, if the present legal government in that section of the State can be abolished, to drive the members of a particular faith, by lawless violence, from their chosen homes, and to prevent others from purchasing property and settling there.

If this House should, on this petition, though moved by different reasons, grant the prayer of this petition, the petitioners could not fail of taking the action of the House as a warrant for prosecuting their desires, so shamelessly avowed, and would have some right to look for any other further legislation which may be necessary to shield them from punishment for the crimes which they are not ashamed to tell this House they design to commit.

The petition from Grand Traverse county does not ask for the repeal of the act to organ-

ize the county of Emmet, but that the main land in that county may be detached from the islands; and deserves the same consideration from this House as would a petition from Oakland for the division of Monroe—utter contempt.

The only remaining petition on the subject, is that of the "Chiefs and braves of the Ottawa tribe of Indians," in which they are joined by less than a score of half-breeds and white men, temporarily residing with them, whose petition would be fully answered by either removing the county seat of Emmet county to the main land, or by dividing the county, making one county of the main land, and one of the Islands.

If it was possible, it would be inexpedient to abolish an existing organized county. By this simple act the property acquired by the county is lost, or reverts to the grantors. The holders of moneys and assets belonging to the county of Emmet, and to the townships organized under the same act, are discharged from all obligation to account for or pay over the same; the debtors of the county are released from their liabilities; the creditors of the county are deprived of all means of collecting their dues; the delinquent taxes are remitted, and the public buildings of the county and of all municipal corporations in it, such as School Districts, cease to be the property of those who have contributed to their erection. Indemnities for crimes committed within the body of the county are quashed by this act, and a perpetual stay is ordered upon all suits and proceedings at law, whether pending before Justices of the Peace, Judges of Probate, Circuit Court Commissioners, or the Circuit Court; and the organization of new counties out of the same territory does not cure a single one of these evils.

Evils of such magnitude ought to deter this House, if it possessed the power, from abolishing an existing county. But nothing can be more clear than that the Legislature does not possess the power to abolish an existing county.

By the revised constitution, article 10, section 6, it is provided that "no organized county shall ever be reduced, by the organization of new counties, to less than sixteen townships, as surveyed by the United States, unless, in pursuance of law, a majority of the electors in each county to be affected thereby, shall so decide." This bill contains no provision for taking the decision of the electors, and its passage is a simple treading under foot of that provision of the Constitution. For if the Legislature can repeal the act to organize a county, and reorganize the same territory into new and smaller counties, containing less than sixteen townships, then, in defiance of the Constitution, the county of Macomb, the smallest county in the State, containing but thirteen townships, may, without the consent of the inhabitants, be divided, by first repealing the act by which it was organized, and then erecting two or more new counties out of the same territory.

Thus, the security which all the small and medium size counties have obtained, by the Constitution, against future division, is all lost, and by this precedent, a way is opened to divide any county in the State, whenever the interests of speculators in village property require the location of a new County Seat.

Nor is the difficulty helped in the least by the bills which accompany this, for the organizing the three new counties of Emmet, Charlevoix and Manitowish, (Beaver Island,) for each of those counties, is less than sixteen townships in extent, though each trenches upon other counties.

The proposed new county of Emmet will consist of but fourteen townships, as surveyed by the United States, one quarter of which is taken from Cheboygan, and three quarters from the present county of Emmet.

The proposed new county of Charlevoix, will consist of but a little short of fifteen townships, two of which are taken from Cheboygan, about nine from Emmet, and four from Antrim. The effect of this division is to reduce Antrim to less than thirteen townships of land.

The proposed new county of Manitowish (Beaver Island, &c.) will consist of less than three full townships of land, a portion of which is taken from Leelanaw county, but the principal part from the present county of Emmet.

This simple statement of facts, which any one can assure himself of by five minutes inspection of a map, with these bills before him, must satisfy any one that this whole series of measures is unconstitutional and unjust; yet, so ardently have they been pressed, that a portion of these bills have passed without ever having been read in the House.

As a reason for measures so high-handed, the committee who reported these bills say, that the original act to organize the county of Emmet, was unconstitutional; in that the islands included in the county, are, by article XIX, Section 1 of the Constitution, included in the district of the Upper Peninsula, when it is considered, and it is no where questioned, that every part of the county was also included in that district, this pretense is sufficiently ridiculous.

But if this point was good, it would not vitiate, nor in any way effect the "act to organize the county of Emmet," approved January 29, 1853; it would only vitiate the act by which Emmet county was made a part of the third judicial circuit.

But though the House has relieved itself from this indefensible position, by striking out the preamble of "bill to repeal the act to organize the county of Emmet," in doing so, they have disclaimed the only reason which appears in our proceedings, for abolishing an existing organized county, except the only one contained in the petition from Mackinac, to wit: the desire to persecute, without the fear of legal punishment, the members of a particular religious faith.

In behalf of the people of Emmet and Cheboygan, both of which are dismembered by this series of acts, whose representative I am, by every vote but one cast in both those counties, and in behalf of a sanctity of religious freedom and the integrity of the Constitution, I protest against the passage of this bill.

JAMES J. STRANG.

This protest was placed on the journal and printed, and the day following that on which the bill passed the Senate this protest was on the tables of all the Senators. Almost immediately Senator Upson, of St. Joseph, moved a message to the House asking a return of the bill, which motion prevailed.

On the coming in of the bill, Senator Blair, of Jackson, moved the re-consideration of the vote by which it passed the Senate, which also prevailed; and the bill was laid on the table, and that was the end of it. It was not taken up again during the session.

Accompanying this bill, as part of the same measure, were two bills, one to organize a new county, to be called Emmet, from that portion of the dismembered territory north of Little Traverse Bay, and a large territory to be taken off from Cheboygan; the other to organize a new county, to be called Charlevoix, of that portion of the dismembered territory south of Little Traverse Bay, two townships from Cheboygan, and one tier of townships off the north side of Antrim.

Another bill was brought in at a later date to erect the Beaver, Fox and Manitowish Islands into a county, to be called Beaver Island. The intention of the movers was not to pass this bill, but to keep it along behind the others; with the purpose of assuring those who were not willing to outlaw a numerous body of citizens, and place a large portion of the State out of the pale of judicial protection, until their votes were obtained for the other bills, and leave this bill without final action. The effect would have been, if the plan had succeeded, to leave the Beaver and Fox Islands out of the pale of all civil jurisdiction, and crimes committed here could not have been prosecuted in any court in the State.

Some Senators, unfavorable to so wicked a measure, determined to keep the other bills back, until the Beaver Island bill came up, and the speculators were obliged to yield, that should pass in order to secure for their own measures a favorable hearing. The result was that the Beaver Island bill, after more than a dozen amendments, and changing the name from Beaver Island to Manitowish, passed both Houses, and both the other bills were defeated in the Senate. So the speculators took nothing by their motion. In its consequences it gave the Mormons more than their share in the representation, and thus more political consequence than they asked or were entitled to.

The worthiest people are most injured by slanderers; as we find that to be the best fruit which the birds have been pecking at.

NORTHERN ISLANDER.

VOL. V.—NO. 3.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JUNE 21, 1855.

WHOLE NO. 70.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

Terms:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 35 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued until further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

SPIRITUAL MANIFESTATIONS.

When, a few years since, Joseph Smith was found declaring revelations from God and messages from the world where spirits dwell, the whole world began scoffing, and they have not done yet. But now their scoffing is at themselves more than him. All the world is agog after spiritual manifestations.

Every great religious reformation or revolution has been followed by spiritual manifestations of some mysterious kind; and in this case that result is only a fulfillment of prophecy, and one of the essential means of the consummation of all things.

How true it is that men love lies more than the truth. Every class of men run after low and groveling spirits when they peep, mutter and rap. Judges and Senators are creeping after their foolish necromancy. But when God Almighty speaks, how few to do him reverence.

Something over a year since Gen. Shields, of Illinois, presented a petition in the United States Senate, asking an authoritative investigation. On presenting the memorial, Mr. Shields said:

I beg leave to present to the Senate a petition with some fifteen thousand names appended to it, upon a very singular and novel subject. The petitioners represent that certain physical and mental phenomena of mysterious import have become so prevalent in this country and Europe as to engross a large share of public attention—a partial analysis of these phenomena attest the existence.

First. Of an occult force which is exhibited in sliding, raising, arresting, holding, suspending and otherwise disturbing ponderable bodies, apparently in direct opposition to the acknowledged laws of matter, and transcending the accredited power of the human mind.—[Laughter.]

Secondly. Lights of different degrees of intensity appear in dark rooms, where chemical action or phosphorescent illumination cannot be developed, and where there are no means of generating electricity or of producing combustion.

Thirdly. A variety of sounds, frequent in occurrence and diversified in character, and of singular significance and import, consisting of mysterious rapping, indicating the presence of invisible intelligence. Sounds are often heard like those produced by the prosecutor of mechanical operations, like the hoarse murmur of the winds and waves mingled with the harsh creaking noise of the masts and rigging of a ship laboring in a sea. Concussions also occur resembling distant thunder, producing oscillatory movements of surrounding objects, and a tremulous motion of the premises upon which these phenomena occur. Harmonious sounds, as that of human voices, and other sounds, resembling those of the fife, drum, trumpet, &c., have been produced without any visible agency.

Fourthly. All the functions of the human body and mind are influenced in what appear to be certain abnormal states of the system, by causes not yet adequately understood or accounted for. The occult force or invisible power frequently interrupts the normal operation of the faculties, suspending sensation and voluntary motion of the body to a deathlike coldness and rigidity, and diseases hitherto considered

incurable have been entirely eradicated by this mysterious agency. The petitioners proceed to state that two opinions prevail with respect to the origin of these phenomena—one ascribes them to the power and the intelligence of departed spirits operating upon the elements which pervade all material forms; the other rejects this conclusion, and contends that all these results may be accounted for in a rational and satisfactory manner.

The memorialists, while thus disagreeing as to the cause, concur in the opinion as to the occurrence of the alleged phenomena, and in view of their origin, nature and bearing upon the interests of mankind, demand for them a patient, rigid, scientific investigation, and request the appointment of a scientific commission for that purpose.

I have now given a faithful synopsis of this petition, which, however unprecedented in itself, has been prepared with singular ability, presenting the subject with great delicacy and moderation. I make it a rule to present any petition to the Senate which is respectful in its terms, but having discharged this duty, I may be permitted to say that the prevalence of this delusion at this age of the world, among any considerable portion of our citizens, must originate, in my opinion, in a defective system of education, or in a partial derangement of the mental faculties, produced by a diseased condition of the physical organization. I cannot, therefore, believe that it prevails to the extent indicated in this petition.

Different ages of the world have had their peculiar delusions. Alchemy occupied the attention of eminent men for several centuries, but there was something sublime in alchemy. The philosopher's stone, or the transmutation of base metals into gold, the *elixir vitæ* or "water of life," which would preserve youth and beauty, and prevent old age, decay and death, were blessings which poor humanity ardently desired, and which alchemy sought to discover by perseverance and piety. Roger Bacon, one of the greatest alchemists and greatest men of the thirteenth century, while searching for the philosopher's stone, discovered the telescope, burning glasses and gunpowder. The prosecution of that delusion led, therefore, to a number of useful discoveries.

In the sixteenth century flourished Cornelius Agrippa, alchemist, astrologer and magician, one of the greatest professors of hermetic philosophy that ever lived. He had all the spirits of the air and demons of the earth under his command. Paulus Jovius says that the devil, in the shape of a large black dog, attended Agrippa wherever he went. Thomas Nash says, at the request of Lord Surrey, Erasmus and other learned men, Agrippa called up from the grave several of the great philosophers of antiquity; among others, Tully, whom he caused to redeliver his celebrated oration for Roscius. To please the Emperor, Charles the Fourth, he summoned King David and King Solomon from the tomb, and the Emperor conversed with them long upon the science of government. This was a glorious exhibition of spiritual power compared with the insignificant manifestations of the present day.

I will pass over the celebrated Paracelsus, for the purpose of making allusion to an Englishman with whose veracious history every one ought to make himself acquainted. In the sixteenth century, Dr. Dee made such progress in the talismanic mysteries that he acquired ample power to hold familiar conversation with spirits and angels, and to learn of them all the secrets of the universe. On one occasion the angel Gabriel gave him a black crystal of a convex form, which he had only to gaze upon intently, and by a strong effort of the will he could summon any spirit he wished to reveal to him the secrets of futurity.

Dee, in his veracious diary, says that one day while he was sitting with Albertus Laski, a Polish nobleman, there seemed to come out of the Oratory a spiritual creature like a pretty girl of seven or nine years of age, with her hair rolled up before, and hanging down behind with a gown of silk of changeable red and green, and with a train; she seemed to play up and down, and to go in and out behind the books, and as she seemed to go between them the books displaced themselves and made way for her. This I call a spiritual manifestation of the most interesting and fascinating kind. Even the books felt the fascinating influence of this spiritual creature, for they displaced themselves and made way for her. Edward Kell, an Irishman who was present, and who witnessed this beautiful operation, verifies the Doctor's statement: therefore it would be unreasonable to doubt a story so well attested, particularly when the witness was an Irishman. [Laughter.]

Doctor Dee was the distinguished favorite of Kings and Queens—a proof that spiritual science was held in high repute in the good old age of Queen Elizabeth. But of all the professors of occult science, hermetic philosophy, or spiritualism, the Rosicrucians were the most exalted and refined; with them the possession of the philosopher's Stone was to

be the means of health and happiness, an instrument by which man could command the services of superior beings, control the elements, defy the abstraction of time and space, and acquire the most intimate knowledge of all the secrets of the Universe. These were objects worth struggling for.

The refined Rosicrucians were utterly disgusted with the coarse, gross, sensual spirits who had been in communication with man previous to their day, so they decreed the annihilation of them all, and substituted in their stead a race of mild, beautiful and beneficent beings. The spirits of the olden time were a malignant race and took especial delight in doing mischief, but the new race is mild and benignant. These spirits, as this petition attests, indulge in the most innocent amusements and harmless recreations, such as sliding, raising and tipping tables, producing pleasant sounds and variegated lights and sometimes curing diseases which were previously considered incurable, and for the existence of this simple and benignant race, our petitioners are indebted to the brethren of the rosy cross.

Among the modern professors of spiritualism, Cagliostro was the most justly celebrated. In Paris his saloons were thronged with the rich and the noble. To old ladies he sold immortality, and to young ones he sold beauty that would endure for centuries; and his charming Countess gained immense wealth by granting attending sylphs to such ladies as were rich enough to pay for their services.—The "Biographes des Contemporains"—a work which our present mediums ought to consult with care—says there was hardly a fine lady in Paris who would not sup with the shade of Lucretius in the apartments of Cagliostro.—There was not a military officer that would not discuss the art of war with Alexander, Hannibal, or Cæsar; or an advocate or counselor who would not argue legal points with the ghost of Cicero.

These were spiritual manifestations worth paying for, and all our degenerate mediums would have to hide their diminished heads in the presence of Cagliostro. It would be a curious inquiry to follow this occult science through all its phases of mineral magnetism, animal mesmerism, &c., until we reach the present latest and lowest phase of all spiritual manifestations; but I have had enough to show the truth of Burke's beautiful aphorism, "The credulity of dupes is as inexhaustible as the invention of knaves."

The memorial was laid on the table, and no further attention paid to it. In France it would have been referred to the ablest men of science in the empire, whose report would have gone far to protect the public from imposition, which now, supported by a few facts and much falsehood, runs riot.

We have selected from among our exchanges a few "specimen brick" of spiritualism, as follows:

SPIRITS FINDING A POCKET BOOK.
Correspondence of the Cleveland Plaindealer.

WILLOUGHBY, Wednesday, April 19, 1854.

A few days since, B. Woolsey, Esq., of this place, a very distinguished Methodist, whom many of your readers know by the name of Father Woolsey, lost his pocket book containing nearly \$100 in bank notes. After long and anxious searching for days, no trace could be found of it. Now Uncle Ben is a God-fearing man, and, withal, was afraid to tempt God by consulting familiar spirits. Yet the bare possibility of finding his money induced him to consult them. The spirit said he accidentally dropped his pocket book in his own yard, that an individual (describing him) picked it up, and fearing to pass the money, gave it to another individual, an Irishman, who exchanged it in Cleveland for gold; that the Irishman kept half, and the man who picked it up half. On this information the Irishman was charged with it, and all the circumstances, place where found, and kind of money exchanged for, and what exchanged for, made known just as the spirit detailed it, whereupon the Irishman and his friend owned up and refunded the money, greatly to the joy of Father Woolsey, who thinks there must be something in it.

For our part we think this action of Father Woolsey very natural. It is precisely the same thing as Saul did, only on a very small scale. Why should not those whom God answers neither by visions, voice or urim, go to familiar spirits?

SPIRITS AS BOOTS AND KITTENS.
The Spiritual Era of July 6th contains an editorial article detailing some curious manifestations which the editor has witnessed.—

For instance, a table is spread in the usual manner for a meal, by a young girl who is a highly developed medium. Soon apparently a living thing about the size of a kitten is seen to be moving about under the tablecloth, and after a while as the spectators grow familiar with the phenomenon, a small delicate hand, seeming to belong to a child about four years old, is observed to protrude suddenly from beneath the cloth, and is as suddenly withdrawn. After this operation has been repeated several times, the manifestation changes, and a good sized foot, with perhaps a boot upon it, is suddenly thrust out from beneath the cloth, and is withdrawn under it again.—At other times the family are in the habit of placing a Bible under the table, as they are seated round it, when the spirits will open it at the passage which they desire them to read.

A SPIRIT TICKLES THE BOTTOM OF A MAN'S FOOT.
From the Spiritual Telegraph.
MANSION HOUSE, Yonkers, }
July 10th, 1854.

During a recent sitting at a private circle in your City, New York, consisting of four persons besides myself, the following demonstrations occurred. In about five minutes after the circle was formed, I began to feel distinct touches from some object resembling a human hand; these touches were first felt on the knee, then on the arm, and at last on the forehead. * * * * * After I had felt a hand laid on my forehead five or six times, I suddenly reached forth to see if I could clutch it. I caught hold of an object resembling the wrist of a person. As soon as I had fairly clasped it, I was drawn from my chair across the room, for eight or ten feet. Meanwhile I was holding on with all my strength, and the object which I held on to was making much effort apparently, by wringing or twisting the arm and hand to release itself from my persistent grasp. * * * When it touched my forehead, I could distinctly feel the fingers, and even the very nails upon them. The hand felt to me smoother and far less moist than the human hand; in fact, no Parian marble could be polished to such perfect smoothness. I also held a closed fan up as high as I could reach, and it was taken from me, though no person was within several feet of me at the time, and I was fanned for nearly a minute, and so were the others in the circle, each one in turn. My shoe was taken off my right foot and thrown across the room, and the bottom of my foot was tickled excessively. My porte-monnaie was taken from my pocket, the bank notes removed from it, and laid around on the heads of the members of the circle. They were soon replaced from whence they were taken, and the porte-monnaie returned to me. Indeed it was slipped back into the pocket of my pants, opposite to the one out of which it was at first removed, it being the furthestest off from those who were sitting with me in the circle.

SPIRIT TALKING OUT IN MEETING.
TORONTO, March 31, 1854.

MESSRS. PATRIDGE AND BRITTAIN: We have several writing mediums in Toronto—one gentleman who is partially impressed, one lady who is a speaking medium, but not fully developed. There have been some strange demonstrations. One took place on the evening of the 18th of March. Several persons were sitting around a table, when the table commenced moving. It was told us that if we would wait twenty-two minutes, we should have a very different demonstration from any that we had ever witnessed. At the expiration of the time mentioned, I observed that the spirits had disappointed us, and that the spirits who had promised to do something different from other demonstrations was not here. Instantly there came a voice distinct and close in answer to me. "Yes, I am!" This voice was so distinct and clear, and uttered in such a peculiar tone, that it removed my last doubt in reference to its spirituality. After this there commenced a course of demonstrations that was truly wonderful. One of the ladies was raised up out of her chair; the chair moved back to the wall of the room.

BEDS AND FURNITURE FOUNDED.
From the Springfield Telegraph.

In the latter part of January some physical manifestations commenced at the house of a neighbor whose family are all mediums to some extent. The youngest member of ten in family, a boy, ten or twelve years old, is possessed of very remarkable powers in this respect. They had been accustomed to hear from time to time, in the presence of this lad, electrical vibrations, which all at once assumed a new peculiar character. These sounds commenced one morning about six o'clock, and were so loud, sonorous and deep, as to be heard all over the house. An inmate of the house, a gentleman of undoubted veracity, wishing to investigate the origin of these sounds, arose at early dawn, and placing himself in bed with the two mediums, (who were brothers—the younger being the lad referred to,) when the raps were heard even louder than before. A pile of furniture (composed of bedsteads, chairs, &c.,) occupying one corner of the room, near the bed commenced to be vio-

lently disarranged and thrown about. The bed clothes were in part drawn from the bed; the medium's hair was pulled, also that of the gentleman, several small locks being found scattered over the bed; two hands were distinctly felt, very dissimilar in size and feeling, on their foreheads, hands, and arms. In short they were rather roughly handled. Mr. ——— having his ear pinched in a manner that left the mark throughout the day. A small, white and dimpled hand, evidently of female origin, was seen simultaneously by both gentlemen, placed before their faces, with the fingers spread somewhat apart, through which the gray morning light from the window was distinctly seen. It was recognized by one of the gentlemen as identical with the hand of a young lady of his acquaintance who died about six months ago. Subsequent to this occurrence several gentlemen of this village, wishing to test these things more thoroughly, they procured for this purpose a vacant room, where astonishing phenomena were witnessed by all present.

In order to test these things myself, I was present on one of these occasions, and witnessed many things which it was not possible for any one present to have done had they been disposed to impose upon their neighbors and friends. The room in which they met was about sixty feet in length, the stove being placed in the back part, near the passage; a small pine table about six feet in length and two in width stood at the distance of thirty feet from the stove, around which were seated three mediums; Mr. ———, who saw the hand, the father of the boy medium, and the lad, each having a hand placed on the table.—As soon as we were seated around the stove, silence being enjoined and the light extinguished, a large dinner bell commenced ringing; it was apparently carried near the ceiling overhead, until it passed beyond the pale of influence, when it fell with a crash at my feet.—Five large bells were next rung in succession, as if to test the sound of each. They were then rung in concert, each sounding a different note, and keeping perfect time.—The dinner bell of the hotel near at hand, was then perfectly imitated. They were then placed in every variety of form and attitude; sometimes arranged in the form of a pyramid, and then again placed singly on the mediums' heads and shoulders. The bells were then removed from the table, when a succession of tremendous blows (sounding as if given with the palm of the hand,) descended upon the table, in a manner that no human being could imitate without severing his hand in pieces. I requested permission of the invisibles to sit at the table, stating my desire to investigate in order to prepare a written statement of my own observations. This request was readily granted, although they had refused the several members of the circle save the three mediums at the table. Being seated at the table I asked a jovial and mirth loving spirit, whom we call Frank, to gently touch my hand. The bells were rung, and a descent of those terrible blows were made on each side of my hand; in an instant the table was capsize, having caught all the bells under it—each standing upon the bottom in a circle. I am confident that no human agency could have effected this singular feat. The table was again restored to its former position. I placed my hand on it as before, and again requested the spirit to touch my hand—the attempt was a failure as in the first instance. The spirit answered by tappings that he could not touch my hand.—The table was then raised with our four hands upon it, the distance of two feet from the floor, and again overturned in a twinkling, with the bells in the same position as before. After I left the table, a succession of the most terrible blows I ever heard were made in the room.—It resembled the driving of fence posts with a large beetle, such as farmers use in the splitting of logs. I was weary of these performances long before they were over, and longed to be away. Three ladies were present besides myself. I was not afraid, although the invisible operatives were at times apparently very angry, and sent the bells at us with considerable force whenever our whispered words broke the silence, which seemed an indispensable requisition in the potency of their weird and occult power.

SPIRITS GET HOLD OF FELLOWS.
From the Spiritual Telegraph.

Sunday, July 23, 1854, at L. S. Beck's, in sixth av. New York; present, Mr. and Mrs. Beck, Miss Matilda ———, Mr. and Mrs. Bradford and myself. Mr. and Mrs. Bradford mediums.

At this circle I experienced what purported to be an attempt on the part of a spirit to take possession of me. Richard Bradford, one of the mediums above named, was being controlled by a spirit apparently attempting unsuccessfully to speak through him. He was raised out of his chair, and his body made to sway to and fro, and to gesticulate as if making violent efforts to speak. While he remained in this condition I inquired of the spirits if I should lay my hands on his head, thinking that it might possibly modify the conditions.

sufficiently to enable him to speak. Through the raps the question was answered in the affirmative. I then went up and laid my hands upon his head, when there immediately ran up my arms a singular sensation, which passed like lightning to my head. I felt as if it was suddenly increased to twice its usual size. My face turned very red, and I began to stagger, when I took my seat, which had I not done I fully believe I should have fallen. As soon as I let go of the medium the influence left me, but with a headache which lasted until the next day.

On inquiring of the spirits, it was said that the spirit possessing Mr. Bradford, upon my laying my hands upon his head, tried to take possession of me, and as soon as the spirit had left him, another well known spirit instantly took possession of him, and caused him to perform a number of antics around the room, to the no small amusement of all present.

T. TOWNSEND.

SPIRITS IN THE TRAGIC LINE—APPROVED BY THE EDITOR OF THE N. Y. TIMES.
From the Spiritual Telegraph.

A regular five act tragedy, consisting of some four thousand lines, has recently been written, under spirit impulse, by the hand of Mr. Isaac C. Pray, of this city. It purports, if we are correctly informed, to emanate from the spirit of Shakespeare. It was read to the manager of the Broadway theatre and a select number of critics and editors, among whom was the editor of the N. Y. Times, and we understand that all concurred in awarding to it literary merit of a very high order. One of them, as we understand, went so far in his admiration as to declare his belief that no living writer could equal it. It was written with great rapidity, and very few erasures or alterations are to be found upon the manuscript.

This seems to give the lie to the new theory of Miss Bacon, who is laboring with earnestness and energy, to prove that Shakspear was only a kind of literary Jo. Miller, who never wrote a line in his life, but good naturedly allowed other men, who had fame enough of their own, to father their doubtful works on him.

These spirits are just now an active class of entities. It would seem that they neither slumber nor enjoy any of the modes of repose which we gross mortals require to maintain unimpaired the functions of our material organism. Even when not engaged in table-tipping, knee-cracking, toe-snapping, rapping, writing, musical exercises, and the various other modes by which they make themselves familiar to one or other of the five senses, they are, nevertheless, actively pursuing the business of enlightening those who yield an assent to their veritable spiritual character, by direct impressions upon the mind, without the intervention of the waking senses. It is astonishing how much they are doing.

The believers in spiritualism are very numerous, and some two hundred thousand believe their communications authentic divine revelations. Among them may be reckoned Ex-Governor Tallmadge, of Wisconsin, once a member of the United States Senate, from New York, and Judge Edmonds, formerly a member of the Supreme Court of New York, and a jurist of the highest rank; and some hundred clergymen of various denominations.

The spirits are untiring in their labors, as well as restlessly active. A large number of journals have been established to aid in the work, and about one hundred distinct books have been written upon it. Most of the articles in those papers, and most of the contents of these books claim to have been dictated by the spirits—either spelled out by the slow process of rapping through the alphabet, or by seizing upon the pen-hold of a medium and guiding it through the mazes of the "spiritual philosophy," or by strong impressions upon the minds of the writers which are not the result of ratiocinating processes.

How far these communications are to be relied on as divine revelations, it would seem that any one could determine without any difficulty, with the fact before him that there is as much disagreement and contradiction in them as so much reading picked up at random in the political and religious newspapers.

Among the more striking evidences of the utter falsity and corrupt and wicked nature of these communications is the fact that some novel writer got a work of the *harum starum* cheap literature kind, purporting to be dictated by a spirit of superior intelligence, "in the place where spirits dwell," and soon after reading it, fancying it to be genuine, the learned and logical Judge Edmonds got in communication with the same spirit, and learned from him many additional facts elaborating and confirming this *veracious* novel.

That our readers may see the depth of delusion to which those who could not believe a plain, rational and well authenticated revelation have finally sunk, we add the following:

A NEW MOTIVE POWER—SPIRITUAL PHYSIOLOGY.
From the Boston New Era, June 23.

1. It was announced to Mrs. —, by spiritual intelligence, several months since, that she would become a mother in some sense—that she would be "the Mary of a New Dispensation." The announcement was given under circumstances the most impressive, and in connection with a most beautiful and instructive vision, in which was strikingly elucidated a most important spiritual lesson—namely, the true significance of the cross, as an emblem of spiritual advancement. All who were present on the occasion were deeply impressed with the superior capacities and excellent moral attainments of the intelligence communicating, as evinced by the profound and comprehensive character of their teachings. Nevertheless, the prophecy or announcement spoken of, though declared with marked emphasis, and directed to be put on record, was not believed to have any peculiar meaning. It was thought to refer, possibly, to the maternal feeling which she had felt toward individuals, who had, through her instrumentality, been instructed in the new philosophy. Least of all was there the slightest hint that it had any relation whatever to the mechanism then constructing at High Rock. No one connected with that enterprise was present, and nothing was known of this declaration by them until it was recalled by the events which subsequently transpired.

2. Previous to this Mrs. — had for some time experienced certain sensations and agonies to those attendant upon gestation. Subsequently these indications gradually increased, until they at length became very marked and inexplicable, and presented to me very singular characteristics. They were supposed, however, to be at least partially indicative of disease; but were not imagined to have the remotest connection with either the mechanism at High Rock, or with the prophecy which has been alluded to. As the crisis approached, a variety of singular events, from apparently indefensible causes, (which cannot be related here,) seemed to point to some unusual result, though all failed to give any person cognizant of them the slightest apprehension of the nature of that result.

3. At length a request came through the instrumentality of J. M. Spear, that on a certain day she would visit the tower at High Rock. No one in the flesh—herself least of all—had any conception of the object of this visit. When there however, (suitable preparations having been carefully made by superior directions, though their purposes were incomprehensible,) she began to experience the peculiar and agonizing sensations of parturition—differing somewhat from the ordinary experience, inasmuch as the throes were internal and of the spirit rather than of the physical nature, but nevertheless quite as uncontrollable and not less severe than those pertaining to the latter. This extraordinary physical phenomena continued for about the space of two hours. Its purpose and results were wholly incomprehensible to all but herself; but her own perceptions, clear and distinct, that in these agonizing throes, the most interior and refined elements of her spiritual being were imparted to, and absorbed by the appropriate portions of mechanism—its minerals having been made peculiarly receptive by previous chemical process. This seemed no more absurd or unphilosophical than the well known fact that a gold ring, or any other article worn about the person, becomes impregnated to a degree with spiritual emanations, or that the elements of one's being can be and are imparted to an autograph so fully that the character, capacities, etc., may be psychomized therefrom.

4. The result of this phenomenon was, that indications of life or pulsation became apparent in the mechanism: first, to her own keenly sensitive touch, and soon after to the eyes of all beholders. These pulsations continued to increase, under a process which she was impelled to continue for some weeks, precisely analogous to that of nursing, (for which preparation had previously been made her own organization, while she was in utter ignorance of any such design,) until at times a very marked and surprising motion resulted.

5. At every step in these singular transactions, Mrs. — has been attended by angelic intelligences (whose presence is perceived by her own interior senses) who have from time to time explained the rationale of their proceedings and of her experiences, and unfolded, in various departments of science, philosophy and morals, principles and truths of the highest practical moment to us and to mankind. These teachings have been to a great extent based upon and elucidated by the various experiences connected with that mechanism; and they have been not only profound and comprehensive, intellectually considered, but of the highest, purest and most elevating moral and spiritual character. That these intelligences have infused into her spirit a most beautiful, harmonizing, celestial influence, has been perceived by all who have enjoyed communication with her, and none of these, I feel assured, will hesitate to indorse the admission that "she gets a large influx of superior, saving, harmonizing truths."

In order to a proper estimate of the peculiar experiences thus described, a large class of correlative, physiological and psychological facts, which cannot be even hinted at here, need to be considered by the candid investigator; but the foregoing statements are believed to embrace what is sufficient for the present purpose, namely, the correction of erroneous statements which have gone abroad.

With two or three remarks I conclude.

1. As these experiences were wholly unexpected, and unimagined by the subject of them, until they actually transpired, they could not have been "psychologically produced." Her mind did not act either in conjunction with other minds, or independent of them, to bring about these results. Theories must conform to facts.

2. These experiences were not moulded into the peculiar form they took by any previous religious or theological impressions. Because, first, no impressions of this peculiar character had ever existed; and whatever notions had once been entertained of the miraculous conception of Jesus, had long ago given place to more philosophical conclusions. Secondly, no idea of such results had ever been formed in the mind, and hence there existed nothing which could mould these results.

At the first appearance of these knocking spirits we took the occasion to say that after making a wide allowance for knuckle and toe joint knocking and other species of mere humbug, the rest might be set down to the account of the familiar spirits of the Old Testament and the devils of the New; that the spirits were of the class whom the servants of God are commanded to cast out, and those who deal with them are those whom God says "ye shall not suffer to live."

Among sectarian preachers we find the celebrated Lyman Beecher of the same mind. But generally they have either admitted the divine mission of the spirits, and thus yielded themselves servants to obey them, or denied their existence altogether; thus placing themselves at issue with well proved facts, and indirectly giving the lie to that part of the Bible which records similar events in the olden time.

To all the faithful we say, have nothing to do with the familiar spirits, for "they are the spirits of devils working miracles," that they may deceive many.

"For the mystery of iniquity doth already work: he who now letteth will let until he be taken out of the way: and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy by the brightness of his coming: Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love

of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2d Thess. ii. 7th to 12th inclusive.

During the session of the Legislature last winter, the Hon. Mr. Middlesworth, Representative from Genesee county, introduced a series of measures to abolish all legal forms in proceedings at law, measures quite as radical as were ever practiced in the most barbarous lynch law court.

As he was a Shanghai of good standing, the party were a little anxious to get rid of the measures without taking the responsibility. Instead of referring the subject to the judiciary committee, as they should, a special committee was raised, consisting of Messrs. Middlesworth, Strang, Divine, Reynolds and Brown, and the whole subject referred to them. Some of the measures were so ridiculous that gentlemen rather felt put upon by being placed on the committee.

But this committee was made up of working men, who, with the exception of Middlesworth, knew how to treat any subject in a dignified manner. When their report came, those who expected a laugh at the committee, realized one upon themselves.

Mr. Middlesworth reported back various bills abolishing nearly the whole judiciary system, and all the forms of legal practice.

Messrs. Strang, Divine, Reynolds and Brown, the majority of the same committee, reported adversely to the passage of the bills, as follows:

The undersigned, a majority of the special committee to which was referred a bill to regulate informalities, and also a memorial praying for judicial reform, beg leave to report that we have given to the subjects referred to us that careful and deliberate attention which we feel bound to bestow upon any subject which this honorable body shall see fit to charge us with the responsibility of preparing and recommending for their action, and have not been able to avoid the conclusion that the wisdom which has been developed by the experience of ages, and justified by successful use through long periods of time, is preferable to the new born and untried.

Abler men than we are will be required to tinker up a new judiciary system so far superior to the present as to justify radical changes; and we lack the ambition to inscribe our names on a new code of laws, changing the entire constitution of our courts, and the course of judicial proceedings, so as to dispense with the use of existing legal forms.

Had we such an ambition, we lack the creative power which "spoke and worlds were made," and should despair of accomplishing so great a work, and making this House so well acquainted with it as to induce its adoption in the meagre remains of the poor pittance of forty days allowed to us.

We regard the forms of the law as necessary to the effectual defence of the citizen against injustice, and though isolated cases doubtless occur of wrongs done by the technicality of the law, they are far less numerous than what would grow up in a loose and informal practice.

Care and exactness, in legal forms, are the types of civilization; and the changes which are necessary to keep them up with the advance of mankind are their natural growth, and not the offspring of the heated brain of a new fledged legislator. In the intellectual and the moral, as well as in the physical world, it is slow growth only that is enduring.

Among all the existing codes of law it is questionable whether the oldest is not the best, and though that emanated from a legislator of extraordinary wisdom, and remarkable executive capacity, we do not learn that more than ten sections were enacted in forty days.

Yet we strongly doubt whether ten volumes would dispense with the use of those legal forms of which experience has demonstrated the utility. The absence of formality in legal proceedings indicates a low order of civilization, and the demand for those reforms which dispense with existing technicalities, originates in ignorance, not in wisdom. Lawyers, who do not know how to draw indictments, and Notaries who have failed in an attempt to extend a protest, or certify the acknowledgment of a deed, may discredit legal technicalities, and

possibly get a reputation as reformers, which they could not otherwise attain to.

The best thing that could be hoped for, were this Legislature to dispense with legal formalities, is, that whereas now ignorant men are uncertain of legal rights, then the rights themselves would be uncertain. Of this lynch law is an apt illustration, and the next step beyond is mere barbarism.

The memorial referred to us, urges the adoption of the following reforms in the judicial system, which, as a fair sample of informality, we beg leave to state in the exact words of the memorialists:

1st. That technicality of forms in courts of equity be dispensed with.

2d. That all judicial officers, in their respective official capacities, shall be bound by their oath of office, to judge, adjust and settle all matters of difference, both civil and criminal, between the people, as right and equity shall appear from evidence; that the people may have their rights protected, and justice administered in a summary way.

3d. That reasonable bounds be set to the trial of issue in all courts of equity; that no adjournment be allowed after the issue is joined, except by consent of parties, unless it shall appear on a fair showing in open court, on the merits of the case, that equity requires an adjournment, and that from and after six months joining issue, either party may force the issue to trial by giving security for any subsequent damages that may be made to appear from his opponent's plea of not being ready.

4th. That measures be taken to secure to every individual the right of trial by jury, and also the benefit of a jury's decision, which can only be done by making a jury the supreme tribunal of all cases over which it may have jurisdiction, and that the qualifications of jurors be defined as to sanity, temperance and morals, and when a jury is organized, they shall be judges of equity, law and evidence, and that a two-thirds majority shall be sufficient to render a verdict.

5th. That a justice's court shall have jurisdiction of all matters of difference between the people, civil and criminal, with but few exceptions; and in lieu of appeals, on a proper showing, let it be the duty of the court to grant a rehearing, with the privilege of a jury from another town or county, as the case in equity requires.

6th. That all costs shall be paid by the parties as it shall seem equity may demand, in the trial of civil causes, and that the property of both parties shall be held for the event of the cause, from the issuing of process, but that either party may release his property by giving ample security.

7th. That when trial has been had and a judgment rendered according to law, it shall be evidence of a settlement of all civil demands, both trespass and trespass on the case, between the parties.

8th. That any person or persons, after having made a reasonable demand for a debt arising from service of common labor, shall be entitled to a reasonable compensation for all his time necessarily spent in prosecuting his claim.

9th. That each town be invested with corporate powers to elect a vigilance committee for the protection against criminal offences of the higher order, as theft, robbery, murder, &c.

Without doubt, there are friends of these reforms in the House, otherwise the subject would not have been pressed upon the consideration of this House, and a special committee raised on it. But as it is not right to put a banding to nurse among its enemies, we recommend the reference of the whole subject of Judicial Reform to a committee of the whole of its friends, and ask to be discharged from the further consideration thereof.

JAS. J. STRANG,
J. DIVINE,
ASA REYNOLDS,
GEORGE BROWN.

Both of which reports were accepted, the committee discharged, and the whole subject matter indefinitely postponed.

This was supposed to be the end of the matter. But there was really so much anxiety to tinker up the system of legal practice, that Judge Tiffany, chairman of the judiciary committee, introduced a bill concerning indictments, which was finally passed for the benefit of ignorant lawyers, which goes far to deprive an honest man, falsely accused, of his defence.

It will be remembered that our Representative in the late House of Representatives, Hon. J. J. Strang, after advocating the passage of a prohibitory liquor law, and assisting with industry and zeal in perfecting the bill, and making an unsuccessful motion to strike out the seizure clauses, voted against the bill on its final passage. Malicious persons charged him with inconsistency, though in Lansing it

was well known that he did so solely on constitutional grounds, holding the seizure clauses unconstitutional. So holding, to vote for the bill would be a violation of his oath of office.

The New York liquor law has a similar clause, and on that the opinions of the ablest lawyers and judges of the State all concur that it is unconstitutional. In this State the point now seems to be yielded. Mr. Strang always advocated the suppression of the liquor traffic by just means, not by harsh and violent measures.

ROBBERY AT MACKINAC.

We learn by a gentleman from Keokuck, who had been inveigled into going to Mackinac on his way here, that there were three Mormons there in the same predicament, who had been robbed of nearly all they possessed, in so open a manner that it was notorious in the streets, and winked at by the officers of justice. They had not enough left to sustain them while going to law for redress, or to decently get away, and it is impossible to conjecture what wrong may yet be in store for them. It does not seem as though such things could go on forever, without being meted out with some terrible act of vengeance.

We cannot comprehend the infatuation which encourages such open wrongs. The people of Mackinac cannot be ignorant of the fact that they exist by the forbearance of the injured, and that if these wrongs were retaliated upon them, they would be wiped off from the face of the earth. It is not because the Mormons lack either the power or the courage to avenge their wrongs, but because they respect the sovereignty of legal government and the public administration of justice by the courts, that Mackinac is not as desolate as its prototype on the south side of the Straits.

THE COMPROMISE.

In a recent number we showed that the organization of Emmet county, under the act of 1853, was the result of a compromise agreed upon with great unanimity by all parties, to make Emmet county the home of the Mormons, and thus avoid the disagreeable occurrences which have several times grown up, where others were mixed up with them.

This compromise was last winter ruthlessly broken, for the purpose of limiting the Mormons to a much less territory, and a new county called Manitowish erected for the Mormons, consisting of the Beaver, Fox and Manitowish Islands, and the purpose was openly avowed in the House of Representatives to prevent the Mormons settling Emmet, and confining them to Manitowish.

Our readers already have the result, so far as Emmet is concerned. But another unlooked for consequence is likely to grow out of it. A project is now on foot to make a large settlement in Antrim county, and thus extend the Mormon border twenty-four miles up Grand Traverse Bay. As Otsego and Montmorency lay behind, and are only accessible in that direc-

tion, the consequence can easily be guessed. The Mormons will never again agree to limit themselves to the old boundary. Hereafter the word is onward.

A petition was extensively signed in Grand Traverse, asking the Legislature to do some act injurious to the Mormons of Emmet; doubtless the first petition ever presented in that body from one county asking local action, affecting another. The impudence of such intermeddling would have been promptly rebuked in any deliberate body less hide bound. With the Shanghai's it weighed more than the unanimous wishes of all who had any interest in the matter. As the people of Grand Traverse are not troubled with any excess of affection for the Mormons, will they not be gratified that by this means they have brought the Mormons twenty-four miles nearer home?

HON. J. A. T. WENDELL.

This gentleman now professed to have undertaken the dismemberment of Emmet reluctantly, and only because petitions crowded in upon him in such numbers that he could not refuse to move in the matter. Notwithstanding the shamelessness with which he resorted to deceit and falsehood to carry the measure, he has had the hardihood to try to persuade Mormons that he acted without malice, and contrary to his own inclination.

There are a few facts which sadly deface this mild portrait Mr. Wendell has drawn of himself. 1st. In Lansing he represented that the population of the east shore were so hostile to the Mormons that unless placed in a separate jurisdiction, there would be bloodshed before another summer (the present) ended. Whereas, in fact, they were so far from being hostile that his utmost efforts failed to get any of them to vote against Mormons to rule over them. 2d. He presented a petition drawn up by himself, and signed by nearly all the Indians about Little Traverse, asking to have the seat of justice on Little Traverse instead of at Saint James, which the Indians say he translated falsely, and insist that as translated to them at the time of signing it only asked that each of their villages be organized as a township, and that that was all they wanted, and quite as much as they could undertake in the affairs of government. 3d. The citizens of Cheboygan sent to Mr. Strang by the hand of Mr. Wendell a petition for the location of their county seat at Cheboygan River, which Mr. Wendell never delivered, but cut the names off and attached them to a petition for the dismemberment of Emmet.

If these facts are not enough we have a few more of the same kind. When such a man is just staggering under mercantile bankruptcy, wouldn't it be clever to have a good fat office to fall back on?

Arbor Croche, June 13, '55.

EDITORS ISLANDER:—The canvass for county officers, under the act to re-organize the county of Emmet, took place to-day, having been adjourned one day to wait for returns from some of the towns not represented. The following officers were elected without opposition: Sheriff, Samuel Chambers; Clerk and Register, George

T. Preston; Treasurer, Medad Thompson; Judge of Probate, Jackson Porter; Circuit Court Commissioner, B. Young. I do not recollect the other names.

As the act to re-organize the county was confessedly passed to legislate the officers elected last fall out of office, because they were Mormons, it is worthy of remark that in this list all but two are Mormons. Porter is a Presbyterian, and Thompson a non-professor. But the entire ticket was made up by the leading Mormons, and elected without opposition. I am assured by gentlemen from all parts of the county that the utmost show which could have been made in opposition to the Mormons, would not have exceeded seven votes in the entire county.

The Indians, who begin to take some little interest in such affairs, had been instructed from Mackinac that the Hon. J. A. T. Wendell had the organization of the county, and that the Mormons could have nothing to do with it, and were a little surprised that an election was had without his being present to superintend it, but were gratified with the result. They all consider the Mormons their best friends, as they have good reason to.

It seems to be conceded here that the old officers elected last fall can hold on till the end of their terms, if they see fit to do so. But as the malice of those who passed the act by which they were superseded is defeated by the result of the election, it is thought here they will acquiesce. Offices, we presume, are not sought there for profit, but accepted for the public service.

Glad with you that the matter has resulted so well, I am, sirs, yours truly, SAGO.

We have been annoyed beyond measure at the persistence with which Mormons are accused through the public press with lasciviousness, and giving loose rein to carnal lusts. Perhaps we ought to regard these things less. It is not to be expected that christian men should think better of us than themselves. If they avail themselves of every opportunity to commit sin, why should they believe that we, of whom they know less, resist temptation and flee from evil doing? And when they find their own clergymen clothed with adultery as with a garment, why should they exempt Mormon preachers from the same reproach?

We were led to these reflections by the multitude of cases of clerical villainy, constantly paraded through papers published by christian men. In our exchanges bro't by a single mail, we find the following:

ELOPEMENT.—We understand, from good authority, that a Mrs. Potts, wife of a highly respectable citizen of Henry county, has left the bed and board of her husband for parts unknown, with a Mr. Ausbrook, a reverend gentleman. Ausbrook had been preaching in that vicinity, and boarding at Potts' house for several months previous to the elopement.—*Dresden (Tenn.) Flag.*

This is the sixth instance that has come under our notice during the last four weeks of clergymen running off with other persons' wives.—*Free Press.*

A WOMAN IN IT.—Rev. Mr. Yates, late President of a College at Lebanon, Illinois, disappeared a few weeks since most mysteriously. Previous to his departure he wrote a letter to a friend, requesting that no search should be made for him, as he had become disgusted with life, and was determined on destroying himself by drowning. Recent developments, however, seem to indicate that his disappearance is not so suicidal in its char-

acter as at first supposed. A woman is in the case.—*Ex.*

CLERICAL SCOUNDRELS.—A clerical gentleman, of *Silk-en* address, on Thursday last disappeared with the wife of a gentleman residing on South Creek. The "gay Lothario," in clerical orders, some two or three weeks since, being called to the neighborhood of South Creek, was invited home by the gentleman. He pretended to be unwell, and stayed some days at the house. He then took a brief trip abroad, lectured on temperance, and returned to the house of his hospitable friend, quite sick—so much so, indeed, as to be closely confined to the house. He was a guest for some three or four days, when, on Thursday, the 10th, his host, having some business to transact in Pennsylvania, left home, not suspecting anything amiss. Hardly had he gone when the clerical scoundrel suddenly recovered his health. His carriage was got out, and the unfaithful wife, packing up her things and some of her husband's, had them conveyed to the carriage, and with her sanctimonious paragon took her seat, and bade adieu to a pleasant home and her two children, her innocence and peace of mind, to link her destiny to shame and the vilest rascal that ever the sun shone upon.—*Elmira (N. Y.) Republican, 18th.*

Through a friend from Troy, we hear a strange, yet true, piece of gossip. Rev. Mr. Chase, of Brunswick—a small village adjacent to Troy—has run away with another man's wife, a newly married woman, and but eighteen years of age, whereas the monster is over fifty, and has a wife and ten children.—*Albany Argus, 21st.*

TOTAL DEPRAVITY.—A wolf in sheep's clothing, named John Howard Wilson, has been officiating as a preacher for some time at Chevoit, Ohio. During his ministry he particularly cultivated the acquaintance of eleven young ladies, and engaged to marry all of them. Two of the ladies meeting in a store in Cincinnati where each had gone to purchase her bridal arrangement. From the similarity of their purchases an explanation seemed necessary, and it turned out they were both preparing to marry the same man. The disconsolate damsels returned without their purchases to the quiet village, where they speedily proclaimed the villany of the rascally pastor, who getting wind that all was discovered, made tracks between days during the past week.

One of his finances was swindled out of fifty dollars.—*Ex.*

A very pretentiously pious rascal by the name of Charles S. Brown, indicted in Livingston county, N. Y., for perjury, and held to bail in \$2,500, has been figuring extensively in Indiana, under assumed names, as pastor of three or four churches, finally marrying a respectable lady, and at last returning to New York on a requisition from the Governor, to tenant Auburn prison.—*Clev. Herald.*

STATE NORMAL SCHOOL.

The following communication from the Superintendent of Public Instruction, we publish for the benefit of Teachers of Primary Schools, who may desire an appointment to this Institution. It will be seen that each Representative in the State Legislature is authorized to appoint two Normal Pupils. Teachers who desire this appointment, would do well to make early application to the Representative:

OFFICE OF THE SUP. OF PUBLIC INSTRU'N,
AND SEC'Y OF BOARD OF EDUC'N,
Lansing, February 6, 1855.

HON. CYRUS LOVELL,

Speaker of the House of Representatives:—
SIR:—The tenth section of "an act to consolidate and amend the laws relative to the establishment of a State Normal School," approved March 25th, 1850, provides that each county shall be entitled to send pupils to said School, in the ratio of the Representatives in the State Legislature, to which it may be entitled, not to exceed such number as the Board of Education may prescribe.

The Board of Education have placed on record a resolution, authorizing each Representative to appoint two Normal Pupils, (the Board recommending that when practicable, there be one of each sex,) who upon the written recommendation of said Representative, will be entitled to all the rights and privileges of students in the Normal School, without charge for tuition.

The next academic year of the Normal School, will commence on Tuesday, the 13th of March, and in order to enable the counties generally, of the State, to share equitably in the privileges and benefits of this Institution, to the end that its benign, healthful and invigorating influence, in elevating and improving the schools generally, of the State, may be felt as speedily as practicable, it is respectfully recommended that the Representatives, at their earliest convenience, and before the beginning of the academic year, do make these appointments, and notify the Secretary of the Board, of the names and residence of appointees.

Very respectfully,
IRA MAYHEW,
Superintendent of Public Instruction,
and Ex-officio Sec'y of the Board of Education.

CONFERENCE NOTICE.

The General Conference will be held at Saint James the 7th, 8th, 9th and 10 July next; at which solemn sacrifices and thanksgiving will be offered to Almighty God, who has been pleased to give us the Kingdom. There will also be a Conference at Holy Island; Lake Mormon, the 15th July next, to return thanks to Almighty God for averting

the calamities of civil war, with which we were recently threatened, and giving us a peaceful deliverance from the machinations of powerful foes.

At these Conferences public discourses will be delivered on the covenants with Abraham, the sonship and messiahship of Jesus, the royal line of David, and the everlasting kingdom of God on earth, the gospel of the resurrection, the salvation of the dead, and the everlasting life of the saints.

Payments for the *Islander*.

John Raymond, \$1.00 to No. 87. George W. Gregg, \$2.00 to 104. John S. Comstock, \$2.00 to 108. Ebeneter Barnum, \$2.00 to 107. Dennis Conrad, \$2.00 to 105. Jesse Seely, \$1.00 to 91. George Northup, \$1.00 to 89.

F. JOHNSON & CO.

Have purchased and are continuing to purchase, for cash, a full assortment of fresh goods, by which they are enabled to sell at BUFFALO and DETROIT Prices.

DRY GOODS.

Calicoes, of various patterns.
Mous de Lains and Bareges.
Lawn, Shawls, &c.
A new supply of Bonnets, of handsome finish.
Book and Barred Muslins.
Groceries and Fishing Tackle, and various other stores.
Stoves of the most approved pattern and material, for sale.
68aa.

CITY STORE, SAINT JAMES.

ONE DOOR NORTH OF THE DOCK, WATER ST.
J. M. WAIT has just opened a large assortment of Dry Goods, Groceries, Crockery, Tin ware, Hardware, Cutlery, Iron, Nails, Nail-ropes, Glass, Ready Made Clothing, Boots and Shoes, also a full supply of Fishermen's Tackle. Thankful for past patronage, I hope to merit a liberal share in the future, by selling cheaper than the cheapest for ready pay; cash not refused.

Saint James, June 19th, 1855. 70

TO MINING COMPANIES.

Johnston's Detroit City Directory—
AND ADVERTISING GAZETTEER OF MICHIGAN,
FOR 1855-6.

To contain general directory of all the House-holders and other citizens of Detroit, to be enumerated in May next. Nominal List of State and City Executive and Legislative Bodies. Judges and other State and County Judicial and Executive Functionaries, Statistical Reports, the Census of each County, City, Town, and Post Village in Michigan; List of all the Mines in the State, with Statistics, where supplied; A New Ornamental Map of Detroit; Almanac for 1855-6; Tables of Routes and Distances; of Interest, of Foreign Coins and Currency; Shipping List; Steamboat and Railway Intelligence, with many other useful particulars, too numerous to mention here. Size, imperial 8vo., about 350 pages, good paper, neatly bound. Price, ten shillings, except the quantity to be gratuitously distributed.

The style of the Directory of 1854-5 will be improved for 1855-6. Cards neatly arranged on the pages. Half pages and pages of advertisements will be printed on colored paper, paged and compiled together with extra display.

In the Advertisers Key, will be classified, as usual, the several Advertisements. The work will be prepared essentially with a view to subserve the interests of the advertiser and the general interests of Michigan.

2000 copies of the last Directory were printed, and 1000 gratuitously and widely distributed to benefit the City and State, and the Cards of Advertisers were carried by the work into hands they never, otherwise perhaps, would have reached.

The Directory in preparation, will be ready about the close of June next. I trust the support I may continue to receive will enable me to print for 1855-6.

THREE THOUSAND COPIES.

If so, I shall devote 1500 copies to gratuitous circulation throughout the Union. A copy shall be kept hung up for reference in each Hotel and Post Office in the State, and a number of copies shall be forwarded to Europe.

As usual, the Cards of benevolent Societies, whether in Detroit or throughout the State, inserted free. Trustees of Colleges and all similar Institutions, should avail themselves of the opportunity this permanent medium presents of giving extensive notoriety to such establishments.

Manufacturers and owners of Patent Rights in Michigan or elsewhere, may give remunerative publicity to their business at trifling cost. The compiler, at a mere nominal charge, invites for publication the Cards of Attorneys, Collectors, Land Agents, &c., from each City and Village in the State.

The work will be so prepared in exhibiting the unsurpassed resources of Michigan, that it shall prove a highly important aid to increase the population by immigration from less favored States.

The Directory has local claims to patronizing support, and its utility is indisputable. No effort shall be left unemployed to deserve the continuance of a generous encouragement. For past aid, friends will please accept my acknowledgments, and remember the high prices of paper, and the large quantity to be used in the work, as well as the great expense of the clerical and printing labor to be expended upon it, will assist me to do better in the pending effort.

JAMES DALE JOHNSTON,
Compiler Detroit Directory, &c.

THIS DAY PUBLISHED.

The promised work—Europe and the

Allies of the past and to-day.
A complete history of the war in the east, 492 pages, fine united engravings; portraits of Potentates and Generals; Map of the Crimea; Sevastopol and fortifications; being a summary of historical events from the time of Napoleon 1st to the present day. Price—\$1.25.—
For sale by all the booksellers.

Agents will find a new opportunity to make money by the sale of this and other works of every merit, by applying to the publishers, E. LIVERMORE,
No. 39, Beekman St., [New York].
Also 10,000 copies printed of an abridgement of the above work, illustrated paper cover, 174 pages, previously illustrated 50c.—
The above books will be sent, post paid, on receipt of the price.

The committee on Indian Affairs have had under consideration the present condition and the future prospects of the Indians of Michigan, and in connection therewith their relation to the State, and the various means resorted to for their civilization and improvement, and beg leave to make the following report:

Under the provisions of the revised constitution, "every civilized male inhabitant of Indian descent, a native of the United States, and not a member of any tribe," is an elector.

No rule has been established by which to ascertain who are members of tribes. The Indian customs in that respect are partially lost. If any standard has been recognized, it is this, that such as claimed a share in the annuities derived under treaties with the United States were members of tribes, and no others. This leaves the question to be decided by the will of the individual interested.

So there is no standard of civilization, by which to determine who are entitled to the elective franchise. In some parts of the State those only are regarded as civilized who have an English education, and are principally employed in professional, agricultural or mechanical labors. In others, the vices of the whites are satisfactory badges of civilization.

The number of Indians in the State, civilized and not members of any tribe, is not known, nor is it possible to make an approximate estimate of their number.—There must be several thousand scattered through the State, including those of mixed blood, being half Indian.

Of the various tribes and bands in the State, receiving annuities from the United States, the number is as follows:

Chippewas,	5,967
Ottawas,	1,237
Pottowatomies,	266

Total,

7,470
These Indians have congeneric languages, sufficiently like to be taught by the same grammar, and requiring but slight variations in the dictionaries; they scarcely require different books, the difference being rather in the spoken than written languages.

A considerable number of books have been published in the Chippewa language, most of which are religious works; Baraga's Grammar and Dictionary of the Chippewa language are works of rare excellence.

But there is little prospect of the number of works in these languages ever being materially increased. The numberspeaking the language is so small, and the proportion of persons of literary taste so limited, that the sales of a book can never justify its publication in the language.

Missionaries have introduced books among them, as the necessary means of religious instruction. But circumstances favorable to their civilization, make the English language necessary to them; and once educated in that, its wider literary range must render their native language of little practical value.

At present a large proportion, probably one-half the Indians in the State, have some education, either in their own or the English language; but with few exceptions, their attainments are very limited.

Missionaries, merchants and soldiers have been among the Indians of Michigan more than two hundred years. In the work of christianizing the Indians and introducing letters among them, devoted piety, talent of the highest order, combined with rare enterprise and energy, immense treasures, and the powerful support of government, have been put in requisition during most of that long

period, and the advance made by the Indian towards the higher order of civilization is less than philanthropists reasonably expected in a single generation.

There is an opinion prevailing, and strongly supported by history and by existing monuments, that during the latter half of the seventeenth century the Indians about the Straits of Michilimackinac and Little Traverse Bay were in civilization far in advance of those now in that part of the State, though they have been the objects of the solicitous care of philanthropists and christian missionaries from that time to the present.

It is at least probable that the efforts of the imperial government of Russia are raising the forty millions of serfs of that empire in the scale of civilization faster than the entire philanthropy of the United States has been able to elevate the small remnants of the Indian race among us.

This result should not be attributed to any want of capacity of the Indian for civilization. Elevation in the scale of intellectual humanity, if indigenous, is the slow growth of necessity, developed during long periods of peace and settled life.

As the American policy has ever been to remove the savage from the presence of the white man to new hunting grounds, they have ever been forced back from what little advance they had made, to their original barbarism. So true is this, that the educated whites, raised to all the advantages and all the toils of the higher order of civilization, who have located themselves with the Indians, have, in a majority of cases, relapsed into the same state of barbarism with the savage tribes.

With game abundant, and land free to whoever pleased to settle on it, without the possibility of obtaining an inheritable title, or a right transmissible to posterity, it is doubtful whether any people would not relapse to barbarism.

The earliest missionaries among the Indians of this State taught them christianity, and the rudiments of letters. They introduced among them a system of agriculture, little inferior to that prevailing in France at the time, and such of the mechanic arts as were necessary in their infant civilization.

They failed to give them any permanent inheritable title to the lands they cultivated, or any such interest in the affairs of the State as to compel them to learn the science of government. They conducted the affairs of the several bands as if they were so many children of an affectionate and benevolent father.

Thus there was only an individual advance, not a national; the next generation began at the same point with the preceding, and left off with it. They gained nothing by experience, and the moment national wars broke up the mission system, they fell back on their original barbarism with diminished ability of self-sustenance.

The later system of introducing Indian children into boarding schools, giving them a good English education, and teaching the boys agriculture and the mechanic arts, and the girls domestic economy, and such arts as are adapted to female labor, probably would have succeeded to some extent, but for the prejudice of race.

This prejudice forbids their intermixing and intermarrying with the whites, or at the best, denies them an equality in society. Timid and sensitive as they usually are, they are thus driven back to the society of the uncivilized Indian, where their education is of no avail, and where they find themselves inferior to those who were raised to savage life.

Females, of this class have been, to a great extent, the prey

of white adventurers, who have been temporarily domiciled among the Indians, and obtained them as wives during their stay, and abandoned them and their children at pleasure.

The men of this class, finding no congenial employment among the whites, have in very few instances, been able to make their education advantageous to them among the Indians, and still less to confer any advantages upon the tribes to which they belong'd.

The annuity system has been still more unfortunate, because it fosters the indolence which must be overcome, to civilize the Indian. The expectation of the annuity prevents the Indian making provision for himself, and the expense of attending to receive it is generally more than it amounts to.

The Indians in this State have been in contact with the whites such a length of time, that the vices which civilization carries with it to the barbarian have had their effect, and the present tendency is to recuperate. The shock is past, and the evil must be less in future.

Their hunting has generally failed, and the slow advance of the white settlements around those of the Indians, render the necessity of fixed modes of life every year more pressing.

If they can now have permanent homes, and an individual title to the soil, inalienable for the time, but inheritable, and in pursuance of the wise provisions of our constitution, take upon themselves a share in the government, there is every prospect that they will escape what seems to be their fate—extermination—and increase in numbers and usefulness.

To this end it is necessary to obtain reservations for them in compact bodies, and divide off individual farms to such as will occupy them, and upon their abandoning their tribal organizations, extend to them all the rights, privileges and immunities of citizens, (except for a time the power to alien their estate.)

With the assistance of a few benevolent whites, several of the bands would now be able to organize townships, and to carry on the affairs of the government, if the malign influence of unprincipled traders could be counteracted; and at the worst, that would not be of long continuance.

These locations should be selected with care with reference to the influence of surrounding society, and to their ability to subsist themselves, during the remaining period of the transition state.

Such locations, in most cases, are now occupied by the Indians. Little change is desirable in this respect, except to diminish the number of locations, by doubling up the smaller bands.

The co-operation of the State and National Government is necessary to the consummation of this object; and happily, the views of the National Government are coincident with those here expressed, and measures are in progress to the consummation of so desirable a work.

A treaty has already been negotiated and ratified for the settlement of the Indians at and near L'Anse Bay, on a permanent reservation; and should the State concur in this policy, similar treaties will probably be negotiated with all the bands remaining in the State, the present year.

The committee concur in recommending this policy as the only means of preserving a remnant of this once powerful race, and as the happy means of pop-

ulating a portion of our State lying waste, and increasing the number without diminishing the happiness of the people.

In prosecuting their labors the committee have addressed circulars to numerous intelligent gentlemen, acquainted with Indian affairs, a copy of which, with a few of the replies, are annexed, and made a part of this report.

JAMES J. STRANG,
D. N. MONTAGUE,
HENRY C. ASHMUN.

THE COMING INDIAN WAR.

Preparations are being made, upon a scale as nearly great as anything this administration can do approaches it, for the prosecution of a war against the Indian tribes west of the Mississippi, and we shall soon hear of the concentration of forces at frontier points, in readiness for the forward movement.—Before the final order to march shall be given, and the step have been taken, from which there is no retreat, let us look at the subject from another point of view than that taken by the belligerent Secretary of War, and with eyes less reddened and angry, try to discover if there be not some little relief for the hard picture which Washington legislators and army executives paint of the poor redskin.

The war of extermination denounced against the prairie tribes has been forced upon us, say its advocates, by the treachery and cruelty of the Indians. We deny this, and appeal to facts to sustain us.—Since the emigration to California commenced, the bands of nomades who inhabit the vast buffalo range have found their supplies of food gradually diminishing, and have been forced to appeal to the whites for partial relief from starvation. They have frequently, even when denied the pitiful alms they asked, preferred to steal a cow or a horse, and not to die, for the want of meat. This is no crime among Indians, although the refusal of hospitality is, and they are only carrying out a law of their being, which requires them to eat, by means of an observance of their imperfect social organization, which permits them to steal rather than not to eat. But they would always rather eat the food of hospitality than that of theft, if they could obtain it. How terrible have they found the retaliation, as compared with the original wrong. They have been slaughtered, tortured, scalped, by men professing a high religious superiority, and claiming a more refined civilization. This has gone on for six years, and until the whole Indian country is excited to fury against the emigrants. They appeal to government, represent the wrongs done them, acknowledge, frankly, the sins they have committed, and ask first for food, then for protection promising, and with earnest faith, to keep their hands from shedding white blood.

They receive all manner of governmental pledges, and for a time are quiet. But they cannot understand why their "Great Father," who has so much money and such great houses and big canoes, and who burns so much powder and shows so much hunting, why he cannot send them corn and cattle at once, instead of waiting until some future time; and so, after patiently starving for another few months, hunger drives them to steal another cow or more horses, and retaliation, sur-retaliation, murders, scalplings and cruelties ensue. Then the treaty is broken, the Indians have not kept the faith, and have forfeited all right to the corn and cattle, which are never sent. So the poor Indians again resort to their only refuge from death by starvation, and rob the emigrants, whom they have now come to consider their natural enemies.

Thus it is constantly. Witness the Fort Laramie massacre, the proximate cause of the coming horrors. A lame cow, which could

not have proceeded another step, was butchered by some Indians—under what circumstances? Why, the bands had come in, to the number of thousands of individuals, men, women and children, and were encamped about the Fort, waiting for their annuities, and actually without food, during several days, while they well knew the money and supplies were within the walls of the Fort. They were not angels, nor yet cherubims; they had stomachs, and so had their children, who were crying for food, and a lame cow, of no use to any one, turned adrift upon a prairie, was an enticing piece of property. They killed it, ate it, offered to pay for it, refused to give up the father of a family, who had butchered it, but told the officer to come and take him, and they would offer no resistance.

What did that officer do? He sent another and a younger officer, just out of West Point, and possessed of a constitutional dread of Indians, to negotiate—not with the white flag and clean hands, but with fixed bayonets, and spherical-case-shot. This diplomatic youth asked for the cow-stealer, and received for reply, "there he is; take him!" This was too much for the great country's dignity, which that inexperienced and nervous young officer supposed to be concentrated in him, and he ordered his men to fire. What came of it then, we know. What is hereafter to result from that foolish order, God alone can foresee.

The Law of Kindness has never been tried upon the Indians. With them, our rule of action has ever been the bullet, the sword, and the torch. Slaughter the men, outrage the women, burn the cabins, trample the corn-fields. We have forfeited our plight of faith with them, as we never dare do with France or England; we have stolen their lands, retained their annuities, lied to them, cheated them, sent drunken, incompetent, and roguish agents to carry out the laws of our country, among a people who know no law save that of common observance; and when they have failed in any regard, no matter how slight, to fulfill the rigid demands of their "Great Father," they have been bayoneted, sabred, scalped and roasted by thousands.

Their blood appeals to Heaven for revenge. On this country shall one day surely fall a retribution as terrible as it shall be just. With the amplest opportunity for kindness, and impelled to its exercise by every consideration of justice and magnanimity, we have ignored the thought of leniency, and enacted a part more cruel than the bloodiest savage could have imagined, because we sin against effulgent light. The only Indian victim of the Laramie massacre was a friend to the whites, an old, gray-haired man, whose hand had never been raised toward an American, save to offer food or succor. He fell at the word, "Fire." How many more like souls are to follow his to the happy hunting-grounds, time alone can show—probably scores. And when the "retaliation" shall have been complete, and the agents of it, leaning upon their dripping blades, and casting their eyes over the broad domain, strewn with bleeding corpses and dotted with smoking villages, shall felicitate themselves upon the havoc they have caused, perhaps the history of a previous "relation" may recur to the memory of some one among them, and he may drop a tear as he reads the heart-broken exclamation of the lone old chief, "Who is there to mourn for LOGAN? Not one!"—Dem.

NORTHERN ISLANDER.

VOL. V.—NO. 4.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JULY 5, 1855.

WHOLE NO. 71.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to Cooper & Chidester, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

A great anxiety was felt in the late Shanghai Legislature to unseat Mr. Strang. So far was this feeling allowed to prevail, that it was resolved in caucus of the Fusionists to send for Mr. Lay, who had about half as many votes as Mr. Strang, to come and contest his seat. We are informed by a very respectable member who was present, that the caucus determined to assume that Mr. Lay was duly elected, and give him Mr. Strang's place, "without wasting time on it," in other words, to judge the cause against Mr. Strang without evidence, and refuse to receive it. The opportune appearance of the following article in the *State Journal*, shamed them out of the measure:

Representative from Newaygo.—The Detroit Tribune—Grand River Eagle, and Mr. Strang.

The Grand River Eagle, of Dec. 16, copies from the Tribune an editorial, in a style of language which we shall not repeat, saying in substance that Mr. Lay will contest the seat of Mr. Strang, as Representative from the Newaygo district, on the ground that Mr. Strang did not receive more than 250 legal votes; whereas, Mr. Lay had 367 votes, the legality of which the Tribune does not question.

The Tribune anticipates a difficulty in a successful contest, because "the saints are all prepared to swear to whatever may be required in the premises, and an investigation of the matter would involve the necessity of taking a census of the legal votes on the Island."

The Eagle replies, that the Tribune has mistaken Mr. Lay's position, and says, that the question does not depend at all upon what the saints may swear to, but upon the question whether the Beaver Islands are included in the Newaygo district; and to show that they are not, misquotes the revised Constitution, Article XIX., Sec. 1.

An examination of the facts, shows the allegations and insinuations against Mr. Strang in these two articles, to be as thoroughly malicious and utterly unfounded as anything ever spoken or written against an honorable man.

The county of Emmet, by the census of last May, on file in the office of the Secretary of the State, contained a population of 4,971; and in November, cast 695 votes, all for Mr. Strang, being something less than one vote to seven inhabitants.

By the same census, Grand Traverse county contained a population of 911, and at the same election it gave 373 votes, all but six of which were for Mr. Lay, being within the merest fraction of two votes to every five inhabitants.

To have voted in the same proportion as was done in Grand Traverse, the vote of Emmet should have been 1,922, or 1,227 larger than it was. If it is a reasonable conclusion that the population of Emmet affords but 250 legal voters, it is equally reasonable that the population of Grand Traverse affords but 46, unless the Tribune means to be understood that the "saints" residing in Emmet county are not legal voters. Therefore, unless the citizens of Emmet county are disfranchised without law, for worshipping God according to the dictates of their own conscience, the presumption is just as strong that Mr. Lay received but 46 legal votes as it is that Mr. Strang received but 250.

The vote of the State at large, on Governor, was 82,366, in a population of 592,668, being a fraction less than one vote to six persons; whereas, the vote of Emmet county is less than one to seven persons, or about 100 votes less than it should have been in proportion to the State at large.

The Grand River Eagle excuses Mr. Lay

from making this issue, but in putting this contest upon constitutional grounds, leaves his case quite as hopeless.

By the revised Constitution, Article XIX., Sec. 1, "the counties of Mackinac, Chippewa, Delta, Marquette, Schoolcraft, Houghton and Ontonagon, (being the entire Upper Peninsula in this State,) and the Islands and territory thereto attached, the Islands of Lake Superior, Huron and Michigan, and in Green Bay, the Straits of Mackinac and the River St. Marie," were constituted a separate judicial district; and by Sec. 4 some special provisions were made for the representation of that district, under which the Eagle claims that the votes given for Mr. Strang are illegal, or Mr. Strang ineligible.

Unfortunately for the argument of the Eagle upon this question, Mr. Strang and Mr. Lay are situated precisely alike. Both reside, and both received all their votes, in "the Islands and territory attached" to the Upper Peninsula, at the time of the adoption of the revised constitution.

By the "act to lay off and define the boundaries of certain counties," passed April 1, 1850, Sec. 35, the entire territory now included in the organized counties of Emmet, Cheboygan and Grand Traverse, and the ten unorganized counties attached to Cheboygan, and six unorganized counties attached to Grand Traverse, (being all the State north of township twenty,) were attached to Mackinac, and they remained so attached until after the adoption of the revised constitution.

Within these bounds Mr. Strang received every vote in Emmet county, and every vote but one in Cheboygan and the ten unorganized counties attached; and Mr. Lay received every vote but six in the county of Grand Traverse and the six unorganized counties attached, and neither of them received a single vote anywhere else. So if the votes for Mr. Strang are to be rejected because cast within "the Islands and territory" formerly attached to the Upper Peninsula, those for Mr. Lay would have to be rejected for the same reason.

Giving the Eagle the advantage of its misquotation of the constitution, and Mr. Lay's case is not helped in the least. The Eagle claims that "the Islands in Lake Michigan" have something so sacred about them, by virtue of Article XIX. of the revised constitution, that "the Beavers" could by no manner of means get or stay in Emmet county.

This also is a two edged sword, and cuts both ways; for two of the three largest and most populous Islands in Lake Michigan are in the county of Grand Traverse, as now organized. We refer to the North and South Manitou Islands, which contain nearly the entire population of the township of Leelanaw in that county, and Beaver Island contains less than half the population of Emmet county; leaving Emmet more than twice the population of Grand Traverse, without that Island.

The Grand River Eagle admits that this question was decided by the party having control of the last Legislature, in favor of Mr. Strang, in terror of "the wrath of His Majesty the King" of Beaver Island; but says, consolingly, "now the case is different, we have a Legislature which will decide the question according to the merits of the case," and feels sure that Mr. Lay will get the seat.

This question was decided in favor of Mr. Strang in the last Legislature, by a vote of 50 to 11. Of the Democratic members forty-one voted for Mr. Strang, and seven against him; and of the Whig members nine voted for Mr. Strang, and four against him. Perhaps the Grand River Eagle can tell which party it was, "the interest of which would not allow it to provoke the wrath of His Majesty." We have for a long time heard the miserable twattle that the Mormons on Beaver Island did not dare vote only as Strang said; but it was left for the Grand River Eagle to discover that Mr. Strang exercised the same despotism over both parties in the last Legislature.

In private conversations Mr. Strang has frequently been accused of exercising an undue influence over the electors in Emmet, and the near unanimity of the vote is given as the evidence.

If there is any force in the argument, here again the candidates are all in the same boat. Mr. Strang had every vote in Emmet, and every vote but one in Cheboygan; Mr. Lay every vote but six in Grand Traverse; and Mr. Brooks a vote about equally unanimous in Newaygo. If the unanimity of the vote raises the slightest suspicion against Mr. Strang, it does precisely the same against Messrs. Lay and Brooks; and if Mr. Strang's accusers change their position, and attribute the boundless confidence which the whole population of Emmet county have in him to his position as a religious leader, then the unanimous vote given him in Cheboygan, where the citizens are not of his faith, is a noble tribute to his industry, faithfulness and wisdom as a Representative, and his amiability and virtue as a citizen.

Moreover, if the issue which the Eagle says Mr. Lay will make was decided in his favor, it would not give him a seat, but would give it to Mr. Brooks.

If it is a just interpretation of the constitution that "the Islands and territory attached" to the Upper Peninsula cannot be detached, and attached to some other portion of the State for Representative purposes, then it follows that Newaygo district consists of the counties of Newaygo and Oceana, and the unorganized counties of Lake and Mason alone, and in that territory Brooks received nearly every vote; Lay not one.

To Lay such a decision would be a barren one—to Strang it would be equally harmless. For there would then be left the three organized counties of Emmet, Grand Traverse and Cheboygan, and the sixteen unorganized counties attached to them, equal to one-fourth of the State, which the Legislature of 1851, by attempting to put in the wrong district, had failed to district at all.

Under the constitutional right of every part of the State to be represented in proportion to its population, Mr. Strang would still sit as the Representative of these nineteen counties. To deny him this would be to say that the Legislature, without any act whatever, by a simple neglect of duty, a mere nonfeasance, can repeal the constitution and disfranchise the people of any portion of the State.

Stranger still is the case of Mr. Strang.—By the revised constitution, Article IV., Sec. 3, "each county hereafter organized," (that is, organized subsequent to the adoption of the constitution,) "with such territory as shall be thereto attached, shall be entitled to a separate Representative when it has attained a population equal to a moiety of the ratio of representation."

Emmet was organized since that time, and has a moiety, and 1,871 over. It therefore cannot be denied a Representative; and as Mr. Strang has every vote in the county, if he has not a right to sit it is a curious question who has. Could not the Tribune and Eagle contrive some way to get that part of the State represented more according to the wish of its inhabitants?

To have persisted in unseating Mr. Strang without inquiry, after the publication of such an article, would have been fool hardy. The very proportion of votes to population, showed that the Grand Traverse vote would not bear the light. With 373 votes to 911 inhabitants, the blindest could not fail to see that half Mr. Lay's votes must be fraudulent.

The next move of the Fusionists was a resolve in caucus that no bill introduced by Mr. Strang should be allowed to pass. Constituting, as they did, more than a working majority, and aided in these nefarious schemes by Hon. J. A. T. Wendell, of Mackinac, and Hon. T. B. Church, of Grand Rapids, of the Democratic party, there seemed every prospect that they would succeed in punishing those distant counties, which were wrongfully placed in the district represented by Mr. Strang, and had never supported him for being represented by him.

Mr. Strang found means to break through this scandalous resolution, and in the end carried more local measures for the benefit of his district than any other member. It is true that representing a district composed of twenty-three counties, he could not, in face of such difficulties, accomplish every thing desirable. But in these defeats the justice of God did not slumber.

Grand Traverse, which had been instrumental in producing these difficulties, was the greatest sufferer. Bills to enlarge the area and extend the jurisdiction of that county were defeated by this scandalous resolution, invited by them.—Mackinac and Grand Rapids came in for their share of injury. An appropriation of 200,000 acres of State swamp lands for opening a road from the Muskegon river, directly north of Grand Rapids, to Grand Traverse, and thence to

Mackinac, was among the measures sacrificed in this mad hostility to an individual. To the Mormons this road would not only be useless, but detrimental. But Mr. Strang urged its construction, because the interest of the whole district and the State demanded it. In this road Mackinac had a greater interest than any other place in the State. Yet Mr. Wendell was the instrument of its defeat. We shall give the history of these things hereafter, for the benefit of our friends in Mackinac and Grand Traverse.

St. James, June 20, 1855.

ARRA SMITH—SIR:—I now sit down to fulfill my promise unto you. You wished to know where I was going to locate. You may discover, as probably most surmised before I embarked, that some Mormon settlement would be the place of my landing.

These brethren on Beaver Island are so much like myself, I am very naturally identified with them. Here we have a leader who does not so much as pretend to lead the people independent of God. He claims to be God's prophet—God's oracle to this generation.—There is not another on the earth at the present time who so pretends.

Brigham Young now stands in the prophet's place only by man, not by God; neither by Joseph, nor by any other save a vote, similar to the manner in which the United States elect a President.—Not only does he (James) claim this calling from God by the ordination of an angel, but also through the appointment of his predecessor, which appointment and successorship make good the prophetic office of both James and Joseph, and also establish the church upon a foundation as immovable as the pillars of heaven.

I suppose by this time you are tired of reading, so I will try to change the subject for your sake. I believe you are a Free Soil man. In this you are with us. Here no man needs to buy land. It is all free. Come and choose for yourself, only do not choose another's improvement, unless you pay for it. God is here beginning to fulfill his word through many prophets spoken concerning giving the earth unto the meek—not selling it, but giving it free, without money or price. Uncle Sam is not so generous to his subjects. But Uncle Sam's time is almost run out. He cannot or will not protect his own citizens from the violence of mobocracy.

I think you had not best be afraid of the saints any longer, but come up and take your portion with them. You think they are terrible non-resistants, I suppose. But the saints are only a terror to evil doers, and a praise to them who do well. Most sectarian Christians think that the saints will never again be as outrageously wicked as old Abraham was in his day, when he proved himself a better warrior than the heathen, and slew five kings in one battle; or David's valiant men, some of whom slew twenty men in one single handed fight, with an ox goad; or the saint David who taught sinners in his due repentance through the use of thons and whips, &c.

Why is it that we non-resistants are so much more righteous than the father of the faithful? or even than angels used to be who came down from heaven to burn up cities, sinners and all? Think this new fangled righteousness is nought but self-righteousness. In Jesus, who was a non-resistant one day, was not so every day most certainly, if the New Testament be true, or the Old one either. Therefore I am certain he will not remain a non-resistant during this, the dispensation of judgment. Neither his saints, for they are co-workers together with him in whatsoever work he chooses to accomplish, whether of mercy or of judgment. Thus when God sent the hornets before Israel to drive out the Canaanites, he sent his people to burn up their cities, and kill off the inhabitants. The God of Abraham, of Isaac and of Jacob is our God, (the saints,) this is his memorial to all generations.

Direct to Saint James, Beaver Island. This is the name of the nearest office. Yours truly, J. S. COMSTOCK.

INFIDEL REFORMERS.

To the shame of the church it must be confessed that the foremost men in all our philanthropic movements, in the interpretation of the spirit of the age, in the practical application of the genuine christianity, in the reformation of abuses in high and low places, in the vindication of the rights of man, and in practically redeeming the wrongs, in the moral and intellectual regeneration of the race, are the so called infidels (?) in our land.

The church has pusillanimously left not only the working oar, but the very reins of salutary reform, in the hands of men she denounces inimical to christianity, and who are practically doing with all their might for humanity's sake, that which the church ought to be doing for Christ's sake; and if they succeed, as succeed they will, in abolishing slavery, banishing rum, restraining licentiousness, reforming abuses and elevating the masses, then the recoil upon christianity will be disastrous in the extreme.

Woe, woe, woe to christianity, when infidels, (?) by force of nature or the tendency of the age, get ahead of the church in morals, and in the practical work of christianity, in some instances, they are already far, far in advance, in the vindication of truth, righteousness and liberty, they are the pioneers, beckoning to a sluggish church to follow.—N. Y. Evangelist.

What a confession!

Archdeacon Jeffreys, a missionary in the East Indies, states that "for one really converted christian, as the fruit of missionary labor, the drinking practice of the English had made one thousand drunkards in India."

Printers' accounts are said to be like faith, "the substance of things hoped for, and the evidence of things not seen."

* a most magnificent scandal

52

We have before us "The Mormon," Vol. 1, No. 6, a 28 column newspaper, of good mechanical appearance, edited by John Taylor of the Brighamite sect, which, by the way, Mr. Taylor will not send in exchange for the Islander.

The Mormon appears to be principally made up of matter already used in some other paper, issued from the same office, the type of a few columns only being set for that paper. The editorial department is marked with less ability than we expected of John Taylor. We judge from this number only, having seen no other.

The most striking feature of the paper is its pictorial motto head line, six inches wide, and extending across the page. In the centre is an eagle, bearing in his beak a scroll lettered, "The Mormon." Above is an eye, from which light radiates over all, and the motto, "And he said let there be light, and there was light."

On the right is the flag of Utah, or an American flag, with Utah among the stars as a bright light, before which they are as nothing, and the stripes with the words, "Truth will prevail," a very good motto, very much falsified by being credited to H. C. Kimball.

On the left is the flag of the United States, with one of the stars greater than all the rest, we suppose to represent Utah in her due rank among the sister States, and inscribed on the stripes, "Truth, intelligence, virtue and faith united," with the name "J. Taylor" signed as author of the motto.

On the flag of the United States is a scroll containing the following: "Mormon creed—Mind your own business. Brigham Young." We could not but think it a little curious that the Mormon creed should find its resting place in the folds of the American flag, and that "truth, intelligence and faith" should lie down with it, unless they lie down to perish, as Joseph and Hyrum did under that flag.

Last of all, dropped on the folds of the flag of Utah, is another scroll inscribed, "CONSTITUTION OF THE U. S. GIVEN BY INSPIRATION OF GOD. Joseph Smith." In any sense this is a gross slander upon the martyred prophet, and little less than blasphemy of God. Joseph Smith never said any such thing.

The very idea that a constitution, the work of a deliberative assembly of several score members, produced through months of labor, in which it was brought together piece by piece, changed, altered, patched and amended till it was brought into working shape, and to which twelve amendments have since been adopted, was given by inspiration of God is too ridiculous to be talked of. To charge Joseph Smith with saying any such thing, is to impeach him of being an impostor and a trickster.

All that Joseph ever said on the subject amounts to but this, that God raised up wise men, whom he inspired to establish free institutions and religious toleration, to open the way for the preaching the gospel, and the bringing in the dispensation of the fulness of times.

God had already given a law which contains the sum of heavenly wisdom. If we yield that the institution of the United States is given by inspiration of God, we must yield that heavenly wisdom has changed since the days of Moses, just so much as that constitution differs from the two tables.

To one not acquainted with Brighamite tactics, such a combination of flags and mottoes is an explicable mystery. If we are to credit what is here shadowed out, the people of Utah are the most devoted friends of the union and of the existing forms of the American government any where to be found.

We despise such hypocrisy. All Mormons know that the American government refuses them the protection which it promises. All know that moderate men have been obliged to exert their utmost influence to prevent the more excitable from breaking out in some terrible act of vengeance. All, without exception, are looking for the utter overthrow of every vestige of the American constitution, and all the forms of government that pertain to it.

Several of the States have stained their escutcheons with the blood of martyrs, and all, without exception, have, in one way and another, with or without law, denied to Mormons the common rights of citizens. Thus they have heaped up on Mormons of all parties wrongs without number; and every Mormon who pretends that a book of remembrance is not written, in which these wrongs are treasured up against the day of wrath, is foolishly false and bootlessly corrupt. He is attempting to deceive, and will end by being execrated.

Our persecutors would, despise us, if they believed that like calves we would thus lick the hand of the butcher. And if Taylor expects thus to deceive the people of the United States into the idea that the Mormons are attached to the American government, he has reckoned without his host. They know it is not true. And being so assured, they will refuse assent to other assertions, perhaps perfectly true, which he may be interested in establishing. Honesty is the best policy. Speak the truth, though it is unpopular, and brings persecution. Then when falsely accused, your word in self-defence will be of some weight.

The Mormons stand in nearly the same relation to the American government that the primitive Christians did to the Roman. They prayed for the continuance of Pagan Rome, not because it was of God, but because after it came Papacy under the prophetic symbol of "the man of sin, the son of perdition." So Mormons rejoice in the American forms of government, as the breach in the walls of Satan's, through which it is to be successfully invaded and overthrown.

In the wisdom with which God has inspired those that love the truth, they see the machinery in that government which shall not only break itself, but all the nations of the Anglo-Saxon race in pieces, and make room for the peaceable advent of the kingdom of God over much of the earth.

This is not the result of the excellence, but of the innate weak-

ness and corruption of the American forms of government. All the forms of government place virtuous and vicious men on an equality. How much better for Mormons to say that their attachment to the American was measured by the good or ill treatment they received under it, but at the worst they wished it to continue until the time appointed of God for the "saints to possess the kingdom."

CURIOUS COMBINATION.

What will not religious intolerance stoop to? Last winter the Legislature was essentially Know-Nothing. Never has a public body so intolerant assembled together in the State. In their hatred of Romanism a number of laws were passed disqualifying all clergymen from acting as trustees of church property and managing charity funds. These acts are all in violation of the rights of the citizen, and in their passage the whole Protestant clergy are tabooed, and branded as unfit for public trusts; not because the members wished to strike at them, but because they could in no other way work out their malice on the Roman church. They were obliged to make the law general, in order to pass it at all. Moreover, the church property bill strikes at the Methodists and Episcopalians as severe a blow as at the Romanists.

One would think the Protestant clergy who voted for the bill must have felt like a boy in a hen roost, looking for something nasty to chew and spit upon his neighbor's new coat.

Was it not a curious sight to see J. A. T. Wendell, a Roman Catholic and a Jesuit, cheek by jowl with those Know-Nothings crusading against the Mormons? And was it not a pretty sight when all together, against one man, they took nothing by their motion?

COMING TO SAINT JAMES.

We again caution all persons who have business at this place against taking passage for Mackinac. Steamboat runners may tell you that that is the best and usual route, but there is not a word of truth in it.

So far as time and money are concerned, you are nearer this place at Ogdensburg or Chicago than at Mackinac. Any person in Mackinac in a hurry to get to this place at a moderate expense would take the first boat to Detroit, and then a boat from there here. The mail from here to Mackinac goes by way of Detroit.

It is just as easy to get a passage here as to Mackinac. More than twenty boats stop here every trip. Nearly all occasionally. We average to have two a day. And passengers for this place, who have foolishly allowed themselves to be landed at Mackinac, are not sure of getting off without rough treatment.

Burning a Negro at the Stake in Mississippi.

Some time since we published an account of the murder of Miss Thornton, an interesting young girl, residing near Gaston, Alabama. Immediately after the murder and detection of the negro, his immediate punishment was seriously contemplated by the people of Sumpter county; but, after mature deliberation, the law abiding citizens delivered him into the custody of the proper officers, and he was committed to prison.

At the late term of the Circuit Court of Sumpter county, the attorney appointed by the court, in the discharge of his duty, moved for a change of venue to Greene county. The Judge, as the motion was sustained by the affidavit, sustained the application.

On Wednesday last the citizens of South Sumpter assembled, en masse, at Mr. Wm. McElroy's, and unanimously passed a series of resolutions reflecting seriously upon the conduct of the Judge, and after having pledged themselves to sustain each other, a portion of them proceeded to Livingston and took the miserable criminal by force from the jail where he was confined.

On Friday last, after due preparation, they carried him to the spot where he so cruelly murdered his innocent victim, and burnt him alive at the stake.

About three thousand persons were present, who witnessed, with various emotions, the dreadful spectacle. We were present, but hope that we will never again witness a scene like it. The pyre was composed of several cords of light wood, in the centre of which was a green willow stake, selected in consequence of its indestructibility by fire.

On the top of the pile of light wood the criminal was placed, and securely chained to the stake. While in this situation, he confessed his guilt, stating that he had no accomplice—he had cruelly murdered her by beating the poor, innocent creature with a stimp—that while he was doing this, she implored him to carry her home to her father, and that she would conceal the violence inflicted. He then left, but soon returned, and after again beating her, he concealed the body in the very hole that the stake was planted to which he suffered.

After this confession was made, the match was applied, and in a few moments the devouring flames were enveloping the doomed negro. His fearful cries resounded through the air, while the surrounding negroes who witnessed his dreadful agony and horrible contortions, sent up an involuntary howl of horror. His sufferings, though excruciating, were short—in a few minutes the flames had enveloped him entirely, revealing now and then, as they swayed hither and thither, his black and burning carcass, like a demon of the fire, grinning as it in hellish triumph at his tormentors. Soon all was over; nothing was left but the burning flesh and charred skeleton of this human devil, who could thus deliberately perpetrate so foul a crime. The horrid outrage was fearfully avenged; and though the heavens were filled with the stench of burning flesh, yet justice was satisfied. The law of retaliation was inflicted as nearly as it could be, while the example made of this wretch had, no doubt, a salutary effect upon two thousand slaves who witnessed his execution.

We are far from approving the infliction of mob law; yet, in aggravated cases like this, popular ebullition will manifest itself, and, in view of the wretch's offence, we, as a public journalist, cannot approve, yet we have neither time nor inclination to censure the conduct of the people of South Sumpter. Justice was inflicted by them, and a thousand deaths of the kind was too good for a devil like negro Dave. —*Marion Republican.*

Such are not uncommon scenes in all the south. Mob law is little less supreme throughout the land. Very likely the negro may have been quite innocent. The real murderer may have been among his tormentors. If Dave was a devil, was he not a slave? What had he to be good for?

From the New York Herald.

TRIAL OF THE INDIAN MURDERERS OF CAPTAIN GUNNISON.

We have received intelligence from Salt Lake City that the chief of the Par-Vant Utahs has delivered up several of his tribe who were concerned in the murder of Capt. Gunnison. U. S. A., Mr. Kern, of Philadelphia, and others, on the Sevier river, in October, 1853. Shortly after the arrival of Col. Steptoe in Utah, that officer made a demand on Can-Osh for the surrender of all those concerned in the affair. According to Indian usage, that chief offered to give up man for man; and Col. Steptoe, out of regard to the defenceless Mormon settlements in the Par-Vant country, agreed to receive seven Indians for the white men killed. Matters being finally arranged, a party consisting of Major Reynolds, Surgeon Wirtzand, Lieut. Allison, of the United States Army, and Major Hert, Indian agent, with twenty-three artillerymen, started from Salt Lake City on the 24th of February to receive the murderers, and reached Fillmore City, the capital of Utah, the head quarters of the Par-Vant tribe, on the 28th. Immediately on his arrival, Major Reynolds formally demanded the surrender of seven men. Can-Osh was very peaceably inclined, and said that he intended to fulfill his promise.

The soldiers were then disposed so as to be ready for any emergency, and in a few hours the whole Par-vant tribe, consisting of about sixty warriors, entered the main square of Fillmore, bringing with them the individuals that were to be given up. Can-Osh then turned over to Major Reynolds four men, a squaw who had helped to strip the dead, and a child about three years old. Major Reynolds refused to receive the child, but took charge of the men and the squaw, stating to Can-Osh, through the interpreter, Mr. Bean, that he still held him responsible for the delivery in Salt Lake City of the remainder.

While the prisoners were being turned over, things at one time wore a very serious aspect,

and it was only by the coolness and well-timed precaution of Major Reynolds that an outbreak was prevented. Nar-i-ant, a chief of the Par-vants, and second to Can-Osh, appeared on the ground, rifle in hand; and with his face blacked with war-paint. Mounting a pile of wood he signified his dissent from the proceedings, and his desire to fight. Once he raised his rifle to fire at the United States officers, but, seeing two or three rifles ready to bring him down, his demonstrations of hostility ended in empty bravado.

Major Reynolds accompanied by Can-Osh and wife, returned to Salt Lake City with the prisoners, on the 3d of March. They will be tried by the court at Nephi, the county seat of Millard county, where the murder was committed.

Some singular developments were obtained from the Indians and others about Fillmore, going to show that the Mormons were indirectly concerned in the Gunnison massacre, as was originally suspected. The Mormons have all along taken every opportunity to impress upon the minds of the Utahs that the Mormons and Americans are two distinct people, and these Indians, in their conversations with Major Hunt, the Indian Agent, frequently spoke of the Mormons and the Americans. They also made inquiries whether the Americans or the Mormons were the more powerful nation.

Now, it appears that some three years ago, a Mormon wantonly killed a Utah Indian, and the Par-vant tribe, to which he belonged, immediately threatened revenge on the first party of Mormons they found in the mountains. But the bishops of the neighboring towns informed the Indians that the man who had excited their hostility was an American, and not a Mormon, (which was false) and consequently the par-vants fell upon the innocent party of Gunnison, and as is well known, but four escaped.

This is but one example of the scheming and duplicity of the Mormons, and strongly indicates that they anticipate making use of the Indians at some future day, should there be a rupture between the two nations of the "Mormons" and "Americans."

Still later advices inform us that the Par-vant prisoners were tried at Nephi.

We annex the most important part of the evidence rendered at the trial, which we find in the special correspondence of the New York Times of the 18th:

George Block, a witness for the prosecution, being duly sworn, said: I saw Captain Gunnison and party at Fillmore City, in the fall of 1853, in October, I believe: there were no other Americans or emigrants in the vicinity at the time; heard Capt. G. say he was going to survey Sevier Lake and Provo Canion, and then go into winter quarters; in five or six days after this, Capt. Morris came to Fillmore and said Gunnison was killed; went down with others, after being ordered by Brigham Young, to bury the dead; found an arrow-spike in Creusfeld's back-bone; recognized Capt. Gunnison by his hair; took particular notice of it when he was at Fillmore; hair was dark and slightly sprinkled with grey; this was in October, I think, 1853, in Millard county.

Cross Examination.—About a week after the massacre before I was on the ground, the flesh had been eaten off the bones by the wolves; should positively say that it was the remains of Capt. Gunnison I saw; his hair was damp; could not say whether it was bloody; gave the hair to Mr. McCall, who probably sent it to Washington.

Ar-wich (Midsummer) an Indian woman, a witness for the prosecution, being duly sworn.

The counsel for the defence demanded the voir-dire oath to be put. The learned Judge explained to her in simple but forcible language the importance of the truth. She replied through a sworn interpreter that she understood perfectly, and would tell the whole truth. The oath having been again administered, Midsummer says: I know all three of the prisoners; was on the Sevier river with them and twenty-one other Par-vants at the time of the murder; Ankle Joint was out shooting ducks, and first saw the Americans coming; he ran and told the rest of the band; they all said let us go and kill the Americans; they had a big talk, started about dark, and all three of the prisoners went along; I remained in camp and did not see them shoot; when they came back they said they had killed the Americans; they had with them watches, blankets, saddles, &c.; the prisoners came back with the band; Ankle Joint had a blanket, a pair of pistols, and several other things; White Tree had a ring; don't remember about Sandy Hair having anything; they had their bows and arrows; brought back no scalps.

Cross Examination.—This was nearly two winters ago; there were twenty-four warriors and three squaws; (here the witness gave the names of the warriors except Scho-zas, who made a big talk before they started; he is not a Chief, but a relation of the Chief, who had been killed by a party of whites some time before; the band started in the evening and returned next day about half past twelve o'clock; (Midsummer told the time by saying the sun was at a certain place which she indicated;) the murder took place not far from their wick-up (lodges); I was simply told to come with the other prisoners, and I came; George Bean, the interpreter, gave me the dress I have on; no one else has given me anything; I have no man here—I have a child;

Na-aw-gue-ne-oh, my husband, is a fighting Chief; he was in the massacre.

DIRECT EXAMINATION RESUMED.—I heard the firing during the killing of the Americans; it was in the gray dawn, before the sunrise.

The witness, Ar-wich, is a pleasant looking squaw, about 20 years old. She gave her testimony readily and clearly; and appeared very cheerful. Once she laughed, and Arrow-pine, the brother and successor of the great Walker, Chief of all the Ute Indians, spoke to her in their own dialect, telling her to be serious and not laugh, and to tell the whole truth. Her testimony being of great importance to the prosecution, was looked for with much anxiety—every one seemed satisfied that she had told nothing but the truth. Exertions had been made by certain parties, well known to the counsel for the United States, to tamper with these witnesses, but their infamy has only recoiled on their own heads. Much credit is due to General Hollman, the District Attorney, for the ability displayed here as well as throughout the east.

It will be seen that the most conclusive testimony was given implicating them in the murder, but the jury found them guilty only of manslaughter in the second degree, and they were sentenced to three years imprisonment. Several members of the Mormon jury acknowledged that they had received instructions from Brigham Young what verdict to give. It is well known that the oath of a Mormon in the church, is paramount to all other obligations. The Hon. Judge Kinney, after the verdict, declared that it was in direct violation of the evidence adduced. The principal object of Col. Steptoe's expedition was to obtain satisfaction for the murder of Gunnison's party; but the Mormons, to defeat this purpose, have acted in a manner that can only be accounted for by their intense hatred toward the general government. The above information comes direct from an officer who was present at the time.

Still further intelligence, up to the 21st March, informs us that the Indian prisoners sentenced to three years imprisonment, made their escape from the new jail, a few miles from the city. The murderers of Gunnison have thus entirely eluded the hands of justice. Thus ends Col. Steptoe's expedition. The Col. was sent out to Utah expressly to obtain redress for Gunnison's murder. He did all that lay in his power, but we see that every effort has been frustrated. Great excitement prevails in Salt Lake City, and if the "Gentiles" were strong enough, Brigham Young would be lynched.

We learn from the same advices, that Col. Steptoe has declined the nomination of governor of Utah, and that Judge Kinney, Chief Justice, has been offered the appointment.—He has stated that he will accept.

Col. Steptoe's Command leaves Salt Lake City on the 5th April for Rush Valley, from which camping place they start for California in the beginning of May.

The co-respondent of the Times says:

No words can do justice to the indignation of the few American citizens here. The Mormon community are damned with a curse "too deep to tell." They are alien and inimical to the present Government in every point of view. We desire that this statement should go before the country, that the people may reflect upon this monster of Mormonism, and see in its true light its nature and intention. "No greater crime can be committed than to substitute the authority of man for the justice of God; and Brigham Young has done this. Is he not capable of any infamy? It is believed by those most capable of judging, that nothing but the strongest measures can avert a terrible evil.—The Mormon community have never been able to refrain from the grossest outrages upon society. The causes in Missouri, Illinois and Utah, has been marked by no change but from bad to worse,—from nuisance to crime. Let the separate organization of Utah be abolished, and her broad and beautiful valleys be portioned out between Nebraska, New-Mexico and California. Then, and then only, with the aid of a strong military force, can the law have its legitimate supremacy among this God-forsaken community.

We have no other account of this transaction than the above, which must be received with many grains of allowance. It carries with it many marks of improbability. Why does not the Mormon or the Luminary give a full and truthful history of the transaction, and send it to such papers as would be pleased to publish it?

As for parceling out Utah, if it should be done, the doers may get as sick of it as our neighbors have of the dismemberment of Emmet county. We question whether the Mormons would not be able to control Nebraska and New Mexico, and directly four Mormons might be found seated in the United States Senate. A reasonable degree of enterprise, and the means the

Brighamites can command, in wise hands, would produce that result.

IS THE WORLD IMPROVING?

Some tell us the world is becoming better; that the human race are progressing; is it so or not? Who can decide? It is true that the scions of the old Puritanical stock do not hang witches and whip Quakers through the streets; but then, is it because they are better, or is it not that they can find no witches nor Quakers worth whipping? Is it not that the Puritans themselves have become so much like witches, that a friendship or league of peace has sprung up between them? The time was when such humbugs as Barnum would have been hung for their impositions by our Puritan fathers; and why has he escaped? Is it because the descendants of the Puritans are really more humane and Christlike? Or is it because they are more like Barnum, more inclined to humbug than their fathers?

And why do Quakers now escape the lash, the prison, and the gallows? Is it because the world is more in love with the righteous doctrines the Quakers promulgated, or is it because that sect has so degenerated and assimilated with the world, that there is not sufficient power in them to disturb the workers of iniquity? It would be well to scrutinize closely, and see whether the race is progressing, and not deceive ourselves, and settle down at ease, while we are floating onward to destruction. The world is growing better, says one, because they do not whip and hang Quakers as formerly. Now let those that judge from such data, first show us a Quaker worth hanging—or one who possesses power sufficient to disturb iniquity. The early Quakers went forth with a "thus saith the Lord." They were bold, and open and consistent in reproving sin. They could not be bought, nor bribed, nor frightened, nor driven from their course. Nothing short of imprisonment or death could silence them. How is it now? Why bait them with gold or honor, or praise, and you can catch most of them like gudgeons.

Give their high priests some political office—some place of honor or emolument, and their laymen a chance to increase in mammon, and very few of them will preach righteousness with sufficient power to disturb the world. Has the world ceased to persecute Quakers because men are progressing in goodness? Or is it because Quakers have degenerated and become more like the world? This point must be settled, before we refer to peace or ease which Quakerism now enjoys, as a proof of progress. Is the world really progressing? This appears to me a nice question to decide.—Look at the poor Indians! A mere remnant of a once numerous and powerful people! See how they have been robbed, plundered and degraded by the progressing world! Do we discover signs of progress in them? Does their degraded condition speak of progress in those who have robbed and degraded them?

Look at the three million of the African race now in slavery, in this enlightened, progressive, Christian land! See them bought and sold in the market like brutes, while their owners live in indolence, or waste their lives in dissipation! Colored babies torn from the breast and swapped for church furniture—sold

for organs and fiddles on which to play pious psalm-tunes to please the creator of the universe! Are these signs of progress here? See the poor creatures toiling beneath a burning sun, to procure ease and luxury and the means of dissipation for their owners! The book of knowledge closed against them—many and severe penalties imposed on such as teach them to read the Bible! That, too, in these blessed United States, which claim to be the most enlightened, Christian and progressive nation on the globe! See all the officers of the nation sworn to hunt such as may flee from a life-long bondage! See Boston court house, surrounded by armed soldiers, and the judges returning a fugitive, whom God created free, to a life of chains! Do these things speak of progress?

Look at the wars that are now impoverishing the world, deluging God's beautiful earth in human blood! See the contending armies spending months and years in slaughtering each other! Out-bruting the very brutes,—may, out-deviling the very devils—for where have we any account of such battles, even among the most approved Orthodox demons? When did they ever wage such a war as is now raging among progressive men?

See the attempts of our own government to make war with Spain, and fish away Cuba, for the purpose of extending the area of slavery, and increasing our heaps of gold!

Look at the Nebraska bill, consigning the fairest portion of this beautiful land to the curse of slavery! Who can discover signs of progress in these abominations? Again I ask, is the world growing better or worse? Who can answer?

This nation, instead of making peace between those that are at war, have just appointed three of their chief warriors to proceed to the seat of eastern war, and observe the operations of the fighters, in order to perfect themselves in the art of human slaughter, and be better prepared to instruct their countrymen in the science! Are there any signs of progression in this? Ho, all ye who love your race, awake from your slumbers, relinquish your dreams—no longer deceive yourselves with the vain notion that the world is progressing in goodness, while it is floating with wind and tide to destruction.—Up, and strive for reform.—*Pleasure Boat.*

POLITICS AND THE PULPIT.

We have no doubt that a religious landlord, having sharked it all the week, screwing and gripping among his tenants, would be better pleased to doze through an able gospel sermon on divine mysteries, than to be kept awake by a practical sermon that might treat of the duties of a Christian landlord. A broker who has gambled on a magnificent scale all the week, does not go to church to have his practical swindling analyzed and measured by the "New Testament" spirit. Catechism is what he wants—doctrine is to his taste. A merchant, whose last bale of smuggled goods was safely stored on Saturday night, and his brother merchant, who, on the same day, swore a false invoice through the custom house—they go to church to hear a sermon on faith, on angels, on the resurrection. They have nothing invested in those subjects; they expect the minister to be bold and orthodox. But if he wants respectable merchants to pay ample pew rents,

let him not vulgarize the pulpit by introducing commercial subjects.

A rich Christian brother owns largely in a distillery, and is clamorous about letting down the pulpit to the vulgarity of temperance sermons. Another man buys tax titles, and noses about all the week to see who can be slipped out of a neglected lot. A mechanic, who plies his craft with the unscrupulous appliance of every means that he will win, he, too, wants "doctrine" on the Sabbath, not these secular questions. Men wish two departments in life—the secular and the religious. Between them a high wall and opaque is to be built. They wish to do just what they please for six long days. Then stepping on the other side of the wall, they wish the minister to assuage their fears, to comfort their conscience, and furnish them a clear ticket and insurance for heaven. By such a shrewd management, our modern financiers are determined to show that a Christian can serve two masters, both God and mammon, at the same time.—*Rev. H. W. Beecher.*

DISCOVERY OF A PETRIFIED INDIAN.

We learn from a friend that as the workmen upon the Milwaukee and La Crosse Railroad were at work upon an excavation near Schleisigerville, a few days since, the petrified remains of an Indian were found, and with his remains relics of olden times. The remains are perfect, not having suffered by decay. His height, at the present day, would be considered gigantic—his body measuring seven feet two inches in length. On his breast was a plate of copper, on which were engraved numerous hieroglyphics, the meaning of which can hardly be imagined. But there they are, a record of the past. Could these hieroglyphics be read, they might, perhaps, unveil some of the mystery which hangs like a dark cloud over the history of the red man. An arrow, of considerable strength and curious construction, was also found with him, and especially invites the attention of antiquarians.

These remains may be seen at the store of Caspar Liver, in Schleisigerville, for a few days. In a short time they will be forwarded to Madison.—*Washington Co. Organ.*

A LOVE OF A PARSON.

That old buffoon, Brownlow, editor of a religious paper called the Knoxville (Tenn.) Register, advises "the true hearted citizens of East Tennessee to enter into leagues to whip, black, ride on a rail, every preacher, citizen or traveler who dares to utter one word in opposition to slavery." This fellow writes Reverend before his name, and most honest men will be ready to write Rascal after it.—*Bost. Atlas.*

FAMINE PRICES.

Corn is selling in the Chickasaw Nation at \$2.50 per bushel, while Flour can only be had at one or two places in the Nation, at \$20 per barrel. No groceries are to be had, nor can any be obtained until there is a rise in the Arkansas, or Red River.

The President of the Chickasaw nation recently issued a proclamation, fixing the 19th of May to be observed as a day of Fasting Humiliation and Prayer.

CONFERENCE NOTICE.

The General Conference will be held at Saint James the 7th, 8th, 9th and 10 July next; at which solemn sacrifices and thanksgiving will be offered to Almighty God, who has been pleased to give us the kingdom.

There will also be a Conference at Holy Island, Lake Mormon, the 15th July next, to return thanks to Almighty God for availing

the calamities of civil war, with which we were recently threatened, and giving us a peaceful deliverance from the machinations of powerful foes.

At these Conferences public discourses will be delivered on the covenants with Abraham, the Messiahship of Jesus, the royal line of David, and the everlasting kingdom of God on earth, the gospel of the resurrection, the salvation of the dead, and the everlasting life of the saints.

F. JOHNSON & CO.

Have purchased and are continuing to purchase, for cash, a full assortment of fresh goods, by which they are enabled to sell at BUFFALO and DETROIT Prices.

DRY GOODS.

Calicoes, of various patterns. Mosses de Lains and Bareges. Lawns, Shawls, &c. A new supply of Bonnets, of handsome fashion. Book and Barred Muslin. Groceries and Fishing Tackle, and various other stores. Copies of the most approved pattern and material, for sale.

CITY STORE, SAINT JAMES.

ONE DOOR NORTH OF THE DOCK, WATER ST. J. M. WAIT has just opened a large assortment of Dry Goods, Groceries, Crockery, Tin ware, Hardware, Cutlery, Iron, Nails, Rods, Glass, Ready Made Clothing, Boots and Shoes. Also a full supply of Fishmen's Tackle. Thankful for past patronage, I hope to merit a liberal share in the future, by selling cheaper than the cheapest for ready pay; cash not refused. Saint James, June 19th, 1855. 70a90

TO MINING COMPANIES.

Johnston's Detroit City Directory AND ADVERTISING GAZETTEER OF MICHIGAN, FOR 1855-6.

To contain general directory of all the House-holders and other citizens of Detroit, to be enumerated in May next. Nominal List of State and City Executive and Legislative Bodies. Judges and other State and County Judicial and Executive Functionaries, Statistical Reports, the Census of each County, City, Town, and Post Village in Michigan; List of all the Mines in the State, with Statistics, where supplied; A New Ornamental Map of Detroit; Almanac for 1855-6; Tables of Routes and Distances; of Interest, of Foreign Coins and Currency; Shipping List; Steamboat and Railway Intelligence, with many other useful particulars, too numerous to mention here. Size, imperial 8vo., about 750 pages, good paper, neatly bound. Price, ten shillings, except the quantity to be gratuitously distributed.

The style of the Directory of 1854-5 will be improved for 1855-6. Cards neatly arranged on the pages. Half pages and pages of advertisements will be printed on colored paper, paged and compiled together with extra display.

In the Advertisers Key, will be classified, as usual, the several Advertisements. The work will be prepared essentially with a view to subserve the interests of the advertiser and the general interests of Michigan.

2000 copies of the last Directory were printed, and 1000 gratuitously and widely distributed to benefit the City and State, and the Cards of Advertisers were carried by the work into hands they never, otherwise perhaps, would have reached.

The Directory in preparation, will be ready about the close of June next. I trust the support I may continue to receive will enable me to print for 1855-6.

THREE THOUSAND COPIES.

If so, I shall devote 1500 copies to gratuitous circulation throughout the Union. A copy shall be kept hung up for reference in each Hotel and Post Office in the State, and a number of copies shall be forwarded to Europe.

As usual, the Cards of benevolent Societies, whether in Detroit or throughout the State, inserted FREE. Trustees of Colleges and all similar Institutions, should avail themselves of the opportunity this permanent medium presents of giving extensive notoriety to such establishments.

Manufacturers and owners of Patent Rights in Michigan or elsewhere, may give remunerative publicity to their business at trifling cost. The compiler, at a mere nominal charge, invites for publication the Cards of Attorneys, Collectors, Land Agents, &c., from each City and Village in the State.

The work will be so prepared in exhibiting the unsurpassed resources of Michigan, that it shall prove a highly important aid to increase the population by immigration from less favored States.

The Directory has local claims to patronizing support, and its utility is indisputable.—No effort shall be left unemployed to deserve the continuance of a generous encouragement. For past aid, friends will please accept my acknowledgments, and remembering the high prices of paper, and the large quantity to be used in the work, as well as the great expense of the clerical and printing labor to be expended upon it, will assist me to do better in the pending effort. JAMES DALE JOHNSTON, Compiler Detroit Directory, &c.

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A complete history of the war in the east, 122 pages, fine tinted engravings; portraits of Potentates and Generals; Map of the Crimea; Sevastopol and its fortifications; being a summary of historical events from the time of Napoleon 1st to the present day. Price—\$1.25.—For sale by all the booksellers.

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E. LIVERMORE

No. 20, Beekman St., [New York.] Also 10,000 copies printed of an abridgement of the above work, illustrated paper covers, 175 pages, profusely illustrated—50c. The above books will be sent, post paid, on receipt of the price.

HOUSE OF REPRESENTATIVES,
Lansing, Mich., Jan. 8th, 1855.

DEAR SIR—The committee on Indian Affairs of the House, consisting of Messrs. Strang, Montague and Ashmun, are desirous, before preparing their report, to obtain your opinion, how far the measures heretofore adopted for the colonization of the Indians have been beneficial to them; and in what respects they have failed to accomplish the desired ends.

Any suggestions you may make as to the working of the mission system; the system of paying of annuities; aggregation with the whites; removal to the Western wilds—indeed anything bearing upon the past and present condition and future prosperity of the Indian race, will be received with great satisfaction.

Respectfully yours,
JAS. J. STRANG.

COMMUNICATION FROM J. L. CHIPMAN.
Detroit, January 15th, 1855.

Hon. JAS. J. STRANG, Ch'n of
House Com. on Indian Affairs:

DEAR SIR—I have received your communication of the 8th inst, in which you state the desire of the committee on Indian affairs, "to obtain my opinion, how far the measures heretofore adopted for the civilization of the Indians have been beneficial to them, and in what respects they have failed to accomplish the desired end."

The subject is one to which I have devoted some attention, and, though the limits of the session of the Legislature forbid that I shall occupy the time necessary to a complete investigation of it, it affords me pleasure to submit to the committee, the conclusions at which I have arrived. In doing so, I shall, to so great an extent as seems possible, confine myself to the Indians in Michigan. They consist of parts of three tribes, estimated by the Hon. Henry C. Gilbert, of the Michigan agency, as follows, viz:

Chippewas,	5,967
Ottawas,	1,237
Pottowatomies,	266
In all,	7,470

They are scattered in small bands throughout the upper and the northern and western parts of the Lower Peninsula. The first treaty between any of them and the United States, as a nation, was at Fort McIntosh, in 1785, to which the Chippewas and Ottawas were parties. In 1789, at Fort Harmar, the Pottowatomies were received into the amity and protection of the government. In August, 1795, after Wayne's campaign, these tribes with others, engaged in the late hostilities, treated with the United States at Greenville. This treaty seems to have been the first which in any degree had civilization for its object.—It contains an authority for the Indians to commute certain annuities, for domestic animals, implements of husbandry, and the employment of useful artificers. It is also interesting, because it introduces to these Indians the annuity system, which we shall attempt to show has been detrimental to them.

From 1795 to 1836 nearly a hundred different treaties were made with these tribes, separately, together, with other tribes, or each other. War and the exigencies of settlement seem to have been the motive for most of them.

In 1836 the treaty of Washington, to which the Chippewas and Ottawas were parties, was made, and contains the system under which the present rela-

tions between the greater number of the Indians in Michigan and the general government, are conducted. The principal features of this treaty are, money annuities, paid per capite; the payment of a certain quantity yearly of tobacco, provisions, fish barrels and salt; a provision for the payment of their debts, and for their half-breed relatives, (these two have long since been exhausted;) removal to the west of the Mississippi River, and the payment by government of the sum of \$100,000, whenever the Indians shall surrender certain reservations. It will be perceived that this treaty is but the perfection of the idea shadowed forth in the treaty of Greenville, nearly fifty years before. It seems to be founded on the principle that to civilize, civilization must be transported to them, and to depend but slightly upon the only agency which is efficient for the purpose—the exertions of the individual himself.

Perhaps no more liberal treaty than this was ever made by a strong and civilized nation, with weak and savage tribes. Peculiarly considered, it is unsatisfactory. Its defects are not those of meanness or of oppression. On the contrary, it provides a lavish support for a system which reason, so well as experience has demonstrated, is insufficient to elevate a barbarous to a civilized people. History teaches that civilization is of slow growth. It must result from necessity, which forces man to labor. A savage state is always one of idleness, knowing no toil save the gratification of the animal passions. Nature herself by increase of population, or by withholding the means of subsistence too lavishly bestowed and improvidently exhausted, must give the impetus to industry. In countries where she seems most parsimonious of her gifts, man is strongest and wisest. The monuments of his capacity are greatest. There instead of beguiling him into sloth by easy or bountiful supplies of the means of ease and comfort, she makes him feel a thousand wants in order that he may invent as many means of gratification.

Thus his energies are awakened, his mind becomes active.—Then follow the rude beginnings of agriculture, suggestive of arts, which bring with them comfort, improvement, new fields of invention and labor, until finally his habits become fixed in channels which lead to civilization. The secret of this progress is, that each step he takes is guided by the experience his necessities have imparted to him. In this view the best plan for the elevation of a barbarous people, would seem to be to prepare them so far as possible, for the coming of that period, when Nature assumes the work and compels their advancement. Perhaps the payment of annuities, the establishment of schools and of missions, of farms and artisans, and the supply of provisions and goods, together with a motion to the west of the Mississippi, and the system of trade established by the laws of Congress, were intended to have effect; but the means used are, as will appear before I conclude, intrinsically repugnant, each benefit being counterpoised by some absolute evil.

The first reason why the system of the treaty of Washington has failed to civilize the Indians, is that it does not provide for their immediate localization, so that each one shall possess an allotment of land. There is no place where they may collect

and enjoy the actual benefits which it proffers. I speak now of the practical operation of the treaty; for, though it provides for their removal west of the Mississippi, they still remain within the State, and this notwithstanding that by its own terms it expires during the present year. Thus, though missions are established among them, they are inefficient, because they cannot collect them in numbers sufficient to have the necessary moral influence; so it is with schools, the teacher must either go from camp to camp, instructing families instead of communities, or he can effect nothing.

Though mechanics and agriculturalists are appointed to reside among them, their intercourse with individuals is so limited and unfrequent, that instead of teaching them the arts, they but supply the exigencies of their barbarity. And lastly, though agricultural implements are supplied, they are given to bands collectively, and not to their members personally, so that they are really of little use, because the Indians have no lands to till, and if they have, are so scattered that it is impossible for any considerable number to avail themselves of them.

The convenience of localization and concentration for the purpose of instruction, is evident; for it is impossible to impart the arts of civilized man to a people who are in the scattered, roving state of their savage nature.

But I will confess that I have but little faith in the method of direct teaching. It seems too much like transporting civilization *en masse* to a people, or rather it is introducing them to its theories, when the necessities do not exist which prove its practicability and utility. This is in no manner better illustrated than by the effect of missionary effort among the wild bands in Minnesota and Wisconsin. There it is common to meet Indians who have a devout reverence for the God of the Christians, and at the same time, an abiding faith in the wonders and traditions of their own mythology. Instead of driving out the old religion, another is placed beside, and becomes co-existent with it. The two are in full force in the same individual.—The reason for this seems to be that there is absolutely nothing in his social state which commands to him his new faith—nothing in his necessities which teaches him the superiority of the first, or the incompatibility of believing both.

But localization must be at the foundation of every system of civilization. Fixedness of habitation enters as completely into our idea of civilized life, as do education, politeness of manners, knowledge of the arts, comfort, or social intercourse.—Indeed, all of these are, to a great extent, its offsprings; while a nomadic life is the very synonym for a savage one. Indeed, one who wanders from place to place, sleeping where night falls upon him, subsisting upon what chance provides, does not possess even the leisure to acquire those habits which shall elevate him in the scale of being. On the contrary, if he has them, he is apt to impair if not destroy them. He who has reared no monument of toil; whose ideas of home are not associated with some one spot; who has no fields to cultivate; no chattels which are his own; no fixed pursuit which forces him to regular and continued industry, has no inducement to social improvement. If he dwells with the civilized, he sinks in their estimation, and is deemed

worthless and degraded. If he is savage, he remains savage.—It is true that the mere possession of the soil does not absolutely, and in all cases, create civilization. It only has a tendency to do so, just as a roving life has a tendency to prevent it. It must combine with that natural necessity to which I have referred, and which alone can compel the individual to become stationary, before it can be efficient.—Its use consists in instilling the idea of distinct property in that which has heretofore been held in common, and in no manner can this be so thoroughly attained as by giving to each a right, which shall be ascertained from that of others. It is at least a starting point.

The individual knows that he has a possession peculiar to himself. It is his own, and as such, will acquire an importance in his sight which will secure for it his care. It is true, that in order to do this, there must be a congeniality in the location to his taste, so that the Indian would probably select with reference to the pursuits of his savage state; but no matter what the motive, the effect is the same. He is fixed to some spot—a place where he may behold the fruits of his toil as they ripen; and in this country, so rapid is the advance of settlement, so quickly would population increase, and the supplies of nature decrease around him, that soon the necessity would exist which would impel him to civilized life. This is demonstrated by the history of the settlements which have already been founded. Thus, the decline of fur-bearing animals in Michigan, has robbed the Indians of one tie to their savage life, and has driven them, either to localities where those animals still lingered, or to lake and river shores, where the fisheries proffered them sustenance. The result has been, the collection in certain spots, of small communities and towns, as at L'Ance, the Rapids of St. Mary's and the Ut-e-quaw-me-non settlements, which have gradually obtained a fixedness of character, and exhibit to a considerable extent the appearance of civilized society. Nor are these examples the only proof we have of our theory. We know how reluctant they are to depart from the land in which they dwell.—They only retreat before the whites, because they have no place to live among them. Now, this evidence that they possess, in common with ourselves, the love of locality—that sensibility to associations, which attaches men to home, and makes them useful and loyal members of the State. It argues their capacity to become stationary, for it teaches us to expect that they would. Give them the opportunity to obey the dictates of this feeling, and they will take their position among others—for the reluctance to depart is but the desire to remain, and they can only remain, by becoming fixed in their habitation, as are those around them.

In all efforts to civilize the Indians, which have been made by the government, the certain results of this law of necessity, do not seem to have been properly provided for. This may be, and is probably, to a great extent attributable to the peculiar relations which subsist between the State and the federal power, which curtails the latter, the duty of so framing its systems as that the interests of the former may be subserved. The existence of a hostile tribe within a State would be a grave impediment to settlement; and even if not hostile, if large in

numbers, vicious, uncivilized and incapable of industry, so that they would not be useful citizens, their presence would be a serious evil. The general government, therefore, possessing the exclusive control over the tribes, and the sole right to extinguish their title to the public domain, but bound so to exercise that control and right as not to interfere with the sovereignty of the States, were necessarily circumscribed in their policy for their civilization.

Consequently no permanent provision for the localization of the Indians of Michigan could be made by the treaty of Washington, save that of a motion to the west of the Mississippi.—But even here a fault was committed. Instead of providing immediate removal, so that they should be fixed so soon as possible, it left it for the future, no doubt with the humane intention of permitting them to remain, if circumstances should seem to justify it. Practically the effect of this was to leave them for many years where they were at the time the treaty was executed—the roving occupants of a country held in common.—It discouraged fixed settlement, and sat like an incubus upon every energy of their minds—upon every effort to reclaim them. An intimate acquaintance with them, under circumstances which gave me unusual opportunities of observation, has taught me the truths of this.

They lived for years in a state of insecurity and fear, which was to a great extent fostered by the traders among them, whose object was to keep them in their primitive wilderness.—They would not build houses, clear forests and cultivate lands, for fear that they would be compelled to leave them to strangers. They had not the certainty of enjoying the fruits of their industry. The land in which they dwelt was not their home. The necessity for civilization and civilized labor was before them, but their treaty obligations forbade and prevented them from obeying it. Thus they had no other objects in life than those of their barbarous state—subsistence from day to day.—Whatever they attained was expended for the gratification of the moment. Incapable of obtaining the substantial representative of progress, the nucleus around which the virtues and comforts of civilized life might gather—a home—they had not the natural and ordinary inducement to thrift and industry. In fine, from the execution of the treaty, in 1836, up to the adoption of the State Constitution, in 1850, they felt that they were merely waiting, not dwelling, in the land. The necessity for civilization came, but the government system was in no way prepared to meet it. The only provision made for it (removal to the western wilds) had, in the course of events, become repugnant to the end. If there ever had been efficiency in it, the time for it had passed. If they had been removed when the treaty was made, there is no doubt that they would sooner or later arrived at the same crisis which they experienced here. I am inclined to the belief that it would not have come so soon, but that whenever it did come government could have prepared for it.

Another defect of the treaty of Washington, and the management of the Indians under it, is, that they tend to perpetuate the tribal connection, with its incident evils. Thus, all the benefits which they receive are, as members of the tribe, their provisions, their annuities, iron and carpenter's work, religious and secular education, and lastly, the large amount to be received for the reservations, all belong to them in common, and is divided among them per capite, or so far as it is possible to do so. No individual exertion places one before the other—no personal merit is followed by superior rewards. They hold the benefits of the treaty, as they do their forests in their wild state, as the property of all; the share of each to be ascertained, only when the time for its enjoyment arrives, and then to be in all respects, as great as that of the others. Their sole title is the membership of the body; all the machinery of the government intercourse tends to strengthen this idea. They meet to receive their annuities and other payments, as bands, under their respective chiefs; they communicate with the United States through their rulers, who, on such occasions, pursue the same routine, as they do in their primitive state towards other tribes. On the pay rolls, and at the pay table, they are scrupulously divided, according to their inter-tribal organization; in short, everything tends to the preservation of their national existence, and consequently is repugnant to their individual civilization.—The evil of this is, that their language, manners and habits are perpetuated; it keeps around them the forms of their barbarity. It prevents them from forming an acquaintance with proper systems of government. It fosters that spirit of communion, which is one of the great characteristics of the savage state, and which, as a matter of course, is fatal to the existence of distinct property.

(To be continued.)

NORTHERN ISLANDER.

VOL. V.—NO. 5.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JULY 19, 1855.

WHOLE NO. 72.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,

at St. James, Beaver Island,
Lake Michigan, by

COOPER & CHIDESTER.

Terms:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

From Arthur's Home Gazette.

GOVERNING CHILDREN.

BY T. S. ARTHUR.

"I'll not live in this way!" exclaimed Mrs. Lyon, passionately. "Such disorder, wrangling and irregularity robs me of all peace; and makes the house a bedlam, instead of a quiet home. Tom!" she spoke sharply to a bright little fellow, who was pounding away with a wooden hammer on a chair, and making a most intolerable din;—"stop that noise this instant!" And you, Em, not a word from your lips. If you can't live in peace with your sister, I'll separate you. Dye hear! Hush, this instant!"

"Then make Jule give me my pin cushion. She's got it in her pocket."

"It's no such thing; I haven't," retorted Julia.

"You have, I say."

"I tell you I haven't."

"Will you hush?" The face of Mrs. Lyon was fiery red, and she stamped upon the floor as she spoke.

"I want my pin cushion. Make Jule give me my pin cushion."

Irritated beyond control, Mrs. Lyon caught Julia by the arm, and thrusting her hand into her pocket drew out a thimble, a piece of lace, and a penknife.

"I told you it wasn't there.—Couldn't you believe me?"

This impertinence was more than the mother could endure; and, acting from her indignant impulses, she boxed the ears of Julia soundly; conscious, at the same time, that Emily was chiefly to blame for all this trouble, by a wrong accusation of her sister, she turned upon her, also, administering an equal punishment. Frightened by all this, the younger children, whose incessant noise had, for the last hour, contributed to the overthrow of their mother's temper, became suddenly quiet, and skulked away into corners—and the baby, which was seated on the floor, between two pillows, curved her quivering lips, and glanced fearfully up at the distorted face in which she had been used to see the love-light that made her heaven.

A deep quiet followed this burst of passion, like the hush which succeeds the storm. Alas! for the evil traces that were left behind. Alas! for the repulsive image of that mother, daguerre-typed in an instant on the memory of her children, and never to be effaced.—How many, many times, in after years, with a sigh heave their bosoms, as that painful reflection looks out upon them from amid the dearer remembrances of childhood.

A woman of good impulses, but with scarcely any self-control, was Mrs. Lyon. She loved her children, and desired their good.—That they showed so little forbearance one with the other, manifest-

ed so little fraternal affection, grieved her deeply.

"My whole life is rendered unhappy by it," she would often say. "What is to be done? It is dreadful to think of a family growing up in discord and disunion. Sister at variance with sister, and brother lifting his hand against brother."

As was usual after an ebullition of passion, Mrs. Lyon, deeply depressed in spirits, as well as discouraged, retired from her family to grieve and weep. Lifting the frightened baby from the floor, she drew its head tenderly against her bosom; and, leaving the nursery, sought the quiet of her own room. There, in repentance and humiliation, she recalled the stormy scene through which she had just passed, and blamed herself for yielding blindly to passion, instead of meeting the trouble among her children with a quiet discrimination.

To weeping, calmness succeeded. Still she was perplexed in mind, as well as grieved at her own want of self-control. What was to be done with her children? How were they to be governed aright? Painfully did she feel her own unfitness for the task. By this time the baby was asleep, and the mother felt something of that tranquil peace that every true mother knows when a young babe is slumbering on her bosom. A book lay on a shelf, near where she was sitting, and Mrs. Lyon, scarcely conscious of the act, reached out her hand for the volume. She opened, without feeling any interest in its contents; but, she had only read a few sentences, when this remark arrested her attention:

"All right government of children begins with self-government."

The words seemed written for her; and the truth expressed was elevated instantly into perception. She saw it in the clearest light, and closed the book and bowed her head in sad acknowledgment of her own errors. Thus, for some time, she had been sitting, when the murmur of voices from below grew more and more distinct, and she was soon aroused to the painful fact, that, as usual, when left alone, the children were quarreling among themselves. Various noises, as of pounding on and throwing about chairs, and other pieces of furniture, were heard; and, at length, a loud scream, mingled with angry vociferations, smote upon her ears.

Indignation swelled instantly to the heart of Mrs. Lyon, and hurriedly placing the sleeping babe in its crib, she started for the scene of disorder, moved by an impulse to punish severely the young rebels against authority, and was half way down the stairs when her feet were checked by a remembrance of the sentiment—"All right government of children begins with self-government."

"Will anger subdue anger?—When storm meets storm, is the tempest stilled?" These were the questions asked of herself, almost involuntarily. "This is no spirit in which to meet my children.—It never has, never will enforce order and obedience," she added, as she stood upon the stairs, struggling with herself, and striving for the victory. From the nursery came louder sounds of disorder.—How weak the mother felt. Yet in this very weakness was strength.

"I must not stand idly here," she said, as a sharper cry of anger smote her ears; and so she moved on quickly, and opening the nursery door, stood revealed to her children. Julia had just raised her hand to strike Emily, who stood confronting her with a fiery

face. Both were a little startled at their mother's sudden appearance; and both, expecting the storm that usually came at such times, began to assume the defiant, stubborn air with which her intemperate reproofs were always met.

A few moments did Mrs. Lyon stand looking at her children—grief, not anger, upon her countenance. How still all became.—What a look of wonder came gradually into the children's faces as they glanced one at the other.—Something of shame was next visible. And now, the mother was conscious of a new power over the young rebels of her household.

"Emily," said she, speaking mildly, and with a touch of sorrow in her voice that she could not subdue, "I wish you would go up into my room and sit with Mary while she sleeps."

Without a sign of opposition, or even of reluctance, Emily went quietly from the nursery, in obedience to her mother's desire.

"This room is very much in disorder, Julia."

Many times had Mrs. Lyon said, under like circumstances, "Why don't you put things to rights?" or, "I never saw such girls. If all was topsy-turvy, and the floor an inch thick with dirt, you'd never turn over a hand to put things in order;" or, "Go and get the broom, this minute, and sweep up the room. You're the laziest girl that ever lived." Many, many times, as we have said, had such language been addressed by Mrs. Lyon, under like circumstances, to Julia and her sisters without producing anything better than a grumbling, partial execution of her wishes. But now, the mild intimation that the room was in disorder, produced all the effects desired. Julia went quickly about the work of restoring things to their right places, and in a little while order was apparent where confusion reigned before. Little Tommy, whose love of hammering was an incessant annoyance to his mother, had ceased his din on her sudden appearance, and, for a few moments, stood in expectation of a boxed ear; for a time he was puzzled to understand the new aspect of affairs. Finding that he was not under the ban, as usual, he commenced slapping a stick over the top of an old table, making a most ear-piercing noise. Instantly Julia said, in a low voice, to him—

"Don't Tommy—don't do that. You know it makes mother's head ache."

"Does it make your head ache, mother?" asked the child, curiously, and with a pitying tone in his voice, as he came creeping up to his mother's side, and looking at her as if in doubt whether he would be repulsed or not.

"Sometimes it does, my son," replied Mrs. Lyon, kindly; "and it is always unpleasant. Won't you try and play without making so much noise?"

"Yes, mother, I'll try," answered the little fellow, cheerfully.—"But I'll forget sometimes."

He looked earnestly at his mother, as if something more was his thoughts.

"Well, dear, what else?" said she encouragingly.

"When I forget, you'll tell me; won't you, mother?"

"Yes, love."

"And then I'll stop. But don't scold me, mother, for then I can't stop."

Mrs. Lyon's heart was touched. She caught her breath, and bent her face down to conceal its expression, until it rested on the silken hair of the child.

"Be a good boy, Tommy, and I will never scold you any more," she murmured gently in his ear.

His arms stole upward, and as they were twined closely about her neck, he pressed his lips tightly against her cheek—thus sealing his part of the contract with a kiss.

How sweet to the mother's taste were these first fruits of self-control. The effort to govern herself, what a power she had acquired. In stilling the tempest of passion in her own bosom, she had poured the oil of peace over the storm-fretted hearts of her children.

Only first fruits were these.—In all her after days did her mother strive with herself, ere she entered into a contest with the inherited evils of her children; and just so far as she was able to overcome evil in them. Often, very often, did she fall back into old states; and often, very often, was self-resistance only a light effort; but the feeble influence for good that flowed from her words or actions, whenever this was so, warned her of error, and prompted a more vigorous self-control. Need it be said that she had an abundant reward?

OPINIONS.

My opinions, like the opinions of others, may be true, or they may be false. Therefore the opinions of even inspired men are not a sure foundation to build upon. Men of God sometimes set forth their own opinions, according to their judgment of right; yet they themselves dare not risk their eternal life on such a foundation. And surely it can be no certain foundation of trust to other men. Nothing short of direct revelation from God can constitute a sure foundation of eternal life to any man.

Is the Bible such a foundation? Then why so many opinions built upon that book? Surely it is because of uninspired priests, or of usurpers of power and authority not given from on high. For the Bible never acknowledged but one set of administrators in the church in any age, and they were an inspired ministry always, or they were rejected. Who will dare deny this fact? Opinions were quite prevalent and diversified in relation to John, the forerunner of Jesus, as also of Christ himself; and when Peter was inquired of in regard to mens' opinions about the son of man, he replied they were various.

But of his own opinion upon that matter, our Savior did declare it to be nothing short of direct revelation from the Father of heaven. Declaring, at the same time, that no man could know the son of God (even in that age) in any other way. And even the inspired John, the prophet, declares the same thing, and says he knew him not until it was made known to him directly from heaven. Yet he did know that he was sent to prepare the way for his immediate entering upon his ministry.

Here is work for uninspired divines to think upon. Two cousins, whose mothers both knew of these

two personages by direct revelation before they were born, who grew up in the same neighborhood, and under the immediate instruction of godly parents, both of whom knew him by revelation, and yet the one prophet of God knew not the other, from parent or any other earthly teacher.

How then is it possible for uninspired priests and teachers to know Jesus Christ in this age? or how is it possible for their uninspired opinions to be correct in reference to this matter? All those who believed John, and who saw also the Holy Ghost descend, and heard the words spoken out of heaven, had not to depend on mens' opinions; neither any other who afterwards knew him.

These facts, with a flood of other testimony, stand forth in confirmation of this all-important truth, that mankind verily do need more revelation from God than the mere opinions of uninspired men. And it is not an opinion of men merely that these signs shall follow believers, but it is God's word. Some mens' opinions are contrary to it.

It is no new thing for mens' opinions to belie God's word.—Shall I ask any man if God's word is true? No, indeed; but I will ask the sects of their opinion about the application of this word to themselves. Do these signs follow them now, who believe this word and promise of Christ? I hear them say no. Thus I must count them infidels to this most precious faith. And why am I uncharitable? Is it not charitable to credit mens' open confessions?

I believe God and the holy prophets. But what do christendom believe? Ans. A world of opinions not found in God's word, and consequently they ought not to expect these signs should follow them for believing almost every thing imaginable, save the true gospel. If the Jewish church, in her apostacy, could cry out for miracles to be wrought before their eyes to make them believe in the power of God among men, then why not gentile sects do so too? Even the priests agreed to believe on the son of God, if he would come down from the cross. And yet he did not. Yet many Protestant ministers will say so still, right in the face of God's word, which declares it to be a falsehood. And yet they are not ashamed to be found liars before God and men, the living as well as the dead.

So the word of God and opinions of men are often wide apart. Even in sound, as well as substance, do they differ widely; as, thus saith the Lord, your Redeemer. While the opinions of uninspired priests are after this manner, viz: I understand the scriptures thus and so, or this is our honest view of it, &c.

Says another, we of the orthodox faith hold Jesus to be the very eternal God, and all contrary opinions are fundamentally heretical. It is our opinion we ought not to fellowship heretics, lest we partake of their sins. Their opinions are no doubt false. God has

revealed to men in past ages the truth of this matter, and settled it in our opinion, so that no inspiration is needful to understand it.—And these men will not bow to our uninspired opinions, but will set up their own uninspired opinions to the contrary, and yet claim to be honest in such opinions; and we denounce them as heretics; and with no better guide, assume to dictate the free exercise of the opinions of others. O! how sacred are our uninspired opinions, yet how unhallowed are those of other like free thinkers with us.—When will the natural uninspired man learn to discern correctly, so as to need no more revelation from God?

Hear them speak further: But of all the different sects of free thinkers that now throng society with our general jargon of contradictory opinions, none are so much to be hated and despised as that company of modern infidels who denounce all the sects as one body of Anti-Christ, and claim themselves to be the only true church of Christ. Neither would we count them so entirely unreasonable, were it not that they fanatically claim to believe in direct revelation from heaven, and to be divinely inspired; thus making their opinions to outweigh all of ours put together. Would they only stand as one of the heretical christian sects, we could suffer them to share with us occasionally in the common weal. But they declare God has spoken again in this generation, and spoken to them, and rejected all other churches. And, consequently, we deem them destitute of charity.

For we believe there are good and bad in all churches, (save this one,) who claim to be inspired with God's Holy Spirit, and to preach and pray by inspiration, as saints of old. Now, we cannot see how any of these deluded fanatics can get to heaven. They are as strongly set in this delusion as were those of ancient times, who verily were inspired. We think our government ought not to tolerate this one kind, surely, which does not belong to our enlightened age. Our venerable ancestors did not dream of so hateful a religion ever coming on this side of the great waters. Even the sect of Nazirines, that once turned the world upside down with their opinions, could not be worse than these modern infidels—Mormons.

Well, truly, they did not come over the briny deep. This spirit of inspiration was here before our Puritan fathers, and the record of their inspired works is now with us. And we declare God has taken this stick and put it with the other, as he promised long ago to such men as we are, and with these men and means will he thresh the nations. One will chase a thousand: for by the spirit of inspiration shall the earth be cleansed ere long.

The baptism of fire and Holy Ghost will yet be experienced by the saints of latter days. This fire will burn water, and quench fire. And, O! how entirely powerless will be these bundles of tares, when the fire of God shall try every man's work. It appears to me that Satan is already aware of the vanity of his popular priesthood, and is now about changing

it, for one who will not be ashamed of believing in miracles. So he now allows of the resurrection of spirits, but not of bodies.

So the war will soon end at the citadel of no power from God, and the saints must meet the enemy under entire different colors; even such as floated in the common air when the magicians of Egypt stood up to interpret dreams and work miracles in that age, nearly as dark as this present.

J. S. C.

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, JULY 19, 1855.

THE PONTIAC GAZETTE AGAIN.

The *Gazette* of June 23d makes the following response to the *Islander* of June 14th:

THE MORMONS.—The *Northern Islander*, the newspaper published at St. James, Beaver Island, Michigan, and organ of "King Strang," has noticed our article in a number of our paper last November, on the subject of the Mormons and Popular Sovereignty. The paper containing the notice is of date June 14th, 1855. The *Islander* of that date contains an article occupying a little over two pages of the paper, including our article, which is published entire. It is a paper which bears evidence that it was written by the "King" himself, and is evidently intended as an answer to the many newspaper articles which have appeared against the Mormons and their peculiar practices.

We should like to publish the article entire, as we find it in the *Islander*; but after carefully scanning it, we think that it is not worthy of that consideration. The fairness of the *Islander*, in giving the whole of our article, would seem to entitle it to a like return; but we are not in the least disposed to a controversy, and are willing to let the two articles as found in that paper have their own weight. The "King" takes the course usually pursued by a cunning and unscrupulous advocate of iniquity—mixes some truth with a great deal of nauseous error, to suit the taste and inclinations of his followers, and thus to give them an opportunity to hail him as the victor. Just so it would be did we prove conclusively that he was wrong; hence the utter fallacy of any attempt on our part to refute what he says. If we were writing for Mormons, it might be different; but as we are not, we shall not feel under any peculiar obligations to undertake the task.

The "King" makes one or two points against us, and evidently feels satisfied. These he places first in his defence, thus preparing the minds of his readers to read the rest with gusto, glorying in our defeat. Well, that is a good way to proceed! Thus we said that "They (the Mormons of Salt Lake City,) are in the admitted, open, flagrant, violation of the most sacred laws of the United States—they are living in Polygamy." Whereupon the "King" says he takes issue with us, and says there is no law of the United States against Polygamy. In that he is right; and we plead to a loose expression, that did not convey the meaning of our mind. What we should have said was that they were living so against the laws of every State in the Union. For we believe there is no State which has not laws that will punish severely the crime, or misdemeanor, of polygamy. But we were caught by our brother, the "King," and handled just as if he supposed we meant that the denizens of the Salt Lake Basin were violating a law of Congress! Pretty "sharp practice" to be found in a seriously labored defence of Mormon Polygamy.

The "King" proceeds to make a criticism of our manner of expression—which is also evidently very important to him, but of very little consequence to us. Then he follows up his case by alluding to the many instances recorded in the Old Testament, in which men of God are represented as having lived in the practice of polygamy. May he be would have us all engage in the sacrifices, wars, murders, &c., which are there recorded. If the argument is good for anything, it is good to prove that mankind should now-a-days live just as the children of Israel did two or three thousand years ago! This is not the first instance we have ever known of a man's justifying his iniquity by quotations from the Bible. We have seen stout, healthy men going about the streets begging, and saying that Jesus was a beggar, and hence it was not wrong! The Devil himself was accustomed to quote scripture; and so yet are his "lesser lights."

But the "King" is not satisfied with this; he goes still further with his argument, and attempts to justify polygamy by saying that some ancient nations in which polygamy was practiced were more wealthy, powerful and civilized, than some others who did not practice it. And he says also that the present is the first instance in which nations discountenancing polygamy have been in advance in civilization, of polygamists. And even in such nations he evidently thinks without "left hand marriages" there could be but little civ-

ilization and progress. And still further he says that polygamy discourages and prevents the illegitimate intercourse of the sexes. Very well-said, O King! And if you had said that if we had a law permitting murder, or theft, there would be no murder or theft! Truly there is no offense without a law. He also insinuates a defence of polygamy by alluding to the evil practices of christians; but we do not suppose it is any defence to one man that another sins, or commits a like crime to the one with which he is charged.

But we are running into an answer to the "King," which we do not wish to make.—But we must be excused with a few words more. The "King" is pleased to give publicity to the name of the Editor of the *Gazette*—for which we are thankful. His fling at our familiarity with perjury, and his vulgar picture of our leading a choir of cyprians in the front parlor of some fashionable haunt of those wretches, are harmless. Such attempts will hurt no one but the "King" himself.

Once more, and we stop for this week. The "King" says that in his opinion we are much mistaken in regard to the practice of the Mormons on Beaver Island. That may be; but we understand it to be one of their practices, to "indulge" in polygamy, or the having of more than one wife, and if that would not consign a man, so practicing, to a term at Jackson, if he lived in Oakland county, we are unable to understand the following section, to be found in the Revised Statutes of 1846, page 651.

Sec. 4. If any person who has a former husband or wife living, shall marry another person, or shall continue to cohabit with such second husband or wife, in this State, he or she shall, except in the cases mentioned in the following section, be deemed guilty of the crime of polygamy, and shall be punished by imprisonment in the State Prison not more than five years, or in the county jail not more than one year, or by fine, not exceeding five hundred dollars.

The cases excepted by the next section, are those in which the former husband or wife shall continue beyond seas, or voluntarily be absent for five years, the party not knowing the other to be living within that time, &c.

If there is any man on Beaver Island who has two or more wives, we take it that such a man, if he were living in Oakland county would not only be guilty of a crime and liable to be sent to State prison, but he would be prosecuted for the crime, convicted, and sent to Jackson.

Our readers will observe that, though Mr. Z. B. Knight's name stands at the head of the *Gazette* as editor, he takes it quite amiss our naming him in connection with this controversy. Yet he drags in the name of "King Strang," who has no connection with the *Islander*, as though never a word appeared in it but by his special direction. This is complimentary to the publishers of the *Islander*, and they will appreciate it at precisely the value of—a little fib.

Mr. Knight thinks the fairness of the *Islander* in giving the article of the *Gazette* entire, entitles it to a like return. But as he had only invoked civil war and all its attendant evils on us, and is not in the least disposed to enter into a controversy as to the propriety of that measure, he is willing to let the two articles have their weight with his readers, by giving one and withholding the other. That is not the way we Mormons mete out justice.

We do not congratulate ourselves on the prompt admission of Mr. Knight that the argument is against him on one or two points, and his attempt to change the issue and draw off on the plea of indifference from the rest. The man who will invite civil war, invoke fire and sword, to extirpate evils about which he is too indifferent to pursue a controversy of his own opening, is either cruel or corrupt to the last degree; cruel, if the evils are not of the most aggravated nature—corrupt, if such evils do not challenge his constant attention while they continue.

In attempting to let himself down from the false position in which he had posted himself, as a watchman upon the republican walls, Mr. Knight has committed a greater error. He is guilty of

prevarication—of falsehood.—Whereas, before he merely mistook the law—now he misrepresents the facts. He has told a falsehood to conceal his ignorance, and the cloak is not large enough to cover it.

Mr. Knight now says:

"We said (in the *Gazette's* last article) that the Mormons of Salt Lake City are in the admitted, open, flagrant, violation of the most sacred laws of the United States—they are living in polygamy. Whereupon the 'King' says he takes issue with us, and says there is no law of the United States against polygamy. In that he is right; and we plead to a loose expression that did not convey the meaning of our mind. What we should have said was that they were living so against the laws of every state in the Union. For we believe that there is no state which has not laws that will punish severely the crime, or misdemeanor, of polygamy. But we were caught by our brother, the 'King' and handled just as if he supposed we meant that the denizens of the Salt Lake Basin were violating a law of Congress. Pretty 'sharp practice' to be found in a seriously labored defence of Mormon Polygamy."

Again we take issue. We did not gain a victory over a "loose expression, which did not convey the meaning of his mind"—a mere *lipsus lingue*, which it required sharp practice to look out.

Mr. Knight's position, in his own language, was, "when we go to apply the laws of the United States, not locally inapplicable—the Mormon denizens of Salt Lake Basin are in an attitude condemned."—This is technical language, to designate such treaties and acts of Congress as are in general force throughout the confederation from those which are applicable to particular localities only. It being a rule of law that acts of Congress of a general and public nature do not, *ipso facto*, extend to territories, but only to the Federal States, this form of language has been adopted to extend those laws to the Territories.

Will the editor of the *Gazette* pretend that in using this language he did not mean "that the denizens of the Salt Lake Basin were violating a law of Congress?" Is he foolhardy enough to pretend that in saying "laws of the United States not locally inapplicable" he did not mean laws of the United States at all, but only State laws, applicable only to the body of the several counties of the States for which they were enacted, and not alike in any two States in the union?

Then what did Mr. Knight mean by asking members of Congress, (as he asserts in the Nov. article,) "why Congress was silent, and did not require the President to enforce the laws in Utah?" Does Mr. Knight mean to say that he thought the President could supersede the Governors of the several States, and assume to himself their prerogatives of enforcing "State laws, and that Congress could require him to do it?" This ignorance is worse than the other. If Mr. Knight will not own the truth, that he was both ignorant and malicious, no fib will help him out short of this, that all he has said on the subject, first and last, is a "loose expression," a *lipsus lingue*. Does he ever make any other than loose expressions?

The *Gazette's* article was made up more than any thing else of a tissue of complaints that the Mormons violated the law, and the President, Cabinet and Congress were grossly derelict of duty in not enforcing the laws and punishing the guilty;

and now, forsooth, it was not laws of the U. S., it was not acts of Congress that were violated. It was for not enforcing the laws of the States, out of the States which enacted them, that the President, Cabinet and Congress are to be publicly impeached. That the editor of a leading political paper, in one of the cities of Michigan, should imagine that the President, Congress and the Cabinet could lawfully meddle with the execution of the State laws, exhibits a degree of stolidity we had never dreamed of. With so much dullness, we believe Mr. Knight will not himself pretend that his case is helped by the fact that these "State laws" were to be enforced in the Territory of Utah, over which they had not been extended. Yet to this depth has the editor of the *Gazette* degraded himself, to cover with a fib an error he had fallen into, in his haste to make criminals of the Mormons.

After defining his present position with such success, he states our argument on the subject of polygamy as follows:

"Then he follows up his case by alluding to the many instances recorded in the Old Testament, in which the men of God are represented as having lived in the practice of polygamy. May he be would have us all engage in the sacrifices, wars, murders, &c., which are there recorded. If the argument is good for anything, it is good proof that mankind should now-a-days live just as the children of Israel did two or three thousand years ago."

This again is false. The argument, if it proves anything, proves that men ought now to live as they ought to have lived two or three thousand years ago; not as they did live. Our position was that "according to the Old Testament God SANCTIONED and COMMANDED polygamy, not permitted and suffered it;" and that "the New Testament in no sense limits or revokes what is contained in the Old, and finally that the whole plan of salvation contemplates the adoption of the heirs of life into the polygamic families of polygamic Abraham and Jacob." So polygamy does not stand as a naked fact in history, to be judged by human wisdom. It stands in the scriptures as an institution and command of God. Does Mr. Knight put the murders and other crimes of that age on the same footing? or by what argument does he make obedience to the divine commandments equally heinous with the grossest crimes?

In the next paragraph the *Gazette* says: "The King insinuates a defence of polygamy by alluding to the evil practices of christians." We will not answer for "the King." He is abundantly able to answer for himself. The *Islander* did no such thing.

The *Islander* defended the Mormons against the charge of outraging law, decency, morality and humanity, by "regulating their domestic institutions in their own way," which the *Gazette* made against them. In that defence the *Islander* showed that among Mormons chastity was universal, whereas among christians, our accusers, pollution is the rule, chastity the exception; and against this showing the *Gazette* answers not a word.

The *Islander* shows historically

that polygamic nations so universally respect the matrimonial obligations, that among them adultery is a rare and most detestable crime; whereas, among monogamic nations adultery is so common that the guilty men every where, and guilty women in most places, hold the most exalted and respected places in society, and fornication and adultery not only go unpunished, but undetected. And to this showing Mr. Knight is dumb. He admits beat in other points. To this he has no answer.

We never attempted to excuse the sins of Mormons, on a showing of the sins of christians. But when christians accuse Mormons of corrupting the public morals, we shall not fail to challenge a comparison between their cities and ours. They being judges, our morals are immeasurably better than theirs. Living in glass houses, let them beware how they throw stones.

What Mr. Knight pleases to call the "fling" at the familiarity of our accusers with perjury is history, and no fling. He began by a "fling" that if prosecuted, the Mormons would defend themselves with perjury. We replied, *historically*, that when accused heretofore they were prosecuted with perjury, defended with truth, our enemies being the judges.

If this is not sufficiently explicit, we will make it so by informing Mr. Knight that at the celebrated Mormon trials in the United States District Court at Detroit, the District Attorney, by a perversion of official authority, secured the selection of the jury from the whole panel, packing the jury as perfectly as though he had had the exclusive power of making a jury for the occasion.

Nine of the twelve jurymen were Whigs, and a majority were men of strong religious prejudices. On the prosecution an abundance of witnesses swore to every fact necessary to constitute the guilt of the defendants. On the most important points the venue was so laid that it was impossible to bring any contradictory testimony.

It is needless to say that on that trial the defendants were prejudged and foredoomed. So obvious was this fact, that one of the jurymen, immediately after bringing in his verdict, asked Mr. Strang why he did not challenge them all? who very frankly replied, "because there was not another name in the jury box, and I had RATHER TRUST YOU THAN THE EQUALLY PREJUDICED AND LESS HONEST MEN whom the Marshal had in attendance WAITING TO BE SUMMONED."

Yet on such a trial the defendants were all acquitted. Thus, on a political trial, supported by the weight of the federal government, in the conduct of which money was poured out like water, a jury of politicians, packed for the purpose of convicting the Mormons, have said on their solemn oath that the perjury was against us, the truth with us.

If anything further is necessary to show how unjust is this "fling" at the Mormons about adding perjury to conceal crime, it is found in the fact on this same trial that the District Attorney was perfectly conscious of the innocence of the defendants before he took a witness before the grand jury, and

advised the abandonment of the prosecution, which other men insisted on carrying on, though they had only perjury to resort to wherewith to sustain it. On all these points we are prepared with the proof. *On none will the Gazette take issue.* He will not think it worth while to pursue the discussion.

The Gazette is pleased to suppose that polygamy improves morals only by rendering every kind of immorality moral. Such obtuseness might be expected, perhaps, in that quarter. We should not know where else to look after it.

Suppose in the city of PONTIAC there are a half dozen men who have each a wife of his own, and one or two other women who are not anybody's wives, but need to be. Suppose there are as many more who have each a wife of his own, and each occasionally his neighbor's wife also, or possibly three or four of them.

Suppose that in such a community there are a few women who let their charms to hire, and make merchandise of their crimes and shame, and find it a sufficiently vendible article to support themselves in better style than honest labor will procure. And to make the features like a christian city, suppose further, that nearly all the business men young and old, disclaim any pretensions to personal chastity, and allow without shame that if enticed by a healthy and respectable woman they would not wait to be asked a second time before they would commit adultery, and name any man greeney and prude who, with a fair opportunity, would not corrupt his neighbor's wife.

In contrast, suppose the city of DERAY, with about the same population, similarly situated, in the interior among an agricultural population, in which there are a dozen men with two or three wives each of their own, not one who has his neighbor's wife. Suppose that a virgin has not been corrupted there within the memory of the oldest inhabitant, and that there is no word in the language wherewith to name a house of ill fame.

Allow, if you please, that polygamy is against nature, morality and decency, is it not in this view far better than monogamy? We submit upon the attestation of all history, that such is the universal contrast between polygamic and monogamic nations, and this is not getting rid of crime, by merely ceasing to call it criminal. It is abolishing the thing, not the name of it.

It was not exactly necessary for the Gazette to furnish us a section from the Revised Statutes, to inform us of the law on the subject of polygamy. A few stray copies of that book are found here, and the laws therein contained, we are warranted in saying are better observed in this county than in any other county in Michigan.

As the Gazette persists in believing that this particular law is violated here with impunity, we will return its questions upon it by asking, "is it the admitted policy of the (State) administration to permit this business? Is polygamy sanctioned by our (State) government?" Why do

these men extend their settlements from the Islands to the mainland, unless to get more wives than the Islands make room for?

"And yet the party pander to them, and men in high stations will associate with these outlaws, admit them to their society, and all for their votes. It is time that the laws of decency, the law of morality, the law of the State and the law of humanity should be shown some respect."

"It may be that" Gov. Bingham and the State officers "are very conscientious men." Perhaps their several oaths of office have impressed them with a fear, lest they should do something which the Constitution does not warrant. May be they are conscientious believers in the doctrine of popular sovereignty (in the counties,) or perhaps they may not know how to proceed to conviction against the guilty, since our very wise Legislature refused to provide for holding Circuit Courts in Manistowick county; and therefore may not be corruptly criminal in the matter. But is it not an unendurable disgrace that on the mere pretense that those who have sworn to faithfully execute the laws cannot conscientiously violate them, this guilt should go unpunished?

With President Pierce it must be a matter of conscience, for the Mormons of Utah have no vote. But here in Michigan, with the 650 Mormon votes cast for Gov. Bingham—ah, well, party does not weigh with him.—It must be conscience.

Open thine ear, reader. Did you ever hear of the \$3,000 which found no takers where Mr. Wisner got no votes? Is it possible that this evil speaking of the Mormons is for want of votes? Was this little denunciation of the Mormons, which Mr. Knight will not now defend, really from his pen? or is it the overflowing bile of a disappointed candidate for Congress?—What a pity it is that money will not get Mormon votes as well as justice. Easier to pander and pay, than to merely do right.

Withal, how is it that Mr. Knight mouths no more about withholding all protection from the Mormons, and treating them as foreigners and enemies? Is he also looking after votes, and the interests of the party? Has he been cyphering on the value of the 1,900 votes at the next election, which party cannot reach; justice, truth and equality before the law alone can secure? Has it occurred to him that a State administration and six electoral votes, as well as the 4th Congressional District, may be in the hands of these injured men, whom no money will purchase, nothing but retraction reconcile to their calumniators?

GREAT TURTLE EMPIRE. We have read of the chagrin of Field Marshal Lord Raglan when Gen. Pelisser, a mere commander of Zouaves, without so much as consulting him, sent orders to his staff officers. But Pelisser won victories, and Rag-

lan had to submit. He was only a Field Marshal, and his sovereign was more anxious for victories than questions of heraldry.

Not so his August Majesty, Jacob A. T. Wendell, Emperor of the continent of the Great Turtle. This vast fresh water continent stretches full threemiles north and south, and makes a very prominent lump in the straits of the same name, containing a population of five or six hundred souls, American, Irish, German, French, Indian and half-breeds, speaking four different languages.

Weaker powers ought to learn not to trifle with such a vast and teeming population. Considering the limited territory and sparse population of the United States it is a wonder they have taken so little pains to propitiate such a power. In the present dispensation of federal appointments, the Turtle has not much above twenty offices, though it furnished the Democrats in their late defeat all of 153 votes, and the neighboring Mormon Kingdom has all of one office, though at the same time it furnished but 695 votes.

Unjust as this was to the Great Turtle, the federal government actually tried to give two of these places (not four as the Union said) to these men of the Beavers. The spirited Emperor, Wendell, did not stand any such pranks. He trotted the commissions back to Washington, and let Mr. Secretary Guthrie know that he could take care of Turtledom, and all the region round about, without impertinent intermeddling.

CONFERENCE. We have not been able to find room for even a synopsis of the proceedings of the July Conference in this No. The place of meeting was in the splendid Enoch Park, and the first day was occupied by the prophet in preaching.

The morning of the second day, very early, all the heads of families came to the place of sacrifice, and offered their victims. Upwards of 200 victims were slain. Preaching and the eucharist occupied the forenoon, during which the feast was prepared, and tables spread in the park, sufficient to accommodate the whole assembly.

We have never seen tables at this place so loaded with the good things of the land, and never in any place seen such general abundance, and every voice was joyous. Among the guests were a large body of Indians.—More remained than was eaten.

The Conference continued in session five days, there being two discourses daily, except the last day, which was entirely occupied with business.

Five persons were ordained to the Apostleship, and there are three places now vacant. Of the quorum there remained in good standing only four, Ebenezer Page, Phineas Wright, L. D. Hickey and Warren Post. The case of Samuel Bacon was finally disposed of, and he degraded. Those now ordained are Anson W. Prindle, Edward Chidester, Isaac Pierce, L. D. Tubbs and James Hutchins.

Considerable numbers were ordained to all the other quorums, from the Twelve down, but more than usual care was taken to place no person in any quorum who would not faithfully attend to the duties of the calling.

Among the most cheering things of this interview, is a dispensation of baptism for the dead at this place. Heretofore that sacrament has only been administered at Voree.

CONFERENCE AT LAKE MOR-MON.

A party of some fifty odd persons left here the 13th to attend the Conference on Holy Island, and made the passage across Lake Michigan in fish boats, the same day, camping on shore. The next day they made the run up Pine River and Lake Mormon to Holy Island, when they completed the preparation of the grounds, and camped, many of the settlers joining in the work.

The 15th the boats were out bringing in the settlers. It was a glad and glorious sight in this primeval wildness of forest and water, such a gathering together of the faithful and believing on a land they will soon make a garden.

After the congratulation of mutual friends in this happy reunion, the ensign was run up a staff fastened in the top of a tall maple, and the services commenced. They consisted of a relation of the persecutions suffered by the Mormons, and especially the efforts to dispossess them of that country, and a solemn thanksgiving and praise of God for their happy deliverance from civil war and from threatened persecution. After the administrations of sacraments, &c, the Conference closed, and the camp broke up. Such a scene has not been witnessed in that Lake since the earth came new from the hand of God. May it oft be repeated.

The day after Conference men and women went together to the mouth of Pine River and erected a gallows and hung in effigy the men who made the murderous attack on two boat loads of unarmed Mormons there two years since. Had the men been in hand instead of the effigies, they would have doubtless shared the same fate.

The following day all hands got together and put up the body of a synagogue, for a future place of worship. It is a block house, of excellent workmanship. Early the sixth day all returned, most happy with their excursion.

The Feast of First Fruits is appointed permanently, to take place the day next preceding the third Sabbath before the Autumnal Equinox, (counting the day of the Equinox, if it occurs on Sabbath the first.) This year it will occur the last day of August.

F. JOHNSON & CO.

Have purchased and are continuing to purchase, for cash, a full assortment of fresh goods, by which they are enabled to sell at BUFFALO and DETROIT Prices.

DRY GOODS.

Calicoes, of various patterns. Mous de Lains and Bareges. Lawns, Shawls, &c.

A new supply of Bonnets, of handsome finish.

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Stoves of the most approved pattern and material, for sale. 68aa.

CITY STORE, SAINT JAMES,

ONE DOOR NORTH OF THE DOCK, WATER ST.

J. M. WAIT has just opened a large assortment of Dry Goods, Groceries, Crockery, Tin ware, Hardware, Cutlery, Iron, Nails, Nail-ropes, Glass, Ready Made Clothing, Boots and Shoes, also a full supply of Fishermen's Tackle. Thankful for past patronage, I hope to merit a liberal share in the future, by selling cheaper than the cheapest for ready pay; cash not refused.

Saint James, June 15th, 1855. 70504

This is a bid for a seat in Congress, which he would have

Documents Accompanying the Report of the Committee on Indian Affairs, of the Michigan House of Representatives.

(Continued.)

But not only does the treaty of Washington encourage the perpetuity of the tribes, but it directly creates a dependence, which is fatal to individual effort. It either does too much, or too little—too much, because it is just enough to lead a savage mind to expect absolute support from it, while it cannot supply—too little, because fostering this idea, it does not satisfy it. It causes artificially, as it were, occasions of abundance, followed by want, which are so incident to their barbarity. The savage seems never to learn frugality by experience. Consequently the occasions of receiving the treaty benefits is one of feasting and excess. He then practices the only lesson which suffering can teach him—that is, to enjoy to repletion, what the present provides. If he wants clothing, he believes that his annuity will provide it. If winter is approaching, he expects to purchase his necessities by the same means. It is a fund on which, while in expectation, his imagination draws limitless draughts. Yet, until it comes, he will wait for it, and the best months of summer are often spent in loitering around the place of payment, preparatory to receiving it. Finally when he receives it, he parts with it prodigally, and is at length driven to the forest or the lakes to obtain the means of paying his debts and banishing starvation. This is the effect, more especially where he has no ascertained location, and where the beasts of the chase or the fisheries proffer him an opportunity to follow his natural pursuits; but after these have disappeared, when the necessity for a change of habits has come, the idea is still left in his mind that there is a power beyond himself, from which he may receive support.

Another evil of these pecuniary benefits is, that they attract around the Indians vicious and avaricious whites, whose sole object is to plunder them. These men set them examples of immorality which are fatal to the progress of civilization, and in return for their money supply them with the means of dissipation. The time of payment is notoriously an occasion of debauchery, with some of the bands. Thus we see that, while these annuities foster the vices of their wild condition, they are also the means of imparting to them those which belong to civilized man.

The object of removal to the west of the Mississippi seems to have been two-fold—to benefit the whites by relieving them of the residence within the States of savage tribes, and the Indians by placing them beyond the influence of the whites. It has always seemed to me but an experiment as to how much demoralization the tribes may be subjected to. It keeps them in a transition state of society—in a moral atmosphere which is deadly to all virtue. Just at the period when the bad influences beginning to disappear in one place, they are sent to another, where they find them in full force, and are again subjected to the plenitude of their evil sway. The vices which are most baneful to them are incident to new societies, where men are beyond the arm of power and the voice of public opinion.

Now, the Indians of Michigan have survived the destroying influences which mark their first intercourse with the whites; the desperate and immoral adventurers, who, either as traders or settlers, from their earliest and most intimate acquaintance with civilized man, have disappeared before the mellowing influences of organized society. They are now surrounded by Churches and Schools, by examples of morality and institutions of government—by God-fearing and law-abiding citizens. The rise of laws and the increase of manners, have been so gradual, that they have brought their train. They have had an opportunity to appreciate that vice is not civilization—to witness the process of transforming a wilderness to the seat of commerce and of arts—to the home of religion and law. They have witnessed the beginnings of agriculture, at a period when the failure of the beasts of the chase, their chief support in a wild state, has taught them to look for other means of sustenance. They see the bowels of the earth yielding up their treasures of the mighty engines of toil, which the genius of man has invented and his labor constructed. The secrets of civilization—the source of its comforts and triumphs, are before them. Their belief in the divinity of national objects, a belief which, to my observation at least, seems to attach only to those solid bodies, as rocks, the metals, &c., which they had no means to render useful, and, in fact, no use to which to apply them, has melted away before labors, which have reduced them to possessions, demonstrated their utility, and unveiled them of the attributes of unconquerable strength and impenetrable mystery, which awakened their superstitious reverence. Thus, they have had peculiar opportunities, both of secular and religious advancement, for they have remained stationary until the time has ripened, which Nature seems to have fixed for their elevation, until not only has the necessity of progress become apparent, but observation has taught them an experience which directs to practical effort. Now, remove them to the west of the Mississippi, and what do they find there? Why, the very state of necessity from which they escaped; the wild country would renew their love of wild pursuits, because it would present an opportunity for their enjoyment,

and the profligate trader and pioneer would resume their evil sway.

At best, the policy of a motion is but a temporary expedient. Its sole object as a means of civilization, (to keep the Indians from the whites,) can never be attained; it is but putting off an evil day. The time must come, when they will find rest somewhere. Emigration is pouring in from the Eastern and Western Ocean, and the settlements of our people have already covered the face of the Continent with the boundaries of States. Eventually they must be surrounded; whatever of difficulty or of evil may arise from the meeting of the races, is and will be confined to no particular spot. Until the spirit of our people is occupied by new enterprises—until there is no longer untrodden fields to tempt their enterprise and employ their energies, the tide of emigration will roll on. He but little understands that spirit—but faintly appreciates the rapidity with which settlements are formed who does not see that in the future, and that not far distant, somewhere upon this vast continent, the Indians must be aggregated with the whites, or driven from the face of the earth. Motion will then be impossible; the first of these alternatives must occur—perhaps it will bring with it the last—but if it does, it will be because of the inherent weakness of the race, and therefore no policy can avert it. Systems would then be impotent; I, for one, am willing to try the experiment, and desire to try it here, where their present condition, both socially and politically, seem to proffer the greatest assurance of success; but in order to do this, there should be an immediate dissolution of the ties which binds them to the general government, provided that such dissolution shall be based upon the extinction of the tribal organizations; the abolition of annuities and all direct payments; the localization of each individual; the division of the lands into townships, and if possible into counties; and lastly, the immediate enjoyment of the rights and assumption of the duties of citizenship, as they may do under the Constitution.

Deprived of the forms of their ancient organization, they would part with the last link that unites them to barbarism. No longer possessing the annuities, they would cease to be the prey of the avaricious and dishonest. Armed with political power, they would possess the sole element of equality known to the law, and would attain an importance in the State which would render their advancement the subject of popular concern. Forced to sustain themselves, they must either labor or die. The benefits which still are due to them under the treaty of Washington, should be devoted to their advancement in the new state. The large amount of \$200,000, which is to be paid for the reservations, should be disposed of for the encouragement of arts, agriculture and education; but under no circumstances should it be paid to them in money, or in any other manner placed within the cupidity of the whites. In this opinion I am confirmed by the Hon. Henry C. Gilbert, the head of this agency, whose official career has been an uninterrupted effort to prepare the tribes under his charge for the enjoyment of the privilege of the Constitution. I sincerely trust that your committee have called to their aid his lucid and truthful series of reports to the government concerning their condition. The lands west of the Mississippi should be commuted for distinct allotments in contiguous tracts in this State, and these should be so secured to them that for a time they shall not have the power to lease, sell, contract to sell, or in any way part with the possession, or right to them. The common school should be introduced among them, and such encouragement given to the promotion of religion as is compatible with the institutions of our State, and the freedom of conscience. Every trace of governmental supply of their individual necessities should be eradicated, but with this exception, that such aid as shall be necessary to locate them in their new habitations should be extended to them. Upon all these points I trust that the committee will endeavor to receive an expression of the opinion of the Legislature during the present session. The last payment under the treaty will be made next summer, so that the necessity for prompt attention is apparent.

It has been doubted whether the Indian can adapt himself to fixed habitation and civilized pursuits. His nature has been supposed to be intrinsically different from that of the whites. To the majority of persons he is that myth of children's books, the pictorial Indian with feathers in his head and war-club in his hand. The suspicion that in any place he presents a different aspect, that within the limits of the State he may be seen in communities wearing a hat and breeches, and almost, if not quite as ignorant of the shape and use of the murderous weapon of the picture as they are themselves, does not enter their mind.

A strange ignorance, colored by romance and prejudice, (I am glad that there is little of the last,) prevails as to his actual condition. Because his habits are not like ours, we deem him instinctively wild; thus disregarding the distinction between what man is, and what he may become. Overlooking the fact of how gradual has been the increase of civilization among ourselves, how complex is its details, how each generation receives it perfected, yet how progressive it is, because it adapts itself to the changes in the condition of man, how by constant observation and education we are familiar with facts, which ages have devolved

and understand arts, which, a few centuries ago, the greatest genius would have deemed miraculous, and above all, overlooking the natural necessity, which forces man to civilized pursuits, and mistaking artificial wants for those of nature, we wonder why, in a few years, barbarous tribes do not comprehend the mode of our lives, the machinery of our acts and the ornaments of our luxury. We forget that they have imbibed their customs, as we do ours, with the first glance of their infant eyes, that they have grown with their growth, and by force of habit have entered into all their ideas of existence. We forget that, nourished in the very lap of nature, her grandeur has become luxury to them, and that her rugged features do not present the frown of suffering, or the austerity of wildness. We forget that they are not the heirs of a polite and learned ancestry, that they have not resided in countries where over-population or any other cause has driven them to labor and fixtude of habitation; we forget years of hostility and frequent motions; the strifes against engines of war, unknown to their rude understandings, and the hopeless struggles against vices, not their own, and the fatal combats with diseases, whose first presence was their first knowledge of their deadly power. We forget these as reasons why they have not advanced, but we recognize in their bitter fruits, in decay and extermination, the manifestations of a destiny of ruin; we forget their continued residence in far off wilds, where but few of the arts of civilization penetrate. And lastly, we forget that, when brought into contact with us, our arts and sciences, our domestic economy and governmental institutions, systems perfected before they knew them, which their observation had never revealed to them, nor their education taught them to expect, must present a thousand mysteries which their "unprepared minds" cannot solve. We do not see that no efficient plan has been adopted for their civilization, but that the duty of government of States, has, in the case of our Indians at least, had the effect to embarrass and prevent the consummation of its humane designs. Why are they not like us, is the stern inquiry?—Why have they not ascended from the simplest to the most complicated form of society? Why cannot they appreciate our civilization before they experience the wants upon which it is based?

But the Indians of Michigan have advanced in civilization—their present condition, as contrasted with that of portions of the same tribe in other localities, demonstrates the progress they have made. An observation of them from boyhood has taught me the truth of this. For instance, the Chippewas who inhabit that portion of the British possessions which includes the shores of Lake Superior from Gros Cap to Pigeon River, are almost as wild as at the discovery of the continent. Some little change has been wrought in their dress by the trade with the Hudson's Bay Company, but white population is scarce. Subsistence may still be attained by the chase. Their numbers are not large, and their country is in its primeval wilderness. They are a fierce, strong and barbarous race, exhibiting few implements that are not supplied by Nature, and no arts which are not absolutely connected with their roving habits. When we come to the bands of Minnesota and Wisconsin, we find them a step in advance of the north shore Indians. Not so wild, but more vicious, with more of the utensils and comforts of civilization—but, perhaps with less of the virtue, hardihood and courage of the others. But the Indians of Michigan, whose intercourse with the whites has been more frequent, and whose natural necessities have attained greater force, exhibit a marked superiority. Their dress, thoughts, habits and pursuits are absolute refinement when compared with those of their British brethren, while their morality and constitutional hardihood are greater than those of the Minnesota and Wisconsin bands. These differences not only evince improvement, but a capacity to improve.

But the world generally and necessarily have but imperfect opportunities to appreciate either their actual progress, or the impediments which beset their path. Our standard of comparison is confined to our position, and that is the height which we stand above them. Few persons have seen them in the different phases of their being; there is absolutely little in their condition to make them the object of popular consideration. The negro race has attracted sympathy and aid because they have political elements in their situation, which affect the public destiny. The world has recognized their capacity to become civilized; it has become a fixed fact; yet they were, a few centuries ago, as barbarous, and certainly not esteemed of so great mental ability as the Indians. The difference is, that they have constantly been within the reach of improvement—that they have been stationary so long, that time enough has elapsed to develop within them the necessities of their being. With the Indian, this has not been so; shut up in the forests, surrounded only by pernicious examples, at first the friend, then the enemy, and at last the dependent of the whites, he has in no manner become identified with the interests of the country, and has been too often regarded as a mere cumberer of a place on the earth, which a more energetic and useful man might occupy. We are too prone to believe in the innate difference of races—too apt to draw comparisons favorable to our inherent superiority; we forget that civilization has been a wave, tossed from century to century,

from age to age, from race to race, bearing nations for a time upon its top, but leaving them in the decline of its trough. We seem to regard it as the invention of our genius—the peculiar progeny of our superior intellect. Yet all the civilized world are not civilized in the ordinary acceptance of the term. Our own country demonstrates that portions even of the European race have not attained to so great an advancement as is exhibited by the Indians of this State; but they wear the dress, obey the laws, and live in the habitations which characterize civilization, still, they are not fully developed. They are aggregated with those who are—nothing more; but we do not doubt their capacity—do not wonder that thousands of them neither write or read, or they have no fixed pursuit, and understand neither art or trade. It never strikes us, though they may be induced to vice, that it is inherent, or that it is necessary to send them away from us to learn letters, morality or manners. They are of the same race as ourselves, and consequently, the highest development of the race is the standard of the development they may attain, and we let them remain, wisely and justly I think, to rise, as time and opportunity shall permit. We have the principle, but it has not been comprehensive enough. It has not extended to the universal brotherhood of man—it has been limited by races.

The fact then that the Indians of Michigan are not completely civilized, is not proof that they shall continue so. It is only lately that the time came for their improvement, and then they were met by a system which discouraged and prevented them. No sooner was the new Constitution formed, than a marked change came over their habits. They had then a power to remain within the State. Their settlements increased. A dispensation for the acquirement of fixed habitation developed itself, until now almost every band has purchased tracts of land out of its annuities. In the fisheries, in the lumber trade, in navigation, and even in merchandise, they find congenial employment. Individual enterprise begins to display itself. The communistic spirit of their old state has no existence, save where it is directly fostered by the system of the treaty which still holds them to their tribal organization. With very few exceptions they are christianized. The elders among them see the necessity for education and industry—the effect is visible in the deportment of the rising generation. The whites among whom they reside regard them with kindness, and as so progressive in their present tendencies that their absence from the State would be a positive evil. Entire self-dependence, a full enjoyment of political rights, seem to be the only requisite to their certain advancement. It is an honor to our State that she has so framed her Constitution, that these ends may be attained.

I recommend to the committee to procure, if possible, the passage of an act by the Legislature expressive of the willingness of the State that they shall remain within her limits, and designating to the general government such a plan for the severance of relations between it and them, as shall leave them, so far as possible, in a condition to become useful citizens of the State.

In reviewing the system of the treaty of Washington, I have considered it solely as bearing upon the civilization of the race. Its defects are, to a great extent, those of necessity. The government does not, nor ever can, possess all the powers necessary to consummate its humane intentions.

I am respectfully,
Your obedient servant,
J. LOGAN CHIPMAN.

MORMONISM.

This is a fruitful topic with some of our cotemporaries, and evidently puzzles their philosophy not a little. All concur in the idea that it is an evil; but how are we to get rid of it?—The Albany Transcript puts forth the absurd idea that government should put it down by force of arms. It says:

"In view of the fact that this society is the vilest excrescence as a religious community—that it is utterly deficient in the grand primal elements of truth and principle—that it presents an antagonism of the deadliest hate and most determined character to all that is noblest, purest, best in our national institutions—and finally, that it is increasing in numbers and strength so rapidly that its chiefs laugh at our impotence as a government to avenge our own wrongs in our own territory—in view of all this, we ask, is it not time that firm and immediate action was taken by our federal authorities, at least to check and repress the extension of the evil, if eradication cannot be pursued?"

To this the Knickerbocker replies in the following tart remarks:

"It is all well to say 'repress the evil,' and 'put down Mormonism,' but how is it to be done? Would our friend wage a civil war against the Saints? If he would, what good would that effect? Did the editor of the Transcript ever know a religion to be put down by artillery? But granting that gunpowder would sweeten the morals of Utah, where in the Constitution has the government a right to resort to such power for any such purpose? Congress has certain well-established limits within which it can act, but within these limits we find no authority that would warrant the government in waging war against a people because their marriages are such as Noah, Abraham and Moses believed in. We say that Congress has no power to act in the premises. If the editor of the Transcript thinks differently, he will confer a favor on us by pointing out the chapter and verse. If Congress can put down the Mormons for having a dozen wives, why not our friends the Shakers for having no wives at all? The Shakers believe that marriage is a sin—a doctrine which would depopulate the world in a century. The editor of the Transcript says that bigamy is injurious to the best interests of the State. If that be so, what must we say of a faith that places an embargo on the supply of children?—an article without which the United States would soon become a howling wilderness. If the Transcript would preserve its consistency, it must not only war against the Mormons, but against our broad-brimmed friends of Niskayuna. Will it do so? We pause for a reply. Face the music, Jakey, and define your position."

It is always best to count the cost of an undertaking before it is commenced, and also to consider the means of accomplishing it. Perhaps that some of our cotemporaries can show that the government has both the authority and the means of suppressing religious evils at will. If so, we hope they will do it.—*Dispatch.*

ECONOMIZE.—Corn meal is more nutritious and healthy and a great deal cheaper than wheat flour, and, if properly cooked, is quite as palatable. Rice, peas and beans, are among the cheapest and most nutritious articles of food. There are many ways in which the poor might economize without any sacrifice of health or happiness. Tea and coffee are needless expenses. Cold water, after one becomes habituated to its use, tastes much better than any beverage man can invent. This I know by ten years' experience, having in that time seldom tasted tea or coffee. Many people are complaining of high prices of provisions and hard times, who might live quite as comfortably as they do now, at one half the expense, if they would only correct their perverted appetites.—*J. Hacker.*

Men of great genius, but little heart,—are they not like the aurora borealis, whose magnificence awes the arctic voyager to silence? But for what are they good? With all their splendor they cause no flower to bloom; in all their light there is no life.

A noble person needs but a plain garment to set him off; a beautiful picture but a simple frame; a great thought is better dressed in the simplest language. But all these need a spirit of understanding to be appreciated.

NORTHERN ISLANDER.

VOL. V.—NO. 6.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JULY 25, 1855.

WHOLE NO. 73.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

A few weeks since we published an account of the trial of the murderers of the lamented Gunnison, in which the Mormons of Utah were charged with screening them from just punishment. The following letter from an old Saint Louis trader who was present, though crude and uncouth in its style, probably puts the matter in its true light. After reading this, who can wonder that there is no permanent peace with the Indians. Not only were United States officers engaged in corrupting the Indian women during the sitting of the court, but a woman—a prisoner in chains—was violated by her keepers, before the eyes of her husband, chained by her side, and for this no redress is offered. Yet this nation is scandalized with the corrupting tendency of Mormonism:

St. Louis, May 24, 1855.

MR. EDITOR: Having just arrived from Salt Lake City on the fifth of this month, in company with the mail from Utah, I have been not a little surprised at seeing an article copied from the *New York Daily Times*, in relation to the trial of the murderers of Capt. Gunnison and his party, who were massacred on the morning of the 26th October, 1853. After reading the article carefully, and being there at the trial of the Indians in March last, I feel that it is my duty to the public, and to Utah, to give a true statement of the facts as they existed; for I must say, fearless of contradiction, that the articles that have appeared in the public prints, in relation to this matter, are perfectly absurd, and nine-tenths of them are falsehoods, and I challenge the writers to get Col. Steptoe, or Chief Justice Kinney to endorse their statements; or any one of the officers under Col. Steptoe's command, except the writer himself, who is without conscience, truth or honor; I know not who he is, nor care, either for his office or the position he holds, I again say, he cannot get Col. Steptoe, nor any honorable man under his command, to endorse his statements.

It is true that Col. Steptoe was obliged to bribe the chief of the Indians, for he considered it the only way to get hold of the murderers, and that too at a pretty round sum. This deal for the Indians was between the chief Kanosbe and the Colonel—the chief knew that the Colonel required that of him, that he would not do himself; that is, to turn traitor to his own flesh and blood, (the people of his own band,) particularly as in that murder the chief was unquestionably as deep in the mud

as they were in the mire; and, as I have been credibly informed by the interpreters, the chief had stated at different times, that he had no objections to receive the Colonel's "blankets and horses," but he did object to surrendering up his people, that were concerned in the murder, to be hung up by the neck like dogs.

And what took place at the trial, goes to prove this statement; for the evidence shows that the chief had rather got the Colonel down on the trade, for the Indians that the chief had given up were not the ones that committed the deed; but were accessory to the crime, by assisting the party on. To substantiate this, I will here state that two of the Indians given up were very old men, (one of them was blind,) another of the party was a squaw.

The Colonel ordered the question put to the chief, while in the witness stand, why he gave up this old blind man, when he had no hand in the murder. The chief answered, "that he had agreed to give up so many Indians, and that old man was blind, and of no account, and he did not care if they did kill him." So it was discovered to be a swindling game on the part of the chief, and the Colonel remarked to me that he had been deceived by him; for when he made the bargain with the chief he promised to bring more Indians as witnesses to establish their guilt, and that he himself would be the most important witness. But when he was put upon his oath he knew nothing (you will bear in mind that the witness had already obtained the blankets and horses) notwithstanding all this treachery on the part of the chief, of which the Colonel and the court were fully aware, the correspondent of the *New York Daily Times* states that "the witnesses were tampered with by Col. Babbitt, a tool of Brigham Young." He says that, notwithstanding all this, the prisoners' guilt was proven without doubt.

Why don't the writer give the evidence, so that the public may judge of the matter? When the witness was upon the floor, the question was put to him by the court, "Has Col. Babbitt or any one else spoken or made presents to you since the trial commenced?" The answer was distinctly, "No one excepting Col. Steptoe."

Col. Steptoe then asked the witness why he had misrepresented things to him; that when the first conversation took place, he (the witness) told him he knew considerable, but when put on his oath he knew nothing. The witness said "he did not know why he'd forgotten, unless it was that when he was talking to the Colonel about the bribe he then talked for the bribe, but now he was talking for his people." The question was then put to him: Do you know the nature of an oath? He said he did not. He was then asked if he knew there was a God, or a Supreme being? He said that all he knew about him, was what the white man had told him; but he had never seen the person, nor made his acquaintance; but he could not believe the white man, for some told him that God lived in the air, and others said he lived under ground; in fact, he said, he did not believe that the white man knew any more about him than he did.

There was no evidence against the prisoners of any more weight than the chief's, and yet this is called positive proof by the writer in the *Times*. I ask what reliance

can be placed upon such correspondents? He further states that "Col. Babbitt was the tool of Brigham Young." I think if he had needed a tool he would not have taken an outsider, as to my certain knowledge the Colonel and the Governor are not on the best of terms; and I know that Gov. Young had nothing to do with the case, for Col. Steptoe assured me that he engaged Col. Babbitt himself to defend the Indians; and his instructions to him was to acquit them if possible, since he learned how little the Indian testimony could be relied upon; and further, Col. Steptoe spoke to me in the highest terms of Gov. Young, in my last conversation with him, previous to leaving the Valley.

In regard to Cols. Steptoe and Babbitt, I know that they were on the most intimate terms; and Mr. Babbitt's course in relation to the trial, was highly commendable; much credit is due him for his zeal, and unremitting labors in behalf of humanity, in the case of the two poor old Indians, whose only chance of defence, in their loneliness and ignorance, was through their counsel, Col. Babbitt. I regret that I am not able to say as much for the counsel on the part of the people; for I presume he felt somewhat indignant at the repudiation of a certain code of morals, which had been attempted to be introduced among the feminine copper colors, by some of the professions, whose generous philanthropy towards the benighted heathen led them to condescend to become their preceptors, in some of the arts of civilization; and these practical white teachers, after luxuriating in the endearing charms of squaw-ology, having forgotten to redeem their pledges, were called upon publicly in court by a red cyprian to fulfill their agreements; backed by her brother-in-law, the chief Arrapene, as counsel, who took upon himself all the usual airs of the profession in imitation of our courts, he, with great dignity, but rather unceremoniously, interrupted the speech of the eloquent gentleman in his plea, who was then addressing the court, and insisted upon the immediate payment of red paint, blankets and a looking-glass, the terms agreed upon, and assuming the office of judge and executive, he threatened instant vengeance by his band of Utes if not complied with.

This being a new case upon the docket, and the prosecution somewhat peremptory, the case also appearing clear to the court, and the defendants being present, and making no demur, the aforesaid articles were produced to the satisfaction of the plaintiff, whose counsel, Arrapene, feeling a little elated in his new profession, said, "I can talk as well as the white lawyers," and demanded one dollar for his fee, which being paid, he, with his sister-in-law, left the court.

The above was unquestionably a serious interruption to the learned gentlemen, just then pathetically addressing the court, in relation to Indian outrages; and must necessarily somewhat ruffle the equanimity of his feelings; and it would not be surprising if some charges in the shape of paint, blankets, looking-glass, &c., should be included in the mileage, or contingent expenses of some of our professional gentlemen, as it cannot possibly be that such luxuries can be enjoyed out of the small salaries allowed by general government.

The correspondent of the *Times* writes that the court charged the jury to the effect that "they must either bring in a verdict of guilty of murder in the first degree, or clear them," &c. This I deny, in toto. The court charged the jury that "if they were satisfied from the evidence given that the prisoners were guilty, they should bring in a verdict accordingly; if innocent of murder, they should so bring in a verdict; but if satisfied they were accessories to the crime, their verdict should be in accordance."

I must here say that much credit is due to Chief Justice Kinney, for the able manner in which he presided in this case. I will admit that such a charge as the correspondent referred to was asked of the court by the counsel for the prosecution, but no such charge was given; for Chief Justice Kinney is too well versed in law to be swerved from his duty by such suggestions.

I will now call your attention to that portion of the article in which the correspondent states that he was present at the trial, and does know there was a special agent sent there by Gov. Young to communicate with the jury; this agent, he says, was one Huntington; what communication said Huntington brought to the jury, he does not say; I was there myself during the trial, but never heard anything of this until I saw it in the *Times*; but this I can say, that this same Huntington is, and has been for several years employed by the general government as Indian interpreter, and was at that time and upon that occasion employed by Doct. Hurt, the Indian agent for Utah.

The writer also states, as a notorious fact, that Brigham Young commanded Mr. Carrington, the Prosecuting Attorney for Salt Lake county, to wrest the prisoners from the hands of Col. Steptoe. The circumstances connected with this I am also acquainted with, having received the particulars from Col. Babbitt and Mr. Huntington; and from the little regard for truth displayed by the correspondent, I feel compelled to relate it. You will bear in mind, as I stated before, that one of the prisoners was a female; these Indians were all confined in the soldiers' barracks, and a few days after Mr. Huntington and Col. Babbitt were sent for by the husband of this squaw, who stated to them, as they were there chained down as prisoners, that his wife was ravished by the soldiers before his eyes, and wanted to know if this was the way that white men treated their prisoners.

As soon as Col. Steptoe learned of this, he at once removed them, and Col. Babbitt applied to Judge Shaver for a writ of habeas corpus, which was also the duty of their counsel, as the Indians were held in prison, out of the district in which the crime was committed for which they were on trial. This writ, however, was denied by the court, upon the grounds that the evidence was not properly before them. This last I had from Judge Shaver himself, and I know that Gov. Young had nothing to do in the matter. But justice demanded that those prisoners should be removed from that den of infamy and corruption.

The writer in the *Times* may think it all right to subject the poor ignorant Indians to violence and shame in an enlightened civilized country like our own. But this much I can say in his behalf, that for his unprincipled falsehoods in relation to this trial, and of Gov.

Young and the people of Utah, he is unworthy to be classed with honorable men, or admitted into decent society.

I will not assert, but appearances strongly indicate, that he is one of those men who bear upon their persons the indelible impress of a corrupt association with those very Indians that called forth publicly from Gov. Young the just and scathing rebuke, about which the writers in the *Times* and *Herald* were led to so unwarrantable an attack upon a people whom these brutes had sought to corrupt and reduce to their degraded standard of morality; and this, no doubt, was the cause of their writing their falsehoods to the above named papers, in the hopes of covering their infamy.

I have more things to communicate, but as I am afraid that I have already trespassed too far upon your columns, I forbear for the present.

Yours, &c.,
THOMAS S. WILLIAMS.

A PREDICTION OF THE PRESENT WAR.

The Rev. John Cumming, D.D., of the Scotch church, London, in a lecture delivered in Exeter Hall in the year 1847, pronounced, among other matters, the prophetic words written below. They are copied from his "Apocalyptic Sketches."

"Having explained the pouring out of the six preceding vials, the learned lecturer proceeds with the seventh—his text is Rev. xvi. 17 to 21.

"The seventh vial is ready to be poured out, or if not already pouring out, we are upon the very verge of its being so. It trembles in the hands of the angel. We may expect that during the action of this vial, the mountaineer in his fastnesses—the miner in his subterranean caves—the voyager upon the ocean's bosom—the Arab in his desert—the Moslem in his mosque—the Cossack in his Steppes—the King upon his throne—the mother in her household—the babe in the cradle—all will feel its vibrations, receive the taint of its influence, and respond in a thousand echoes to the voice from above, 'It is done.'

"There will be rocking thrones; there will be subverted dynasties; there will be dislocated systems; there will be nations scattered and shaken as by a whirlwind; and the hearts of the great and the mean, the rich and the poor trembling for fear of the things coming on earth.

"Now you will notice that under the seventh vial the ten-kingdom form is no longer to be the distinctive characteristic of the Romish nations; they are to assume a new shape; they will be divided into a tripartite shape; three great masses will be the ultimate form into which all the nations of Europe and christendom will be divided; as soon as you see three great leading powers coming into collision, with broad Europe for the battle field, and the evening of the world for the hour of the conflict, you may expect that the downfall of Babylon and the advent of Christ and the dawn of the millennium are near. It is probable that this tripartite division will consist of France leading its hosts upon the one side, as the great partisan of the Papacy; the Autocrat of all the Russians, who has more than once played a cruel game, may lead the second part; and I have some idea that this old England of ours, so illustrious by its sainted sufferers, its noble army of martyrs, its devoted christians, its preached gospel, its spreading christianity, its circulated Bibles,

will be also the third part, and when the conflict come, it will be as of old, England against the world, the truth of God against the apostacy of Satan and the infidelity of man."

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, JULY 26, 1855.

PONTIAC GAZETTE AGAIN.

The *Gazette* is out in a new attack on the Mormons, of so singular a character that we cannot forbear giving it our readers as a literary curiosity:

WHERE SOME HORSES WENT.—About two weeks ago some five or six horses were stolen in the neighborhood of Milford in this county. The alarm was given, and runners dispatched to various points to detect the thieves and recover the horses. It was ascertained that eleven horses were put on board a propeller at the Dock at China, St. Clair county, a short time after the theft above mentioned. The boat was said to be bound for Chicago. An officer was sent to Chicago, to be on hand when the vessel arrived. When the Propeller came in she had seven horses aboard, and had left eleven horses at Beaver Island. The seven landed at Chicago were brought from Buffalo, and the eleven left at Beaver Island were the same put on board at China. From a minute description by the mate of the Propeller, the officer had no doubt that some of the eleven horses were those stolen near Milford. The officer returned to Oakland county, and the Under Sheriff, A. Bernard Cudworth, Esq., was immediately sent to Beaver Island, in search of said horses.

On his way he found King Strang at Detroit, who gave Mr. C. letters to some of the principal men at Beaver Island, and saying to them that any service done for Mr. C. would be considered as done for him. Upon arriving on the Island Mr. C. was shown every hospitality, and piloted whithersoever he wished to go.—But no horses could be found on the Island; and the men at the Dock, where the officer of the Propeller said they left the eleven horses, said there were no horses left by the vessel, at all; but that the whole eighteen had been taken off for exercise, and had been re-shipped, when the boat left!

Mr. Cudworth traversed the Island in every direction, but could find nothing of the horses—or any horses. But at about every half mile he would encounter a Mormon. He was not out of sight of a Mormon, in all probability while he remained on the Island.

The question now remains to be solved.—What become of those eleven horses? Were they not all, or a portion of them stolen horses? Is it not probable that there is a system of stealing carried on by those outlaws who inhabit Beaver Island? Had not the Public Authorities, and the citizens of this State, better keep a special watch on those men—men who openly and flagrantly defy and violate the sacred law of the State?

These latter questions are suggested by the above facts. For their faithfulness we have the best authority. That there is villainy in the transaction, somewhere, there can be no doubt; and it rests between the Propeller, (whose captain is said to be a Mormon,) and the denizens of Beaver Island. We strongly incline to the opinion that it is a Mormon trick against the Gentiles, as they are graciously pleased to call those who do not belong to their band. For we think as all history proves, the act of men who will combine to defy and violate one law of the Government that protects them, will also combine to defy and violate any other law which intervenes against the accomplishment of whatever designs they may have in view. But from the isolated position of the Island which they inhabit, it is nearly impossible to bring to justice the men who may be guilty of any crime.

The man who could steal eleven horses in one drove, five or six from the same neighborhood, and actually run them off and conceal them so effectually that the owners, after tracing them to a well populated Island of only 35,000 acres in extent, could not find them, must be much smarter than common. To say the least, we don't think any body but Mormons need undertake it. If they can do it, all the horses may as well surrender to them at once, as the coons did to Capt. Scott, and the wild cats to Col. Crockett.

The *Gazette* may remember that, according to the fable, the coons readily came down from the trees and gave themselves up to Capt. Scott, because the gallant Capt. was so good a shot that there was no use in standing out; they were

certain to be brought down.—Wonder if horses will not soon begin to swim across to the Island, because the Mormons are such expert thieves that they must fall in to their hands any way.

We shall not undertake to say how many falsehoods there may be in the *Gazette's* article, but will specify the following:

1. Eleven horses were not shipped on any propeller at the dock at China. No such or similar shipment was ever made there.

2. No horses shipped at China were ever landed at Beaver Island.

3. No propeller or steamboat ever left eleven or above six horses at Beaver Island. As many as six horses have been landed here at one time; but never in any case has a boat coming from below left more than a single span at one time; nor has more than a single span ever been landed by one boat on the same trip, except horses brought by emigrants from Iowa and Texas.

On all the above facts we appeal to the officers of all the steamboats and propellers which stop at Beaver Island—over sixty in number.

4. It is not true that Mr. Cudworth could find no horses on the Island. Nothing could be more false. Several farmers regularly work horse teams. A large number of horses, both American and blooded horses, French and Indian ponies, are constantly ranging about here. These a stranger, unless he made a very thorough search, might not see, because they have a very wide range; and such as are owned by the Indians not unfrequently swim the channels from Island to Island. Still it is not probable that a gentleman looking for horses would spend a day here without running upon a gang of a dozen or a score of them.

But in addition to these, a large number of horse teams are constantly employed hauling wood on the wharves, and in the most frequented places. As well might any one pretend to have visited Pontiac and searched city and township for horses, and failed of seeing a single one.

We are perfectly willing to admit that if Mr. Cudworth, or any other gentleman engaged in searching for stolen horses on Beaver Island, failed for a whole day to find any horses, the circumstances would be more than suspicious. No man, except on a Sabbath or a very stormy day, could lounge for an hour about one of the wharves without seeing several span of horses hauling wood, which is constantly brought forward at the rate of one hundred cords a day. If Mr. Cudworth will say circumstantially over his own name that he searched faithfully Beaver Island, and could not find one or twenty horses, we will sign a *cognovit* for any amount of offences.

5. The *Gazette* says: "The men at the dock where the officers said they left the eleven horses, said there were no horses left by the vessel at all; but that the whole eighteen had been taken off for exercise, and reshipped when the boat left."

Now we venture the assertion that no officer of any boat ever said he left eleven horses under such or any other circumstances.

The story is a mere lie. If there is any truth in it, what boat was it? What is the name of the officer? What office does he hold? Get his certificate, and we will publish it, and convict him of the most reckless false witness.

Moreover no man at a dock here ever told Mr. Cudworth that eighteen horses were taken off a boat here for exercise, and *all re-shipped when the boat left*. Mr. Cudworth was informed by the gentlemanly proprietor of one of the wharves that the propeller Iowa stopped at his place *in the night with a large number of horses aboard*, which were taken ashore for exercise, while the boat was receiving wood, (some three hours,) and taken on board before the boat left, and that *he was not aware that any of them remained on the Island*. He had no occasion to count the horses, because he did not charge passenger horses for merely passing over the wharf for exercise; and the opinion that all the horses returned aboard was a mere inference, from the fact that wharfage was paid on none, and that without counting he had not discovered that less went aboard than came off. For the correctness of this statement and the falsehood of that of the *Gazette*, though we have not the pleasure of a personal acquaintance, we appeal with confidence to Mr. Cudworth, the under Sheriff of Oakland county.

The statement that while Mr. Cudworth was traversing the Island he encountered a Mormon every half mile, calls for a brief remark. We wish to know by what particular ear mark or brand a Mormon is so well known that Mr. Cudworth could know he was not encountering Gentiles instead of Mormons.

We can well understand that with most of the farms, narrow in front and heading up on both sides of the roads, any man would hardly go a half mile without meeting somebody; but we do not believe Mr. Cudworth has any means of knowing whether each man he meets is a Mormon or a Gentile. If he has any such art, we should like to learn it. But if Mr. Cudworth imagines that the public attached so much importance to his visit as to set a watch to dog his footsteps, he is vainer of his consequence than he here got credit for.

If any one imagines that a drove of eleven stolen horses have been shipped on here, or that a systematic business of stealing is carried on, why not get a shrewd and respectable officer whose character and conduct will assure him the same hospitality and attention which the *Gazette* says Mr. Cudworth received, to come and stop here and look over the Island at his leisure? Why not engage some of the numerous fish traders, who stop here at all times during the fishing season, to keep an eye out for such horses as were supposed to have been brought here?—Why not ask the aid and assistance of the United States' engineers and the men in their employ, some fifty or sixty in number, camped on the Islands, who are engaged in the Lake Survey in still weather, and as often as there is a blow sufficient to interrupt the most exact measurements on water, merely ranging the Islands to

shoot rabbits and pigeons? Wonder how many of these government employees were included among the *Mormons* encountered every half mile?

In another article in the *Gazette* we learn that there is so little security for property in the christian city of Pontiac, that property owners have established a "private police," who in their appropriate duties find it necessary occasionally to shoot a man, one having been very recently shot; salt-peter being "used freely, and proving a better safeguard to property than the law."

We beg to assure the *Gazette* that in the Mormon city of Saint James there is neither public nor private police, and no demand for salt peter; the law affording ample security to property. So ample is this security, that the houses are without locks, and valuable stores in which no person sleeps have only common padlocks on.

Mr. Strang, whom vain men like the editor of the *Gazette* call "King Strang," thus acknowledging his dominion in the midst of the Republic, has a large amount of valuables laid up in his house, guarded only by a wooden latch, and the windows not fastened down, yet his house is never fastened nights.

So confident is he of the safety of property under the shadow of "Mormon law," that at the very date of the *Gazette's* article his entire family were absent from home for six days, his house unoccupied, and in a condition that a boy five years old could have ranged and plundered it. And this house contains the church plate, regalia, and most of the valuables which Mr. Strang has accumulated during his active and energetic public career, attended as it has for several years been with remarkable success.—And his house is forty rods from the nearest building, surrounded by a thick set grove, affording perfect concealment, and only two hundred feet from the Lake, where boats could load from the house and depart unseen. Not an article was missed from it. Four years practice in this manner has not been attended with a loss to the value of a shoe string. And Mr. Strang's experience is not different from that of his neighbors generally.

It is hardly probable that a band of outlaws, such as the *Gazette* persists in calling the Mormons, have been congregated together for the general purpose of stealing, &c., and yet so honest that none will steal from another. If it is so, "King Strang" must have learned not only the art of raising a storm, but also to ride the tempest and guide the whirlwind with a hair.

However, in view of the *Gazette's* recommendation to the authorities and citizens to "keep a special watch on these men," "King Strang" authorizes us to say to the *Gazette* and the citizens of Pontiac that if they will send a respectable gentleman, of unexceptionable moral character, to keep watch at this place, the King will extend to him the hospitality of his mansion without charge, such length of time as he sees fit to stay on that business, and will render him any assistance he may require, only asking in return that he shall publish in the *Gazette* a

faithful account of his mission, and its results. And as the fear of the Mormons is on those that hate them, if such an ambassador cannot be induced to come, lest some harm should befall him, the King also offers to send one of his sons to Pontiac as a hostage for the safe return of the ambassador. Will the *Gazette* publish this? Will it see to the sending an agent to watch and search?

THE SACRED LAW.

The Pontiac *Gazette* accuses the Mormons of openly and flagrantly violating and defying the sacred law of the State. Can the *Gazette* tell us which of the laws of the State is sacred, and which may, without sin, be profaned? We have not gone so far in lawlessness here as to hold only a portion of the laws sacred, and profane the rest, regardless of the common authority from which they all emanated. It is a scandal that in a Christian State men should take to themselves a dispensation to violate the law at pleasure.

But whichever law the editor of the *Gazette* regards as especially sacred, it is evident he does not so regard that law of God—"Thou shalt not bear false witness against thy neighbor." If the scriptures are right as to the fate of those who love and make a lie, it does not require the spirit of prophecy to predict his fate.

Once for all, we tell Mr. Knight that whatever may be the opinion of the Mormons as to the policy or righteousness of some of the laws, State and National, such for instance as the fugitive slave law, there is no place in the State where law is so little violated as in the two Mormon counties, Emmet and Manitowish. At that distance away it is easy to keep up false accusation, if one prefers it; but we will submit that question to Pontiac men, if they will come here and then judge.

FISHERIES.

The fishing business has this year been unusually productive, and as fish bear a high price in market, all engaged in the business have prospered beyond precedent. From all the information we are able to obtain, we are of opinion that twice the usual quantity of fish have been taken by each man employed. This success has greatly increased the number of men employed, and caused the investment of large sums in boats, nets, &c. Should this improvement continue through the season, it must result in a permanent extension of that branch of business. The fish trade of Saint James had last year become much greater than that of Mackinac, and at this time exceeds that of any place in the fishing region.

THE CROPS.

Crops of all kinds look well, and promise abundance. The spring was cold and backward, but the summer has been very fine, the weather being warm without excess of heat, and showers frequent. Corn is now in tassel and some forward fields in silk, and considering that the autumns are here very fine, and no frosts till late, the crop will have abundance of time to mature before the fall frosts.

In this respect our insular climate is superior to places many hundred miles south of here.—The importation of breadstuffs this year will be small. Taking all kinds of provisions and eatables into account, the Mormon settlements sell more than they buy. No stagnation of trade can therefore materially embarrass us. The breadth of land in crop increases more than in proportion to population every year.

INDIAN AFFAIRS.

The present policy of the government is to settle the remaining Indians in Michigan as permanent residents of the State. For this purpose it is proposed to let them have lands in Michigan in lieu of those to which they are entitled west of the Mississippi. If this proposition should be carried out, several bands will remain in Emmet and one in Manistowish counties. We hope it may be so. The Indians in our immediate vicinity are in a prosperous condition.

At the late Conference at this place a man of eighty two years was ordained to the priesthood. He may not remain long to administer here, but he will be a priest in the Temple of God forever. Our present life is but a speck. We live here for the great future.

JOHN N. INGERSOLL may take our hat. The Times contains the following:

IMPORTANT.—We learn by the Northern Islander, King Strang's paper, at Beaver Island, that the engineers engaged in the survey of the Lakes, have ascertained the latitude and longitude of Mr. Strang's house at St. James, with great precision, as follows: Latitude 45 deg. 44 min. 27.67 sec. north. Longitude 85 deg. 26 min. 41.97 sec. west of Greenwich. Navigators will take heed.

The Islander did contain just that information, with no explanation of the occasion of it. The repetition of it is enough to take off Mr. Strang's hat, at least, with a very low bow.

Now since John has a hat of his own, (we don't mean to insinuate that he had none before, but don't see how he can want two at once,) it is not improper to say that Mr. Strang is engaged in conjunction with various institutions and men of science in making a variety of observations in the various sciences, in some of which latitude and longitude are very material elements.—The position of Beaver Island is on nearly all the maps from 15 to 30 min. out of its true place. Mr. Strang, though not bred a mathematician or an astronomer, thought he had discovered the error in latitude, and persisted in making his calculations upon the basis of his corrected latitude.

When the true position of Mr. Strang's house, (the point of observation for the Island,) was ascertained with the remarkable accuracy attained by the astronomical observations and geodetic survey made under the direction of Capt. Macomb, the Islander was the most convenient medium of communicating the result to all who had an interest in the matter.

To them no explanation was necessary. The notice in the Islander could not have struck one of them as containing anything personally consequential. If Mr. Strang felt any pride in

having proved right against numerous and high authorities, the Islander took no notice of that fact, and it was left in the exclusive possession of those who had a share in the controversy. We hope that no one will discover any impropriety in the fact that the residence of Mr. Strang is the home of science, quite as much as of theology.

DISCLAIMER.—Hon. T. B. Church's Jackson Citizen affirms, is a member of the order of Know Nothings. If so, the order must be composed of strange material, as we know of no one who has expressed more deadly hostility to the proscription and bigoted views entertained by the Hindoos, than Mr. Church.—It is our opinion that he don't "train" in that company.—Grand Rapids Enquirer.

It may be difficult to tell in what company the Hon. T. B. Church does train now, but nothing is more certain than that he did train in that company his forty days at Lansing. In the most objectional acts of "Sam," he acted as fogleman.

When the ecclesiastical estates bill was before the House, a bill which disqualified every clergyman in the State from acting as trustee of a RELIGIOUS TRUST, the Hon. Thomas Brownell Church had the shamelessness to say, in his place in the House, that though general in its terms, the bill was aimed at a single individual, Bishop Lefever, the Roman Catholic Bishop at Detroit, and advocated the passage of such a measure, by the votes of clerical as well as lay members, degrading as it was to the clerical profession, as a measure of hostility to the Catholics.

Several charity corporation bills were before the House, not one of which escaped a pruning and grafting which would have done credit to the skill and God-hating spirit of the French revolutionary convention; and in all this work Mr. Church had the largest share. If forty days training show what company an honorable gentleman trains in, Mr. Church was in the Know-Nothing train-band. We do not pretend to guess where he will turn up next muster.

It was mortifying to see clergymen in the Legislature voting themselves unworthy of small public trusts for charitable and religious purposes. We are unwilling to speak so ill of these clergymen as to suggest that this is really their judgment of themselves. Yet this is the most charitable construction of it, and if it were not it is scarcely possible that posterity should look at it in any other light. In Mr. Church's case, to be equally consistent, the law profession ought to have been disfranchised. We only wonder that, recollecting his own history, he did not move to include lawyers among the proscribed.

The following, from the Saint Louis Herald, makes a stronger case in favor of Brigham Young for Governor of Utah than we anticipated. We are glad to see so many an expression in his favor, especially from Col. Steptoe, who declined an appointment to supersede Young:

OWEN BRIGHAM YOUNG TO BE RE-APPOINTED GOVERNOR OF UTAH?

We have no hesitancy in answering this question, nor have we had any doubt how it ought to have been answered at any time since it arose. We think Governor Young ought to have been, and ought now to be, re-appointed. He has the capacity for the discharge of the office; nobody has successfully impeached his integrity in the discharge of it; he has the entire and implicit confidence of the whole

body of the citizens of Utah; all those citizens, with perhaps not one exception, certainly without one exception among ninety-nine one-hundredths of the Utah population, are exceedingly desirous that he should be re-appointed.—And, beside all this, residents in the Territory—men, the most of whom must be supposed to be free from improper bias—join cordially in recommending him as by far the most suitable man for Governor in the whole Territory. In proof of this last statement, take the following memorial:

To His Excellency Franklin Pierce, President of the United States:

Your petitioners would respectfully represent that, Whereas, Gov. Brigham Young possesses the entire confidence of the people of this Territory, without distinction of party or sect; and from personal acquaintance and social intercourse, we find him to be a firm supporter of the Constitution and laws of the United States; and a tried pillar of republican institutions; and, having repeatedly listened to his remarks, in private as well as in public assemblies, do know that he is the warm friend and able supporter of constitutional liberty—the rumors published in the States to the contrary notwithstanding—and having canvassed, to our satisfaction his doings as Governor and Superintendent of Indian Affairs, and also the disposition of the appropriation for public buildings for the Territory; we do most cordially and cheerfully represent that the same has been expended to the best interests of the nation; and,

Whereas, His re-appointment would better subserve the Territorial interest than the appointment of any other man, and would meet with the gratitude of the entire inhabitants of the Territory, and his removal would cause the deepest feeling of sorrow and regret, and being our unqualified opinion, based upon our personal acquaintance, which we have formed with Governor Young, and from our observation of the results of his influence and administration in the Territory, that he possesses, in an eminent degree, every qualification necessary for the discharge of his official duties, and unquestioned integrity and ability; that he is decidedly the most suitable person that can be selected for that office.

We therefore, take great pleasure in recommending him to your favorable consideration, and do earnestly request his re-appointment as Governor and Superintendent of Indian Affairs for this Territory.

Signed: J. F. Kinney, Chief Justice U. S. Supreme Court Utah Territory; E. J. Steptoe, Lieutenant Colonel U. S. Army; Geo. P. Stiles, Associate Justice S. C. of U. S. for Utah Terr'y; Leo. Shaver, Assistant Justice for Territory of Utah; Horace R. Wirtz, Med. Staff, Staff U. S. Army; A. W. Babbit, Sec'y of Utah Territory; Stephen B. Rose, Sub. Ind. Agt. for Utah Territory.

Great S. L. City, U. T., Dec. 30, '54.

This petition was supported by the names of all the chief officers in the Territory, both civil and military, as also by the principal merchants and residents, whose names we omit for the sake of brevity.

Now, we regard this certificate as, upon the whole, an extraordinary testimonial. It is signed by all three of the Justices of Utah, by the Indian Sub-Agent, and by two officers of the United States Army, one of whom is a physician, and the other is a colonel, in command of a large body of troops now in the Territory. Can it be that corrupt and sinister motives or fear is operating on the minds of these gentlemen. Are these judges bribed, or this commander with a little army at his back, intimidated? Are they not all likely to be men of discernment and men of honor? Would they put their hands to testimony which they disbelieved, or to be made tools of by others? What has induced gentlemen of their position and character to present themselves before the President as the warm defenders, supporters and advocates of Brigham Young? We scarcely believe of them that they are such fools as to have done this without knowing what they were about; or such knaves as to have done it, knowing that they were imposing a falsehood on the President and abusing the trust that was reposed in them, when they were elevated to the office they hold. Any such supposition is nonsensical. The body of testimony in favor of Brigham Young's fitness for the Governorship of the Territory, and the suitability of his appointment to it, which is furnished by the document signed by these gentlemen, is, we think, a higher recommendation for office than most men usually have, and all that any man ever need have.

But, it may be argued, the objection to Gov. Young is not a personal one. The objection is to the appointment of any Mormon. If a Mormon must be appointed, Young may be as fit as any other Mormon, and perhaps fitter.—In this way, it may be attempted to sustain President Pierce in his refusal to appoint Gov. Young. But this argument, like all of the sort, proves too much. It assumes that Mormonism itself is obnoxious, and ought to be put under the ban of our government and its institutions. It is clear enough to us, however clear its contrary may be to others, that a community of 50,000 Mormons with scarce a dissenter in their midst, ought, under our institutions, to be governed by a Mormon, if there is an undeniably fit man among them for Governor. It would be so, if we had in the Union a State peopled almost exclusively by Mormons—even if there were not a man in it with quite timber enough to be the Chief Magistrate.

And it ought to be so in the Territories. That is, as far as possible, the real popular will of the inhabitants, voters or citizens (call them what you may) of the Territory ought to be deferred to in the Territory just as it certainly would be enforced in the State. But, if it is proposed to lay down another rule in respect to Utah, that very attempt shows that something besides and very different from laying down such a rule is required to be done. It shows the existence of reason—either good or bad—for denouncing the whole territorial organization, and for proceeding to demolish the entire structure, from top to bottom.

If a large community, which enjoys a territorial organization, and is a unit in its opinions and will as regards the person to be appointed its Governor, is not to be in the least degree respected or heard in the matter of such appointment, then it is clear that such a community ought not (at least politically) to be suffered to exist. Their organization should be suppressed and terminated. But, so long as Utah is a Territory, and is inhabited just as it is now, such recommendations as Brigham Young's friends have brought to the eye of the President, with the President's own knowledge, if he is not the most ignorant man in the Republic, of what the real sentiment of Utah is, ought, it appears to us, to be conclusive with that functionary. If the Mormons are to have a Territory to themselves, they ought to have a Governor from themselves. And, from testimony of very high character and great trustworthiness, we are satisfied that the Mormons offer a man for Governor who will do his duty faithfully—not disobeying the laws of the Union, but executing them.

We write all this, not caring a bawbee about the success of Mormonism, and, as we have always thought, still thinking, not at all favorably of its character or its prospects in the great future. But, nevertheless, we do feel that the way in which the administration is acting towards Utah, in the matter of this Governorship, is trifling. Let President Pierce give Utah for its Governor the man who, besides being endorsed by unprejudiced and disinterested testimony as perfectly well qualified, is by the President well known to be wanted for its Governor by nine hundred and ninety-nine out of every thousand of its citizens.—This will be a compliance with his duty under the Organic Law. After that, if he sees fit, he can urge on Congress the repeal of that law, the abolishment of the Territory, or any other political measures, of a lawful kind, which he may think efficacious for rooting out Mormonism. But, as the matter now stands, it is perfectly clear that the office of Governor ought to be filled, and that no other man has a hundredth part of the pretensions that Brigham Young has to it.—St. Louis Morning Herald.

A NOVEL COLLEGE SOCIETY.

In 1830, John Tappan, Esq., of this city, proposed to the members of the Amherst College that if they would form a society, whose members should pledge themselves against the use of ardent spirits, opium and tobacco, he would present them \$500, to be used as they saw fit. The society was formed, although the donation was refused by them, lest it should be deemed a bribe. The pledge has been presented to nearly every class since the organization, by Dr. Hitchcock, who has acted either as Secretary or President since the formation of the society.

A large number of the members of the college received the certificate of membership last week. This is embellished with a beautiful engraving, containing a figure of Minerva, the goddess of wisdom, presenting the pledge of temperance to a student, and, at the same time pointing to temperance as giving the victory. Behind Minerva are several philosophers, one represented as recording on a tablet the names of the neophytes. Above are Apollo and the Muses. The roll of names belonging to the society now exceeds 1,200.—Bost. Traveler.

THE CAROB TREE, OR ST. JOHN'S BREAD.

Among the recent importation of seeds from Alicante, Spain, were those of the Carob tree, the pods of which, when ripe, contain a few drops of a substance resembling honey. From this circumstance, it is supposed that this tree is identical with the one upon which St. John fed while in the wilderness, and hence sometimes is called St. John's bread. It blooms twice a year—at the end of January or the first of February, and about the middle of September—and

when well watered, grows to a considerable height and size, sometimes spreading to such a degree as to have a circumference of from two hundred to three hundred feet, and bearing upwards of a ton of pods.

Young trees, only a year old, often have stems eight or ten inches thick, with branches ten or twelve feet long. Cattle, horses and mules devour the pods with great avidity, and if well fed upon them will become extremely fat, or in good condition to work. This tree, doubtless, will succeed well in the southern, and perhaps in the middle States. Thus it is that the interest government takes in the success of the science of agriculture not only tends to improve the science at home, but collects the seeds of all climes to swell its own products.—Washington Union.

An Interesting Table.

Messrs. Square & Launders, of New York, are constructing an electrical clock, with 31 dials, intended to exhibit the difference of time between New York and the other cities in different parts of the world. The centre dial shows New York time, while the others show the time at the different places for which they are set.

A cut of the face of the clock has recently been published, and from it we make up the following table, which is sufficiently accurate to be of use, and it may be well to cut it out for reference.

Take any day, the 4th of July for instance, and when it is 12 o'clock, noon, at New York, it is at—

Pekin,	12 o'clock 31 minutes of the 5th.
St. Petersburg, July 4th,	6.58 P. M.
Constantinople,	6.51 " "
Vienna,	6.01 " "
Rome,	5.48 " "
Paris,	5.06 " "
London,	4.55 " "
Portland,	12.18 " "
Quebec,	12.13 " "
Boston,	12.12 " "
Washington,	11.48 A. M.
Buffalo,	11.46 " "
Charleston,	11.36 " "
Havana,	11.35 " "
Cincinnati,	11.18 " "
St. James,	11.14 " "
Milwaukee,	11.07 " "
New Orleans,	10.54 " "
St. Louis,	10.55 " "
Mexico,	10.30 " "
San Francisco,	8.45 " "

So that a despatch by telegraph, sent from New York at 12 o'clock, M., ought to be here (with a through line without repeating) at 7 minutes after 11, A. M.—Sci.

Payments for the Islander.

David R. Whipple, \$1.00, to No. 87. R. G. Thacher, \$2.00, to 106. J. M. Wait, \$1.00 to 100. George L. Cole, \$1.30, to 71. Robert Wickstaff, \$2.00, to 107. L. D. Tabbs, 50cts, to 74. Gilbert Watson, \$1.00, to 90. Ulysses Porter, \$1.00, to 88. Alfred O. Phinn, \$2.00, to 110. Lewis Briggs, \$1.00, to 89. Jerutia Crandall, \$1.00, to 87. James O. Fiddle, 50 cts., to 81. Jonas Brown, \$3.00, to 109. Wm. J. Clark, 75 cts., to 87. A. W. Prindle, \$2.00, to 100. Thos. Bedford, \$1.00, to 72. Wm. Calkins, 50 cts., to 76. B. R. Young, \$2.00, to 113. B. G. Wright, \$2.00, to 112.

The Feast of First Fruits is appointed permanently, to take place the day next preceding the third Sabbath before the Autumnal Equinox, (counting the day of the Equinox, if it occurs on Sabbath the first.) This year it will occur the last day of August.

F. JOHNSON & CO.

Have purchased and are continuing to purchase, for cash, a full assortment of fresh goods, by which they are enabled to sell at BUFFALO and DETROIT Prices.

DRY GOODS.

Calicoes, of various patterns. Mous de Lains and Baregas. Lawns, Shawls, &c. A new supply of Bonnets, of handsome finish. Hook and Barred Muslins. Groceries and Fishing Tackle, and various other stores. Stoves of the most approved pattern and material, for sale. 48as.

CITY STORE, SAINT JAMES,

ONE DOOR NORTH OF THE DOCK, WATER ST. J. M. WAIT has just opened a large assortment of Dry Goods, Groceries, Crochery, Tin ware, Hardware, Cutlery, Irons, Nails, Nail-roads, Glass, Ready Made Clothing, Boots and Shoes, also a full supply of Fishermen's Tackle. Thankful for past patronage, I hope, to merit a liberal share in the future, by selling cheaper than the cheapest for ready pay; cash not refused. Saint James, June 19th, 1855. Yagp

Hon. JAMES J. STRANG, Chairman,
&c., &c.

SIR—I have had the honor of
receiving your letter of the 8th
inst., proposing in substance the
following inquiries:

1st. "How far the measures
heretofore adopted for the civil-
ization of the Indians have been
beneficial to them, and in what
respects they have failed to ac-
complish the desired ends?"

2d. "The working of the
Mission-system;"

3d. "The working of the pay-
ing of Annuities;"

4th. "Removal to the West-
ern wilds;"

5th. "The past, present, and
future prospects of the Indian
race."

In answering the above im-
portant inquiries, I confess that
the subject demands a greater
amount of time and labor than I
am able to command at present,
to do the subject justice.

The inquiries are necessarily
in some respects of a general
character, but I apprehend the
committee are desirous to know,
from me, more particularly the
condition of the Senecas, and of
the Six Nations of New York, in
reference to the questions:

"The committee are no doubt
well aware that some of the
tribes have received a greater
amount of aid from the philan-
thropist, over and above what
the general government has done
to civilize the aboriginal tribes,
than others, as some of the
tribes have received little or no-
thing from the philanthropist.—
Therefore, it is difficult in this
respect to treat the subject
which, in all respects, would ap-
ply to the Indian race, in their
general and changing conditions.
But each tribe must be taken up
and treated of separately in their
respective and different circum-
stances, and conditions. But
this I cannot do, as I am igno-
rant of what use the committee
design of making of my views
in reference to these matters.

However, certain general
truths are applicable to all the
aboriginal inhabitants of this
country, upon which I ask in-
dulgence to speak a word or
two, before proceeding to an-
swer the inquiries. First, I be-
lieve it is condemned that hu-
man nature is alike under all
circumstances; that is, what-
ever principles or influences may
be brought to produce an effect
or change in one condition of
human nature, among the dif-
ferent races, will produce like
effects among other races, in
the same condition.

When the Western continent
was first discovered, it was found
that the country was inhabited
by a rude and barbarous people.
Barbarism is antagonistic to civil-
ization; in other words, the
two systems cannot exist at the
same time; one or the other
must predominate. Whatever
is hostile to civilization, is bar-
barism; because it produces
stagnancy in the moral life, and
fixes limits to the exercise of
the intellect.

There appear to be several
conditions, which are comprised
in the term barbarism; when
we compare these conditions,
we find that they have one com-
mon defect—"stagnancy." They
tend to keep everything in one
fixed condition, to check advance-
ment and improvement.

"Hence we conclude," says
Dr. Taylor, "that the primary
elements of civilization, accord-
ing to the common sense of
mankind, is progress—not from

one place to another, but from
one condition to another, and al-
ways in advance. The idea of
progress, development, amelio-
ration, or extension, appears to
be the prominent notion.

"Civilization, then, is pro-
gressive, and barbarism station-
ary. The question hence aris-
es, which is the natural state
or condition of man? We know
that there are fundamental laws
of life and being, and that the
state most natural to it is that in
which it fulfills most complete-
ly the end and object for which
it was made, according to its or-
ganization, and the principles
of its vitality. Man, in the state
of Nature, must, therefore, be
man in a state for which Nature
has fitted him. Is there a defi-
nite mould or form to which his
faculties are irrevocably pre-
determined and pre-determined?—
Then Nature has designed him
to remain stationary, and the
natural man is the savage. On
the other hand, are his faculties
expansive, his capacities pro-
gressive, and his moral endow-
ments susceptible of cultivation?
If so, Nature has organized him
for progress; civilization is the
natural state, barbarism the arti-
ficial. If the unity of the human
species can be established, then
it follows of course that the ca-
pacity of becoming civilized be-
long to the human race; as be-
fore stated, civilization is natu-
ral to man, barbarism is not 'a
state of Nature,' and there is no
evidence in fact, to assume that
it was the original condition of
man."

If these premises are correct,
then it follows as a matter of
course, whatever legislation cal-
culated to benefit the red man,
it must be that, which shall have
a tendency to restrain, so far as
it may be prudent, his habits,
motives, usages and customs—
the customs of his forefathers.

1st. His love of roving from
place to place. He has no abid-
ing home, within the territory
of his fishing and hunting
grounds. He must have some
permanent abode. He must
give up hunting and fishing as a
profession. He must give up
this upon the same principles
upon which he gave up war—
"necessity." He must turn to
the cultivation of the soil. He
must no longer depend upon the
fruits of the chase for his subsis-
tence. He must be made to
feel and understand that it is no
discredit to him as a man, to la-
bor in the field, instead of the
women. This process is neces-
sarily slow and difficult in the
wild tribes, for the reason that
they have an idea that they are
distinct absolutely from the
whites, and that their future des-
tiny is as different and as wide
apart as the distinction now be-
tween the two races. But the
fact must always be borne in
mind, the unwillingness on the
part of the red man, even to at-
tempt to adopt the habits of his
white brother. It is not so
strange after all. If he was ever
so willing and anxious, he
could not do it at once; it would
even in that case require time
to get acquainted and accustom
himself to a different mode of
life, and then never be really
civilized, much less refined; but
his children may be all of these.

The nations of Europe were a
long time changing their condi-
tion. People are reluctant to
give up their customs and hab-
its. Why, sir, it is a matter of
fact, that among farmers there
is a reluctance to adopt any
change, however beneficial to
them. In Ireland it was found
necessary to pass several acts of
Parliament to prevent fastening
ploughs to the tails of horses,
and burning oats in the straw to
avoid the labor of thrashing.—

Such is habit, even among the
whites. How much more of
the wild tribes, who never had
an idea what belonged to civiliza-
tion, but roamed wild and free
as the air they breathed over
the vast wilderness, in pursuit
of the chase, and engaged in the
conflicts of war.

The measures heretofore adop-
ted for the civilization of the In-
dians in New York have always
proved beneficial in individual
cases, as well as in communities.
That it never succeeded to the
fullest extent desirable, has been
owing to the fact that the meas-
ures adopted have themselves
failed before accomplishing the
object; or the measure was
prosecuted injudiciously by in-
competent persons, not under-
standing the practical object of
their mission. Many accept the
trust, not because they are com-
petent, but solely on account of
the salary.

At other times the plan itself
is defective; for instance, edu-
cating one or two young men,
sons of the chiefs of a tribe, at
a public expense, who are sent
to school to prepare for college,
finally graduate at some fashion-
able college. These young men
return to their people finished
scholars, and gentlemen in the
most acceptable sense of the
term. It is unreasonable to sup-
pose that they would not much
sooner associate with their rude
brethren than any other gentle-
man with like education and civil-
ized taste.

As a result, they will be des-
pised by their brethren, and per-
haps in return will despise their
friends. At all events they are
not suited companions. Here
ends their usefulness among
their people. They have been
brought up gentlemen, know
nothing about work or labor.—
What kind of business were they
expected to follow after they
returned from college, at home
with their people, when first
sent to school? It was well
known that the Indians have no
learned professions among them,
and it is not necessary as a gen-
eral thing that they should have
men of superior learning, even
for governmental objects. The
Indians are no longer independ-
ent nations, but subject to the
laws of the States.

It is known, too, that the
whites, more or less, look upon
the red men with prejudiced
eye, civilized or not, therefore,
no great inducement is held out
to the educated young men from
that quarter. In the mean time,
those young men, whose intel-
lects have become active by dis-
cipline, are bound to do some-
thing, as a general thing, among
the Indians, and will resort to
the intoxicating cup, if they have
no useful employment; or if he
remains and keeps sober, and as
man is a social being, the man is
obliged to marry a woman of his
own Nation—uneducated—and
she brings up her children, not
according to his civilized notions,
but according to her customs and
habits, for this is all she knows.

If Napoleon Bonaparte was a
judge of the duties and their re-
sults, of a mother, he has declar-
ed: "the formation of a man's
character is the work of a moth-
er."

The result of these educated
young men did not advance the
civilization of their tribe. The
fault was not in the want of in-
tellect in the young man, but a
defect in the application of his
talent to some useful purpose,
either to himself or his tribe;
in this respect the measure adop-
ted for his education were de-
fective. After the result was
known, it was at once said—
"you cannot civilize the red
man."

Now, sir, how much better
it would have been if these
young men had been taught to
read, write and cypher, working
at the same time on a farm with
some good christian white man,
or learning some useful trade, so
that when they return to their
people, here lies a wide field
open to them; they could labor
on the farm, and thus set an ex-
ample to their people. So with
those who may have learned the
mechanic arts, and thus do much
good. In a large Indian com-
munity, sometimes one white
teacher is sent to civilize them;
because he does not succeed in
five years, it is declared impos-
sible to civilize the Indians,
hence the labor is abandoned.

I might, sir, go on and state
many more particulars and cir-
cumstances; what measures have
been adopted; apparently prov-
ing ineffectual to civilize the red
man, and disappointed those who
had planned the desirable and
praiseworthy object.

In my opinion the mission-sys-
tem among the Senecas of New
York has worked the best; and
the Senecas are now in a fair
way to become entirely civilized.

Our missions are supported
by the American Board of Mis-
sions; the general Government
has also done something through
this Board, in supporting the
common schools among the Sen-
ecas—say about one thousand
dollars yearly are expended of
the civilization fund, for the Sen-
ecas, under the direction of the
Missionaries.

But the best plan is to have
Boarding Schools connected with
the missionary stations, in two
departments—one department
for the males, and one for the fe-
males. The boys, between
school hours, to labor on the
farm or in the shops, and the
girls to learn what the farmers
daughters are taught, each to be
under the direction of compe-
tent teachers, of men and wo-
men of good practical christian-
ity, and no Catholics. This is
by far the best plan for civiliz-
ing the red man. Civilization
must commence with the young;
the preference or advantage
should always be given in favor
of the girls, because they will
soon become mothers, and they
will have the care and treating
of the children, and thereby the
advantage gained should not be
lost, but step by step be advanc-
ing up and up, and over the hill
of civilization, until the summit
is gained. The effect of this
system would be perceptible
very soon in the old people.—
It would have a strong tenden-
cy to keep them at home, and
would prevent in a measure
from roving over the lakes, and
from creek to creek, or, at all
events, they would be within
hailing distance.

Experience has shown that the payment
of annuities to the Indians, with the view of be-
ing divided among them, is decidedly injuri-
ous in my opinion. It always makes them in-
dolent and lazy—always anticipating it, and
will not be satisfied until it is spent—yea, half
a dozen times over, if they can. Money comes
to the Indian like a powerful rain in summer,
in a little while the ground is covered with
water, soon as the sun appears again, the rain
disappears from the ground. So goes the In-
dian Annuity, and it does them no good. The
annuities should be devoted to the building of
school-houses and purchasing farming utensils,
for carrying on blacksmith shops, and erect-
ing grist and saw mills, where it is possible,
and for building roads and bridges on the In-
dian Reserves. In short, the money should
be devoted to something permanent, and for
public improvement, calculated to benefit the
Indians; and they should be made to under-
stand that these things are for their good, and
must be done; and they must learn to make
individual exertions, and not depend any longer
upon their annuities; and every encour-
agement should be given in their efforts to al-
ter and better their condition, and that they
should be told also that they must depend upon
the domestic animals for their meat and
clothing, instead of wild animals, as formerly.
Their motto is now, "sufficient unto today,"
&c.

The removal to the West: I consider that
proposition is now out of the question. The
Six Nations of New York Indians attempted
it in 1846, and proved a failure. I am deci-
dedly of the opinion that the plan is so full of
objections, that it shall not again be attempt-
ed by the Northern Indians. But the great
principal reason is, that the Indians there
would be in no better condition. They would
then be under a Territorial jurisdiction, and
therefore better remain where they are, under
the protection of a noble and generous State.
And there is, and always are, many associa-
tions connected with the earlier history of the
State, which calls forth noble and generous
feelings on the part of her public men towards
the remnants of the red man, who possessed
and occupied the lands of the States before
them.

The future prospects of the red man of this
country I shall not speculate upon at the pre-
sent time; but when there is only here and there
bright and cheering prospects for the red man,
to the philanthropist. But the idea of re-
claiming and preserving them into civilized
communities, should not be given up, but it
should be persevered to the end, and only
when the great and benevolent work is accom-
plished, and not before, by adopting judicious
and well digested plans for their civilization.

I would suggest here, which is, in my op-
inion, to be very important, and which states-
men should never lose sight of; in planning
systems for civilizing or ameliorating the red
man, that is, he must change his superstitious
notions which he calls religion. Barbarism
and his religion co-operate with each other in
resisting the approaches of civilization, and it
is stationary. And if he is ever civilized, he
has got to adopt christianity, that great prin-
ciple, the greatest civilizer of man—and which
co-operates and goes hand in hand with the
modern civilization. The greatest hindrance
why the red man hesitates to adopt the habits
and customs of the whites—because he thinks
it will interfere with his religion, and rejects
all improvements as a matter of conscience.—
But this the benevolent white man must over-
come by kindness, on the principle, that some-
times there is more gospel in a loaf of bread
than half a dozen sermons.

As I have remarked before that I do not
know the main purpose of this inquiry; but,
gentlemen, I hope it is for the purpose of elic-
iting facts and views from various individuals
to enable you to devise some plan to submit to
your House to enable them to make laws ame-
liorating, or calculated to aid in ameliorating
the condition of the red man within the bor-
ders of the State of Michigan. If this is the
case, I pray that you may be able to make
such laws as shall prove a great and lasting
benefit to the red man, and an honor to the
committee who proposed, and the State a ben-
efactor to the poor sons of the American for-
est.

The State of Michigan, I have noticed, has
passed many salutary laws for the benefit of
mankind. It has manifested much solicitude
for the rights of man everywhere, and the
greatest and crowning act to her honor is the
passage of the prohibitory law against the use
of intoxicating drinks.

And if now it takes up the case of the red
man, I trust it will prove equally as successful
as it has proved in her other laws for the good
of mankind.

I regret very much that my time is so limited
as not to be able to review the whole pol-
icy heretofore adopted to civilize the native in-
habitants of this country in a more detailed
manner. There are other considerations in
my judgment than those assigned in this com-
munication, which have retarded the progress
of civilization, but it would require some space
and time to prepare it; but most of which
however arises from political considerations,
and the form and manner of holding property.
Indians are like other men, and are influenced
by the same motives, such as "honor, trust
and profit." As they become more and more
civilized, these motives will naturally and
rapidly appear, and therefore no impediment
should ever be thrown in their way to the final
attainment of these objects, by a law of the
State.

If there are such laws in existence, they
should be repealed; because if you make him
feel that he is inferior, and therefore ought not
to be placed upon a par with all the nations
under heaven, as to rights and privileges, I
confess in that case it is hardly worth while
to talk about civilizing the red man. It is a
mockery, and nothing else. But let a law be
passed that shall be for the benefit of the red
man, and a living monument to the glory and
honor of the State of Michigan in having hon-
estly and faithfully made efforts to save and
redeem the red man from the extinction which
awaits him, in his barbarous condition.

I am very respectfully,
Your obedient servant,
N. T. STRONG,
A Seneca Chief.

(To be continued.)

The evils of life may be likened to comets.
Like these they bear after them a long train.—
Like these, too, they seem to wander through
the boundless space of our being, pathless and
objectless, creatures of chance. Yet are they
both alike in the hands of the Creator.

The greatest trial of patience—a stammer-
ing lawyer examining a stammering witness in
the presence of a deaf judge.

NORTHERN ISLANDER.

VOL. V.—NO. 7.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, AUG. 9, 1855.

WHOLE NO. 74.

THE NORTHERN ISLANDER.

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

Saint James, June 22, '55.

DEAR BROTHER:—In accordance with your request, I now proceed to write you a series of letters, narrating some incidents of my life and experience since I have been a member of the Church of Jesus Christ of Latter Day Saints.

In the early part of November, 1838, the wolves being unusually destructive to my flock of sheep, and to avoid the perplexity of having them daily killed, I resolved in my mind that I would reserve of my flock for family use a sufficient, and take the residue (amounting to a little over five hundred) into the adjoining State of Missouri, (I was then living in McDonough county, Ill., about five or six miles east by north of the village of Macomb,) and there find a market for them.

Whilst I was ferrying my sheep over the Mississippi, at the town of Quincy, Ill., I met with a young man on the ferry boat, who had been in the town to get himself armed and equipped for the purpose of entering the Mormon war, as he pleased to call it. This declaration of the ignorant young man was indeed news to me. I had heard through the medium of the newspapers that a sect of religionists had recently sprung up in north-eastern Ohio, but never took interest enough in the matter to read an entire article, thinking it all humbug.

When I got to Mr. Merrill's, (six miles from Quincy,) who lived in Marion county, Missouri, being a Campbellite preacher and tavern keeper, (where I put up my sheep for the night,) I found a crowd collected there, and much excitement and confusion prevailing. This was the night of the eighth of November. It is not to be expected that I heard much good said of Mormons in this clamorous collection of ignorant, enthusiastic beings. Although I entered into the discussion of every topic, I gained very little knowledge of the causes of the Mormon war, as it was called.

Early the succeeding morning after my past night's confusion I put my sheep drove in motion, and made near twenty miles on my way west, all the way trying the chances of selling my sheep, but found no buyers, on account of the war excitement; there being none but the old superannuated men, females and negroes left at home, and they all excused themselves from buying sheep on the ground of having used all their ready money to arm and equip those who, at the Governor's proclamation, had responded to the call to drive out every Mormon beyond the limits of the State, or exterminate them.

Where I stayed the night of this day was at the house of an old aristocrat, a native of Virginia, (and of course one of the first

families,) possessed of more pride of family than sound judgment, or general information. I had many warm arguments with him on free religious toleration and the Mormon war, being, as I now considered it, nothing more or less than a religious persecution, together with their increasing numbers, and the fears excited thereby, that they might in a short period give political character to the State, if not nipped in the bud.

I became convinced during the argument against the Mormons by the old egotist, (my host,) and his disclosures of the cause of the Mormon war, that it was altogether as I supposed, a religious persecution and an *ungodly* crusade against an unoffending, innocent people. And I ever after treated it as such, while I remained in Missouri selling my sheep. I did not return home until the first of December, and before I left the State the war was ended.

On my way home I was detained a week by the ice running in the Mississippi, cutting off the communication between the adjoining States. And the old preacher Merrill's being the nearest house of entertainment, there was a general resort to this house by all transient men that were waiting to cross the river.

The house was very much crowded by men from Kentucky, Indiana and Illinois, all prejudiced more or less against the Mormons, except Judge Holman, of Ky., who was on his return home from emigrating the Pottowamany Indians, as principal agent, to the west of the Missouri river. He informed us that he had went and returned through Far West, and the firm conviction of his mind was that it was a religious persecution, and political jealousy of the growing strength of the Mormons.

Judge Holman and myself had to contend against the crowd, who were headed by our host, preacher Merrill. Our arguments were (or rather quarrels on the part of our opponents) very bitter. All were more or less excited. Holman was a host to contend with, and bore down all opposition; and we really succeeded in silencing the crowd, before the end of our six days and nights discussion.

By the time I got home the advance of the Mormons expelled from Missouri began to cross the Mississippi river, in a poor, and apparent, distressed condition. During the course of this winter I found my health very much declining, and was advised by Dr. Wm. F. Barrett (who is now President of the Medical College of Mo.) to suspend all manual labor, and take moderate horse exercise; and he prescribed for me, and prepared the medicine for me to take.

I had already entered my sons and two nephews as pupils or students at the McDonough College, located in Macomb, and concluded to rent my farm, teams and other stock and move into the village, and board my sons, instead of hiring their board. I had 300 acres tillable land, between 5,000 and 8,000 bushels of grain that I had no market for, a large quantity of bacon and lard, about 250 head of hogs, and about 100 head of cattle, together with sheep and poultry, and fourteen well selected horses, well suited for the saddle or harness, also three yearling colts.

The incumbrance of this amount of personal property was greatly in the way of my resolution to move to the village. I was not long in determining what to do. With the abundance about me I

immediately resolved to seek out some poor Mormon families, and establish them as farmers on my homestead, as I was well supplied with house room. My dwelling had eight rooms, besides the cellar, and I had another good house that would accommodate two small families.

Sometime in the month of March I went down to Quincy, Ill., to put my plan into effect. I saw many families that had come out of Missouri, all more or less in destitute circumstances. But I had a friend in Quincy, the Hon. Archibald Williams, whose advice I wished to obtain in regard to suitable persons to take charge of my farm and property. Upon my arrival in Quincy I waited on my friend Williams, who informed me that he had in one of his houses the families of Joseph Smith, Sen., Samuel H. Smith, Don Carlos Smith, Jenkins Salisbury, and a Br. Henry Hoit. He said they were all destitute, and he thought gentlemen, and would suit my purpose; and that he had warm prejudices in favor of them, and Mormons in general.

I waited on the venerable patriarch and those under his roof. He received me with great cordiality, and after I had disclosed my business he frankly said that his sons would take charge of my farm and effects, and praised God that I had been sent in answer to his prayers.

We called the whole household together in council, whereupon it was determined that Samuel and Don Carlos would accompany me home, to see the premises and consummate the bargain. But the distance being sixty miles, and they on foot, it was concluded that I should start home that afternoon, and get there the next day, and they would try to be at my house the night following. The old patriarch, during our brief interview, gave me rather a detached account of the persecutions the saints had passed through since the organization of the church, in April, 1830, up to the expulsion of the saints from Missouri, and their unparalleled sufferings, with the circumstances of his son, the prophet and seer, remaining in prison in the hands of his enemies. But his confidence was unshaken in God, that he would deliver him from his enemies, and restore him to the bosom of the church.

The manner and language used in narrating the above, and his allusion to the ignorance of mankind in regard to God and godliness, and the period having arrived at hand for the ushering in (according to the words spoken by the holy prophets) of the dispensation of the fullness of times, and the coming forth of the Book of Mormon, pursuant to the accomplishing of God's work for the salvation of mankind, bringing them to the glorious period when all should know the Lord from the least to the greatest, was really most thrilling, and made an impression on my mind which cannot be forgotten; indeed, I was almost persuaded to be a Mormon.

I arrived at home, and the Bros. Smith came as was agreed upon, and in a few days they took possession of my farm and stock on hand, which was ample for the comfort of many families. I told the Bros. Smith, Hoit and Salisbury to inform all the destitute Mormons to come and get provision to subsist upon, as 8,000 bushels of grain would feed many persons, if used for breadstuff alone, and it could be had without money or price.

Notwithstanding the influence of the course of medicine I was under, my health was still rapidly declining, all seemed to move on smoothly with me and my tenants; but, however, there was an occasional freak of persecution against me for introducing Mormons into the neighborhood. In the meantime I had read the Book of Mormon, and was somewhat perplexed (as I was really a believer in the work, although I had not as yet heard a sermon) at the frequent occurrence of the word "had not ought," and such like provincialisms, however I became more reconciled in regard to those errors as I was daily growing in faith.

About this time we had the news reach us that the prophet Joseph Smith had escaped from prison, and had arrived in Illinois, and was making an effort to buy the village of Commerce, at the head of the lower rapids of the Mississippi river. I had great anxiety to see him, but Don Carlos informed me that as soon as the contemplated purchase was made and a place fixed for the gathering of the saints, that Joseph would be at my place to pay them a visit. I therefore put my patience in requisition to wait the appointed time.

As I was in the daily habit of riding out every fair day, on a bland bright morning I prevailed on my wife to indulge in the luxury of a ride on horseback, to visit our tenants on the farm. On our return home I perceived, as we were leisurely riding along, that a carriage containing a number of persons was meeting us, and as we neared it the appearance of a large man sitting in front driving seemed to be familiar to me, as if I had always known him, and suddenly the thought burst on my mind that it was none other than the prophet Joseph Smith.

Indeed, my whole frame was in a tremor with the occurrence of the thought, and my heart seemed as it were coming up into my mouth. Getting in speaking distance, he suddenly reined up his horses, as making ready to speak, (I was much agitated as the words came from his mouth,) "Sir, can you tell me the way to the farm of a Mr. Miller, living somewhere in the direction I am going?" Instead of answering him direct, my reply was, "I presume, sir, that you are Joseph Smith, Jr., the Mormon prophet?" "I am sir," adding, "I also presume that you are the Mr. Miller whose farm I inquired for?" "I am, sir." He then introduced me to his wife and family, and thus a formal (or rather an informal) introduction passed between us and families. In our short interview many things were said in regard to our meeting, that on our approach we both supposed that the other was an old acquaintance.

I solicited him to preach. He excused himself as not feeling like sermonizing, having just escaped from prison; that he felt like a bird uncaged, and was more disposed to reconnoiter the country and visit his friends and people.

Upon my urging the matter of his preaching, he suddenly turned to me, saying, that he did think of some one of the elders preaching for me, but he was now resolved on doing it himself; that it had been whispered that a Samaritan had passed by and bound up the wounds of his bleeding friends, adding that he would do the best he could in the way of preaching. Accordingly the time and place was fixed upon, and I went to notify the people of the

appointment of the Mormon prophet to preach.

The appointment arrived at hand. The house and dooryard was filled with people, apparently anxious to hear, as I then thought, and do yet, more for the purpose of fault finding than seeking after truth. He took for his text that chapter in the writings of Luke, where a certain man fell among thieves when journeying from Jerusalem to Jerico, and was taken and ministered to by the Samaritans.

He took an extensive latitude while treating on this text, and took up a long time, and notwithstanding it was a rainy day, those outside of the house stood in the rain sheltered by umbrellas until the service was over. I had no remaining doubts left in regard to the truth of the prophet Joseph, and the doctrine of the gospel as taught by the Latter Day Saints. An arrangement was then agreed upon that I was to circulate notice of an appointment for two days' meeting, to be held in the court house on Saturday and Sunday, three weeks from that time, and Joseph was to send a couple of able elders to preach in this hot bed of Presbyterian and Methodism.

Three days before the appointed time of preaching in the court house in the village of Macomb, it being some time near the 26th of June, 1839, keeping up my custom of riding out every day on account of my declining health, I harnessed up my carriage horses and brought out the carriage, proposing to my wife to take our little daughter Mary, who was about the age to be interesting as a little prattler, and for us to take a ride to the farm, see our Mormon friends, and dine with my sister that lived adjoining my farm.

On our leaving our brother-in-law's, in the act of my handing our little daughter to her mother in the carriage and putting up the steps, I fell as if I had been shot down, with no use of my body from the hips to the ends of my toes than if I had not had such parts. I would however persist in going home, and was accordingly bolstered up in the carriage and got home at night, or rather sun down, with much difficulty. Three doctors were called in, and upon consultation they opened the veins in both my arms, and took a half pint of blood every three quarters of an hour. They pronounced my disease tic douloureux, and told me frankly if I had any matters to arrange in regard to my estate I had better be about it, as I could not possibly live.

On that afternoon elders Taylor and Rigdon arrived at my house for the purpose of filling the before mentioned appointment. They questioned me in regard to my faith, and told me I need not lay in bed another minute on account of my sickness. I was instantly healed, and had the use of my limbs and entirely free from pain. The entire village was in an uproar. Those who were watching with me at the time of this occurrence, fled from me and left my house as if I had been a hideous monster. The word was circulated all over the village that it had been a plan concocted between me and the Mormons, that I was to feign sickness and pretend to be healed by the Mormons, all for effect, to carry out our imposition upon the credulity of the people.

Elders Rigdon and Taylor preached as agreed upon to a full house, who were there to find fault rather than be profited by hearing

the truth. There were preachers of different sects present, who, when challenged by the Mormon elders to defend their false doctrine and erroneous religious tenets, not one of them would take up the glove when opportunity was given.

I was baptized by elder Taylor, and here a new era of my life was fully ushered in. I was now openly persecuted for my religious belief and profession. My cattle were shot on the prairies, (but not killed.) My fences laid down, and the flocks and herds of the prairies turned on my grain fields. I was vexed by petty lawsuits. Men that I had never had dealings with would recover sums of money from me, by bringing into the justice's court false witnesses, and those that owed me would prove payment, and it was openly avowed by some that they had just as well have the picking of my estate as the damned Mormons and Joe Smith, as they were all living off of my effects.

I immediately began to arrange my property matters so that I put them in shape to be available, and gather with the saints; which I accomplished the ensuing spring. In my next I will give an account of other remarkable incidents in my life.

Most truly and sincerely, &c.,
GEO. MILLER.

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, AUG. 9, 1855.

Salt Lake Correspondence

(From the Mormon of July 14th.)

G. S. L. CITY, May 31, 1855.

To the Editor of the Mormon:

Sir—Several numbers of your highly interesting paper have arrived by the Eastern and California mails. The Eastern mail arrived on the 13th inst. with 27 sacks, the principal part of 4 months mail, and considerably in advance of the usual *Oz. Telegraph*, which has generally made its appearance in October and November with a year's mail.

The Presidency, with a large company, have just visited most of the Southern Counties, the people are all enjoying excellent health, the Indians quiet, and many of them learning to work. The Iron Works are progressing.

But one drawback causes the feelings of all to awaken: every settlement has been visited with an innumerable host of grasshoppers, devouring all the early crops, standing guard over every spear of vegetation that may venture to present itself, and the moment a single blade appears, they attack it as vigilantly as Sir Colonel Campbell's Minie Rifle Corps shoot at the Russian troops when they show their heads. The attack of the allied armies on Sebastopol is mere sham work compared with the investment of our grain fields by these united hosts.

The prospect bids fair for the Saints to learn to live by faith; for what little wheat there is now left, the men, women and children appear to be organized into squads of three or four each, well armed with willow bushes, and they are very busy sweeping the armies of grasshoppers into the small creeks where they place coffee sacks, and when they get them filled, they dig trenches, and bury their enemy: other of the brethren are equally as busy where the grain is entirely gone, plowing, sowing wheat, harrowing, planting corn and potatoes, and they appear to be just as diligent as they were eight or ten weeks ago; 'tis true it appears rather late, but the Saints feel it is better to plant late than never, and they have a very strong faith that a loafer, or a lazy man cannot live here this season, at least: and you may sound as loud an editorial as you please, that emigrants for the gold mines, unless they bring their provisions with them, are likely to feel a little hunger in common with us, unless they could make up their mind to live on grasshopper or cricket soup; for 60,000 Saints must be fed whether the grasshoppers and crickets continue or not. Where they must draw their sustenance from for the next year, it requires a pretty good stretch of faith to imagine. The Lord says in a revelation to Joseph Smith, "It is My Business to provide for the Saints," and there is a very strong prospect for him to have it to do this year, for they feel it difficult to take care of themselves.

A few loads of rock are drawn to the ground to commence building an office for the Historian, which will be built opposite the President's office.

Sent out my clerks, Thomas Bullock and Leo Hawkins, to take a peep at the public works, and they report they have seen about 100 men very busy rolling down large rocks to form the foundation for the Temple, which is very nearly completed on the last or west side. They have commenced laying the flag-

ging for the foundation of the cut stone, and very great progress has been made during the past month.

They saw several men at work cutting the large stone for grinding seed for oil, which are 5 feet 8 inches in diameter, and 14 inches thick, and are expected to be finished next week.

Visited the foundry, the fire of which is blown by heavy machinery, and took a sweating while Morgan Phelps, and his assistants cast two segments for a large iron wheel for a threshing machine, and which cannot very easily be beat in any of the Eastern States. Saw the blacksmith's shop, in which seven fires are kept constantly in blow, with the men broiling and sweating over their warm work, with the continual clink of the hammers, fashioning the useful and necessary articles for the public works.

Went into a stone-cutter's shop, where 17 men were busily plying their hammers and chisels, forming the coping for the north wall of the Temple Block, which is very near finished; also blocks, squares, and other shapes for different public buildings now in process towards completion; also saw a grave stone for Rodney Badger, who you will recollect was drowned in the Weber River, while endeavoring to save the lives of an emigrant woman, and her four orphan children, who were travelling to California last season; also one for the child of Elder O. Pratt, and one for Bro. Patterson, who was killed while quarrying rock; all of which are the work of Bro. Wm. Ward, and will bear comparison with any work of a similar nature in the cities of America or Europe.

Next took a peep into the paint shop, where Bro. James Beck was putting on the finishing touch to some bedsteads put together upon an entirely new and scientific principle; examined his various pieces of workmanship, with which the public paint shops abound. I learn he has nine men under him in constant employ.

They then took a stroll through the lumber yard, and saw the numerous piles of lumber, which Bro. E. Fordham told them contained over 150,000 feet. Went into the joiner's shop, which, under the superintendency of Bro. Miles Romney, is a perfect bee hive for industry, every bench being in active occupation, and every man intent upon the labor set before him. Saw the modeling shop, and finally visited the machine shop, where flanges, wheels, cranks, gudgeons, and machinery of various descriptions were being manufactured.

The whole being as complete a business establishment as you ever saw in any of the United States, England, Scotland, France, Germany, or any part of the world in which you have been a traveler; and although you know what Mormon enterprise is, I can scarcely write so that you can read and realize the great amount of improvements that have been made, and are daily making in our midst.

The people begin to realize that there is no place like the public works, for there they are sure of their food and the necessities of life; while at the same time every other person is fearing and trembling, and endeavoring to work his temporal salvation in trying to raise a sufficiency of food; but the result of their labors they leave in the hands of Almighty God to do with them as seemeth good in his sight. Yours faithfully, Geo. A. SMITH.

This letter, written as it is by a Brighamite Apostle, certainly offers a melancholy prospect to the denizens of Utah. It is not in the nature of things that a country situated and constituted as that is, should be exempt from occasional visitations of famine.

Stansbury and Gunnison, who made a very thorough survey of the valley of the Salt Lake, estimate the entire arable land of the basin at only four hundred square miles, distributed in various small tracts at the points where the streams burst from the mountains into the valley, and this must be irrigated to be cultivated. In all countries there is an occasional failure of crops, partial or entire. In such a country the crops must be very uncertain.

The common remedy on failure of crops is diminished exports, and increased imports; the balance, after exhausting hoarded means, forming a debt, to be paid in future years; but Utah is too remote to admit of such a remedy. The population could be transported to the grain easier than the grain to the inhabitants.

In Asia and Africa similar desert countries support a considerable wandering population, who cultivate a few crops on what tracts of arable land the deserts contain,

but depend mainly on their flocks for support. Drouth drives them to a wider range, but does not so soon produce destitution of food; a single year of drouth, grasshopper or locust only partially exhausting the flocks. With only a few settled inhabitants in the towns, a few years drouth may nearly depopulate large regions, by merely driving the inhabitants with their flocks to more favorable lands, to return again as the seasons change, but they produce little suffering.

What strikes us most as seriously discouraging is the last paragraph of Mr. Smith's letter. If there is no place like the public works for securing food and the necessities of life, and if every person not employed there is fearing and trembling with the prospect of starvation, pray where do the public works get their supplies?

If breadstuffs were imported, the commissioners of public works might be in credit and able to sustain their employees while private individuals were suffering without the hope of relief. But when it is considered that all the necessities of life have to be produced on the spot, and therefore all belong to the farmers, it is certain that unless tyranny has invented some process of wresting their crops from them, farmers and agricultural laborers will be the last to suffer.

All the crops produced belong to them, and voluntarily they will not part with any till they have secured food for their families. By the law of God only one-tenth can be taken for all the purposes of government and the church. Under this limitation the men in public employment would feel an even share of the common calamity. If crops failed, tithing would fail in the same proportion.

Does the Utah government first send around the tithing collector for the tenth, and then the tax gatherer for what remains? How is it that the public works have food when those who produce it look with fear and trembling upon the face of gaping starvation and the madness of protracted hunger?

Unquestionably it is God's business to provide for the saints. But it is his business to do it in his way, not theirs. Here he has made abundant provision, and this is the place to which he called them. All ye hungry come and eat.

Withal, this monopolizing the avenues of private enterprise by state shops, under the name of "public works," is a most ruinous policy. What a catalogue of government monopolies. Besides erecting buildings for public use, which are legitimately public works, here are cutting millstones, making gravestones, casting mill irons, blacksmithing, painting, making bedsteads, keeping lumber yard, carrying on a joiner shop, a modeling shop, a machine shop, and employing a historian as a public functionary, and building an office for him. We have understood elsewhere that the sugar manufactory and iron works are also public works.

With such competition, what is private enterprise to do? Where is it to seek its reward? If such works are public works, then whatever loss occurs either by the default of unfaithful stewards or the unprofitableness of the business must be made up by public taxa-

tion; and so far have these things gone already, that if the opinion of Geo. A. Smith is correct, while agriculturists are in danger of perishing of famine enough will be wrung from them to supply abundantly those on the "public works." Such a system is more destructive than the grasshoppers.

This making every avenue of enterprise a public monopoly, is of itself a relic of barbarism, which effectually bars all improvement. It is the system of Spain, Egypt and other base kingdoms, where, with vast wealth in natural resources, it has produced poverty, stagnation and misery.

Among the most intelligent and enterprising people it has been found inconsonant with the public interest that turnpikes, railroads and canals should be constructed as public works. Individual enterprise constructs them at half the cost, and runs them at a handsome profit, when under government superintendence they will not pay repairs. But with joiner shops, smithys, mills, furnaces, &c., &c., all conducted as public works, what city in the union could exist? Not one. There is no work done by government, but in one way or another it costs two or three prices. To this rule Utah is no exception. If government manufactures for the market, the difference must be charged in the price, and the monopoly protected by pains and penalties, or the articles sold at a loss, and the deficit made up by taxation.

We are as truly sorry to hear this report of the prospect of famine in Utah as these Utah people would be glad to hear the like of us, and hope that means may be found to avert it without the removal of the population to California, with its mines and its immoralities. The fault is that they went to the Salt Lake Basin. But since they are there, we want to see good come of it.

COUNTY SEALS.

Doty, of Detroit, has just engraved a seal for the Circuit Court of Manitowish county, which is a little the best piece of work of the kind we have seen in the State. The device is the ark of the covenant, and the mercy seat, overshadowed by the two cherubim. A most appropriate device for a county inhabited almost exclusively by Mormons. The seals of most courts and municipalities have some device representing heathen mythology, which may satisfy christians, but the chosen of God properly seek their emblems in the sacred mysteries.

The seal of Emmet county, engraved at the same place, represents an old Indian in a bark canoe; quite appropriate, as a large proportion of the population of that county are of the Indian race, and they are likely to make it their permanent home.

STEALING IN MACKINAC.

John S. Dixon, of Pine River, who spent last winter in Lansing lobbying against the Mormons, says when he came through Mackinac, landing there to take another boat, his cow was stolen, and hid away in the village in broad day light, and he was several hours in a vain search for her.

After an inconvenient delay,

an Irishman drove her back, and apologized for stealing her by saying, "I thought you was a Marman." Comment is needless.

Attorney General Holman, who has just returned from Utah, reports very unfavorably of the prospects of the Territory. In Utah he was accused of illicit intercourse with Indian women, and rejected from good society. This may account for his unfavorable opinion of the country. All accounts, however, seem to justify the conclusion that the natural resources of the valley have been overestimated. At best it is but a cluster of oases in a vast desert.

DRUMMOND ISLAND.

The Mormon settlement on Drummond Island was commenced two years since, but had no growth till within the last four weeks several emigrants went on. Drummond is a large Island in Lake Huron, being twenty miles long and thirteen wide. The shores are indented by several excellent harbors, as well as numerous rocky bays. The surface is uneven, and in some parts hilly, but does not rise to mountains. There are some extensive flats. A considerable portion of the land is excellent, other tracts are rocky and barren. Notwithstanding considerable tracts of land are barren and worthless, the Island presents many advantages for settlement. The present moment is propitious, and we hope to see the number of settlers increased.

Drummond Island, and a few small Islands surrounding it, constitute the township of Drummond, in the county of Chippewa. There are few settlers in that part of the country, and no opposition to Mormonism. Mormons settling there are in no danger of persecution.

Col. Stej toe and his command have left Utah for California. No soldiers remain in the Valley.

THE REASON OF HIGH PRICES EXPLAINED.

A few days since the New York Journal of Commerce stated that a convention or meeting of produce dealers had been held in this city, at which measures were adopted calculated to keep up the prices of breadstuffs as long as possible, for the purpose of enabling them to dispose of their surplus stocks. The paragraph has been noticed, but not generally credited. We learn, however, from reliable authority, that such a meeting was actually held here a few days prior to the 1st of July, which was attended by dealers from various points from Chicago to New York.

These parties, it is understood, control about three-fourths of all the flour and grain now in store awaiting shipment, and in transitu from the western granaries to the eastern markets. The object of their meeting was to combine in order to keep up present prices until the latest possible moment. When it is recollected that much the largest proportion of the stock now in hand and expected to be made available before the receipt of the new harvest, is entirely controlled by a limited number of dealers, the task which they have undertaken is not one attended with any very great difficulty. The principal obstacles to its success is publicity, and the extraordinary pains taken by the parties to this transaction to keep in the shade is another evidence of their ability and shrewdness in carrying out their plan.

P. S. Since the above was in type, we have received additional

information, which settles the question emphatically. The convention was held at the Clarendon, and was quite numerously attended. The combination went into operation early last week, and had the effect to immediately check the downward tendency of prices, which had become alarming, and to cause them again to go upward. Purchases, to a considerable extent, were also made by those in the secret, and several unsuspecting outsiders in this vicinity were victimized. Large quantities of flour were ordered into store, and corn, the face of a decline of 4s. 6d. in the English markets, maintained its buoyancy at an advance. It is not difficult to account for the milk in the cocoanut now. The matter is perfectly clear, and several very unusual "freaks of trade" are reconciled without the aid of forty-foot reflectors.—*Buffalo Republic*.

A FEAST FOR ANTIQUARIANS.

Recent excavations on the site of the ancient cemeteries of Sidon have brought to light objects which exceed in interest the discoveries of Ninevah. Sidon is 30 miles south of Beirut, and contains 10,000 inhabitants.—There has long existed a tradition of treasures hidden among the ancient ruins, to which the people gave credence. In this belief, a Moslem obtained a right to dig in an old grave yard.—For a long time his labors were unsuccessful, but in the winter of 1853 '54 he came upon three copper pots, each containing eight hundred pieces of gold, which bore the name or head of Philip or Alexander. The value of each piece is about five dollars.

Of course, when this was published, an army of gold diggers took the field. On the 19th of last January, writes a correspondent of the *New York Journal of Commerce*, some men, at the depth of twelve feet, struck upon a splendid sarcophagus. On the lid was an inscription in the Phœnician language.

"The lid is of a blue-black marble, intensely hard and taking a very fine polish. The lid is about eight feet long by four feet wide. The upper end is wrought into the figure of a female head and shoulders of almost a giant size. The features are Egyptian, with large, full, almond-shaped eyes, the nose flattened, and lips remarkably thick, and somewhat after the negro mould. The whole countenance is smiling, agreeable, and expressive beyond any thing I have ever seen in the disinterred monuments of Egypt or Ninevah. The head-dress resembles that which appears in Egyptian figures, while on each shoulder there is the head of some bird—a dove or pigeon—and the bosom is covered by what appears to be a sort of cape, with a deep fringe, as of lace.—On the lid, below the figure head is the inscription, consisting of twenty-two long lines, closely written. The letters are in perfect preservation, and can be read with the utmost ease and accuracy, and the whole forms by far the longest and most perfect inscription in this most ancient language and character.—It appears to be mainly a genealogical history of the person buried in the sarcophagus, who, as it appears, was a king of Sidon. The names of Baal and Ashtoreth, the well known gods of the Sidonians, occur repeatedly in these inscriptions. Some of the words are Hebrew, as *melch*, king, while the forms of some of the letters are so much like those of the ancient Greek as at once to indicate the relationship. Letters were invented by the Phœnician. Here we seem to

see them dropping from their hands in the first casting."

The correspondent adds that the Rev. Mr. Smith, an American missionary, who is translating the whole Bible into Arabic, deciphered the inscription with little difficulty. A contest has arisen between the English and French consuls, as to the ownership of the splendid prize, each being anxious to enrich the collection of antiquities of their respective countries with this remarkable monument. While the question is pending in the courts, the Turkish Governor has placed a guard of soldiers over the coveted treasure.—*Ex.*

BLESSINGS OF POVERTY.

Hear what a distinguished writer says on the subject:

"Poverty is the nurse of family energy and heaven-climbing thoughts, attended by love, faith and hope, around whose steps the mountain breezes blow, and from whose countenance all the virtues gather strength. Look around you upon the distinguished men that in every department of life guide and control the times, and enquire what was their origin and what were their early fortunes. Were they, as a general rule, rocked and dandled in the lap of wealth? No, such men emerge from the homes of decent competence or struggling poverty. Necessity sharpens their faculties and privation and sacrifice brace their moral nature. They learn the great art of renunciation and enjoy the happiness of having few wants. There is not an idle fiber in their frames. They put the vigor of a resolute purpose into every act. The edge of their minds is always kept sharp. In the schools of life, men like these meet the softly nurtured darlings of prosperity as the iron meets the vessel of porcelain."

WHY THERE IS NO RAIN IN PERU.

In Peru, South America, rain is unknown. The coast of Peru is in the region of perpetual south-east trade winds. Though the Peruvian shores are on the verge of Great South Sea Boiler, yet it never rains there. The reason is plain. The south-east trade winds in the Atlantic ocean first strike the water on the coast of Africa. Traveling to the north-west, they blow obliquely across the ocean until they touch the coast of Brazil.

By this time they are heavily laden with vapor, which they continue to bear along across the continent, and depositing it as they go, and supplying with it the sources of the Rio de la Plata and the southern tributaries of the Amazon. Finally they reach the snow-capped Andes, and here is wrong from them the last drop of moisture that that very low temperature can extract. Reaching the summit of that range, they now tumble down as cool and dry winds on the Pacific slopes beyond. Meeting no evaporating surface, and with no temperature colder than that to which they were subjected on the mountain tops, they reach the ocean before they become charged with fresh vapor, and before, therefore, they have any which the Peruvian climate can extract. Thus we see how the tops of the Andes becomes the reservoir from which are supplied the rivers of Chili and Peru.—*Lieut. Murray's Geography of the Sea*.

MORE GOLD EXCITEMENT.—An excitement has been prevailing among the Mormon brethren at San Bernardino, from discoveries lately made of gold deposits in the San Bernardino mountains. Several parties of the faithful were out prospecting.—*San Diego Herald*.

We hope the above is not true;

we would rather hear of an iron, coal, wood, lead, wheat, corn, or any other mine being found than a gold mine.

From all parts of California, as well as from Utah, reports are that the destruction by grasshoppers is immense.—*Mormon*.

FROM CALIFORNIA.

From all quarters disastrous accounts are received of the grasshoppers. In Carson Valley it is feared the entire grain crop will be destroyed, while in the vicinity of Sacramento and at Hook Farm, the residence of Gen. Sutter, everything green had disappeared in their march.

ARRIVAL OF ORSON HYDE AND COMPANY, AND COL. STEPTOE AND COMPANY AT CARSON VALLEY.—The Sacramento Union publishes a telegraphic dispatch from Placerville, announcing the arrival at that place from Salt Lake, of Hon. J. P. Stiles, Associate Judge of Utah, J. L. Heyward, U. S. Marshal of Utah, and Orson Hyde. Col. Steptoe and command will remain at Carson Valley about ten days to recruit, previous to crossing the mountains. Mr. Hyde says that the last report gives him many more wives than he really has, and none came over with him.—*Alta California*, June 30.

LATER.

BY PACIFIC EXPRESS COMPANY.

A company of dragoons, under command of Mowry, accompanied by Lieut. Chandler, arrived at Los Angeles on the 20th. They are en route for Fort Tejon, and have about 80 horses. Col. Steptoe, with the remainder of the troops, have taken the northern route.

The military road through Utah has been completed and accepted by the professor.

The crops throughout Utah have been almost totally destroyed by grasshoppers, and the farmers have commenced putting in another crop.

There had been no eastern mail received at Salt Lake City since March, and the government officials now receive their correspondence via California.

COL. STEPTOE.—We learn that Col. Steptoe did not resign, as was stated, the Governorship of Utah Territory. He has informed the administration at Washington that he will act as Governor, provided that when his term is out or he is displaced he shall be reinstated in the army. He is now awaiting the reply of the President, which is being taken to him by express from this way to Carson Valley.—On receiving the reply, if it is favorable, Col. Steptoe will immediately return to Salt Lake, and continue the administration of the government.

The thermometer for some time has been ranging at from 112 deg. to 115 deg. in the shade, at the Colorado.—*Alta California*.

"A sober life," according to an eminent author, "implies moderation in all things. It consists in moderate eating in moderate drinking, and in the moderate enjoyment of all the pleasures of this world—in keeping the mind moderately and constantly employed, in cultivating the affections moderately, in avoiding extremes of heat and cold, and in shunning excessive excitement, either of body or of mind."

KANSAS.—"Outrages continue. The seat of government is sought to be removed to a location which would place it directly under the influence of a mob."

Antiquities of America.

In the southern part of Mexico are the remains of a city whose extent has led recent travellers to suppose that it was sixty miles in circumference, and to have contained 3,000,000 inhabitants. In this city was a temple, whose ruins indicate that its size equalled that of St. Peter's at Rome. Fourteen other buildings of gigantic size are distinctly traced.—The Pyramid of Cholula far exceeds in size the largest of Egyptian pyramids. It covers

forty-four acres of ground—is four hundred feet high. It appears to be a large pile, artificially cut and sculptured. Its sides are covered with platforms, traces, slopes, gables; all constructed of immense stones, filled with critical nicety, without the intervention of cement. The pyramid is three miles in circumference. On its top is a temple, and it encloses in its bosom a vault which contains skeletons and relics of idolatry. The style of architecture is unique. Who shall penetrate the mystery which enshrouds the mighty empires which reared these monuments? Our savans need not make a pilgrimage to far-off lands to decipher mysterious hieroglyphics and to anatomize mummies. At their door lie greater marvels, the problem of whose existence remains to be solved.—*Ex.*

Minutes of the Conference, held at Enoch Grove, Saint James, Beaver Island, July 7th, 8th, 9th, 10th and 11th, 1855.

The General Assembly of Saints assembled at 10 o'clock, A. M., agreeable to appointment. Conference opened by Pres. Strang reading Psalm xxxvii. Singing. Prayer by Pres. Strang. Singing. Preaching by Pres. Strang, on the covenants that God made with Abraham. Adjourned till 2 o'clock, P. M. Benediction by Pres. Strang. Afternoon session, 2 o'clock, P. M., opened by singing; Ebenezer Page, one of the Twelve, presiding. Prayer by E. Page. Singing.—After transacting miscellaneous business, adjourned till to-morrow morning at sunrise.—Benediction by E. Page.

Sunday morning at sunrise the saints assembled with their victims, for a thankoffering unto the most high God because he has given us the kingdom. The victims were slain between sunrise and 8 o'clock, and whilst the feast was preparing the saints assembled at 10 o'clock to hear preaching.

Pres. Strang read xxxvii Psalm. Singing. Prayer by Phineas Wright, one of the Twelve. Singing. Preaching by Pres. Strang, on the sonship and messiahship of Jesus. His text was 1st Cor. xv. 21 and 22.—After sermon the eucharist was administered. The congregation dismissed by singing. After singing George Miller, General in Chief, marched the assembly in procession to the tables, which were spread with the luxuries that had been prepared by the saints. After they had partaken of the feast Pres. Strang pronounced the benediction, and then repaired to the meeting ground. After the assembly was called to order, Pres. Strang made some remarks, and announced to the saints that God had appointed baptism for the dead at Beaver Island, and to be performed only in Font Lake. Adjourned till to-morrow at 10 o'clock, A. M.

Monday, July 9th, 10 o'clock, A. M., forenoon session opened by singing. Prayer by E. Page. Singing. Preaching by P. Wright, one of the Twelve, on the royal line of David. Text, John i. 20 to 26. After transacting miscellaneous business, adjourned for an hour. Benediction by E. Page. Afternoon session, half past 2 o'clock, P. M., opened by singing. Prayer by Warren Post, one of the Twelve. Singing. Pres. Strang announced the call of brothers Anson W. Prindle, Edward Chidester, Isaac Pierce, Lorenzo D. Tubbs and James Hutchins to the Apostolic office. Preaching by L. D. Hickey, one of the Twelve, on the everlasting kingdom of God. Text, Luke xvii. 21: "Sorely the kingdom of God is within you." Adjourned till 10 o'clock, to-morrow. Benediction by E. Page.

Tuesday, July 10th, 10 o'clock, A. M., opened by singing. Prayer by Benjamin G. Wright. Pres. Strang made remarks concerning the apparel of the sisters, showing the necessity of conforming to the pattern that God has given. Preaching by Warren Post, on the gospel of the resurrection and the salvation of the dead. Pres. Strang made some remarks on the priesthood, and then asked the mind of the saints whether they would sustain with their faith, confidence and prayers the above named brethren that God had called to be Apostles of the Lord Jesus Christ, and of the king in Zion. They all voted to sustain them by their faith, confidence and prayers, and they (A. W. Prindle, E. Chidester, Isaac Pierce, L. D. Tubbs and James Hutchins) covenanted to go when, where and as they were sent, and to come when, where and as they are called. Then they were anointed and ordained under the royal scepter and the hands of Warren Post, L. D. Hickey, Phineas Wright and Ebenezer Page, members of the quorum of the Twelve, to be Apostles of God, the Lord Jesus Christ and the king in Zion, and members of the quorum of the Twelve, and princes in God's everlasting kingdom.—Adjourned for an half hour. Benediction by Pres. Strang.

Afternoon session, 2 o'clock, P. M., opened by singing. Preaching by E. Page, on the everlasting life of the saints. Remarks by Pres. Strang. Adjourned till 8 o'clock, to-morrow. Benediction by Pres. Strang.

Wednesday morning, July 11th, Conference in session. Opened by singing. Prayer by Moses Chase, patriarch. Pres. Strang presented before the Conference Bros. George Miller, Gilbert Watson and A. J. Porter, to have the approval of the Conference, which was unanimous, to be set apart, anointed and ordained to baptize for the dead at this place, which was accordingly done.

For Seventies, Henry L. Bays, David R. Whipple, M. M. Aldrich, Jr., George Wright,

Alfred Fingal and John S. Comstock, were ordained to that office.

For Elders, Abel Galland, John Raymond, Moses Chidester and J. T. Pendleton, were ordained.

The case of S. P. Bacon, formerly Pres. of the Twelve, was brought forward. Bro. Post offered the following resolution:

Whereas, Samuel P. Bacon has failed to bear a faithful testimony to the end, and turned back from the witness of his Apostleship, and finally has corrupted himself and refused all admonition and gone among our enemies; therefore,

Resolved, That all authority of priesthood be withdrawn from him, and he be deprived of all the sacraments of the church, and that he has forfeited the confidence of the saints and all who love righteousness.

After prolonged discussion all authority was taken from him. Also the case of Franklin Bevier, Pres. of the Seventies. Bro. Watson offered the following resolution:

Whereas, Bro. Franklin Bevier has gone from among us, and taken his residence among gentiles, by means of which he has utterly neglected the office of Pres. of the Seventies, and neglected his ministry; therefore,

Resolved, That he be cast out of his Presidency and priesthood.

Adopted unanimously, and his authority taken from him.

For Priests, Davis H. Bays, Samer Page, Absalom Kuykendall and John Case, were ordained.

For Teachers, Sarah A. Wright, Maria J. Comstock, Adaline Scott, and Clarissa O. Nichols, were ordained.

For Deacons, Tobias McNutt, Mortimer M. Aldrich, Mason C. Kidder, Samuel N. See, Pomroy J. Kidder and Lovell Kidder, were ordained.

For Recorders of the Baptisms of the Dead, Sarah A. Wright, the General Recorder for the Dead at Beaver Island, and Assistant Recorders for the Baptisms of the Dead at Beaver Island, Adaline Scott, Maria J. Comstock and Anna Elizabeth Brownson, were ordained.

The ordinances of sealing and blessing children, also baptizing for the living and the dead, were ministered in a great number of cases.

The Feast of First Fruits is appointed permanently to take place the day next preceding the third Sabbath before the Autumnal Equinox, (counting the day of the Equinox; if it occurs on Sabbath the first,) this year will occur the last day of August.

The Conference adjourned sine die. Benediction by Pres. Strang.

JAMES J. STRANG, Pres.

HEBREM G. BALL, Clerk.

The Feast of First Fruits is appointed permanently, to take place the day next preceding the third Sabbath before the Autumnal Equinox, (counting the day of the Equinox, if it occurs on Sabbath the first.) This year it will occur the last day of August.

NOTICE TO BUILDERS.

Office of Light House Inspector, Detroit, July 18, 1855.

SEALED Proposals will be received at this office until the fifteenth day of August next for furnishing materials and building a Light House and keeper's dwelling at Port Clinton, and at Taylor Point, Illinois, and at the entrance of Beaver Island Harbor, Michigan.—Specifications and drawings can be seen at this office, No. 122, Jefferson Avenue, or at the Custom House, Detroit. Working drawings for all the casings will be furnished. The work to be completed by the 31st October.

No payment will be made until the whole work is finished, and before it is received it must be approved by a duly authorized agent of the government. Said agent having power to reject all materials and workmanship not in accordance with the terms of the contract.—Proposals should be separate for each work, to be addressed to the undersigned, and endorsed, "Proposals for building Light House." The assignment of the contract, without the consent of the Department, will be a forfeiture of the same.

The right is reserved to reject all bids that may not be deemed advantageous to the public interest.

L. SITGREAVES,
Capt. T. E., Light House Inspector
11th District.

F. JOHNSON & CO.

Have purchased and are continuing to purchase, for cash, a full assortment of fresh goods, by which they are enabled to sell at BUFFALO and DETROIT PRICES.

DRY GOODS.

Calicoes, of various patterns. Mous de Lains and Barges, Lawns, Shawls, &c.

A new supply of Bonnets, of handsome finish. Book and Battered Mullins. Groceries and Fishing Tackle, and various other stores. Stoves of the most approved pattern and material, for sale. 68aa.

CITY STORE, SAINT JAMES,

ONE DOOR NORTH OF THE DOCK, WATER ST.

J. M. WAIT has just opened a large assortment of Dry Goods, Groceries, Crockery, Tin ware, Hardware, Cutlery, Iron, Nails, Noddies, Glass, Ready Made Clothing, Boots and Shoes, also a full supply of Fishermen's Tackle. Thankful for past patronage, I hope to merit a liberal share in the future, by selling cheaper than the cheapest for ready pay; cash not refused. Saint James, June 12th, 1855. 70-60

Documents Accompanying the Report of the Committee on Indian Affairs, of the Michigan House of Representatives.

(Concluded.)

MR. GILBERT, INDIAN AGENT, FORWARDED US THE FOLLOWING LETTER TO THE COMMISSIONER OF INDIAN AFFAIRS:

Washington, March 4th, 1854.

Hon. GEO. W. MANYPENNY,
Commissioner Indian Affairs,
Washington:

SIR—I have noticed with much pleasure the recommendations contained in your last Annual Report, relative to the Indians of Michigan, and agree entirely with the remark that "the dictates of humanity and good policy alike require the early and effective interposition of the Government in respect to them."

I beg leave on this subject to submit to you the accompanying statements, and my own views of the policy that should be adopted by the Government in any attempt to permanently benefit this remnant of the race.

The Indians of Michigan are principally of the Chippewa tribe. There are also remaining small remnants of the Ottawas and Pottowatomies. Their business with the Government is mainly based upon the stipulations of the treaty of Washington, of March 28th, 1836, annexed abstract No. 7. The annuities due by this treaty will expire with two more payments in 1855. The only remaining claims of the Indians under it, with the General Government, will then be,

1st. For amount withheld and invested in stocks in accordance with the provisions of article 4, to which interest should be added, \$20,000.

2d. For this sum due by amendment of the Senate to article 4, for surrendering reservations, \$200,000.

3d. A reasonable commutation for lands to which they would have been entitled west of the Mississippi, had they removed thither, and in estimating this item the expense of removal and of subsistence, all which has been saved to the Government, should be taken into account.

All other treaty stipulations for the benefit of the Michigan Indians are permanent, and under them small annuities have been paid for many years. They are as follows:

To the Ottawas under the provisions of 4 treaties; a permanent annuity of \$1,700 00.—To the Pottowatomies of Huron, a permanent annuity of \$400 00. To the Pottowatomies, a permanent annuity of \$1,587 50. To the Chippewas of Swan Creek and Black River, \$300 00. To the Chippewas of Saginaw, \$2,200 00. Total, \$6,187 50.

The Chippewas of Saginaw have also a claim upon the Government under the treaty of Detroit, of Jan. 14th, 1837, and which was modified and explained by the treaty of Flint, of Dec. 20th, 1837, and of Saginaw, of Jan. 23d, 1838, for the proceeds of the lands ceded by that treaty, whenever the same shall be sold.

I am of opinion that all their claims of every description may be settled and compromised with the Indians advantageously to the Government, and with great benefit to them, so that within three years all connection with and dependence upon Government, on the part of the Indians, may properly cease.

I propose the following arrangement for the Chippewas:

1st To set apart certain tracts of public lands in Michigan, in locations suitable for the Indians, and as far removed from white settlements as possible; and

within the limits of the tract so set apart every Indian family should be permitted to enter eighty acres without charge.—The title to the land should be vested in the head of the family, and the power to alienate should be withheld. All the land embraced in the land set apart should be withdrawn from sale, and no white person should be permitted to live among them, except teachers, traders and mechanics, specially authorized by rules and regulations prescribed by the authority of the State.

2d. To pay in addition to the grant of land the sum of—dollars, in two equal annual payments, to be paid in cattle, agricultural implements, mechanics tools, building material and cooking utensils; and this sum and the grant of lands, to be in full of all claims of every nature whatsoever, after the payment of the specific annuity due under the treaty.

3d. I propose that the two remaining installments of annuities be paid as promised by the treaty. That the \$20,000 reserved and invested, be paid with interest, in the same manner that the annuities are now paid, the year following the expiration of the annuity payments.

4th. That the sum of \$300,000, upon which interest has hitherto been paid, be deposited when the annuities expire, with the State of Michigan, as an educational fund for the benefit of the Indians. The principal never to be impaired, and the interest to be appropriated from year to year, for purposes of education, under such rules and regulations as shall be prescribed by the State.

I also propose to commute with the Ottawa tribe, who are also parties to the treaty of Mar. 28th 1836, and entitled to all its benefits, for the small permanent annuities to which they are entitled under the treaties of 1795, 1807, 1818 and 1821, and which amount in the aggregate, deducting the portion committed to those who have emigrated West of the Mississippi, to the small sum of \$1,700.

The Chippewas, of Saginaw, in addition to their permanent annuities, have a claim upon government for the proceeds of the reservation lands, ceded by them by the treaty of 1837. These lands are now held for sale at \$2 50 per acre. They are generally of no better quality, and not more desirable for settlement, or as an investment for capitalists, than other public lands in Michigan, in the same section of country, and which are held at the usual rate of \$1 25. The consequence is that they sell very slowly, and many years must elapse before they will be taken up, unless the price is reduced, and by the terms of the treaty stipulations, this may now properly be done.

The lands ceded by this treaty amounted in the aggregate to 102,400 acres. The United States have already advanced to the Indians, a large proportion of its value. They now propose to surrender all claims upon this fund, upon receiving grants of land in the same manner that I have suggested for the Ottawas and Chippewas, parties to the treaty of 1836. They also propose to commute their permanent annuities, due under the treaties of 1795, 1807, and 1819, and which amount in the aggregate to the sum of \$2,500, or for the last year \$1 75 per head—for the present value to be paid in their annual installments. They are also receiving an annual appropriation of 2,000 dollars for a blacksmith, farmer, agricultural implements, and smith

shop supplies, which they propose to commute, for the purpose of establishing an Educational Fund, to be placed under the control of the State of Michigan, in the same manner suggested by the Ottawas and Chippewas.

The Pottowatomies are entitled to a permanent annuity of 16,000 dollars, under the treaty of July 29th, 1829, nearly all of which is remitted to those of the tribe who have emigrated west of the Mississippi. But few of them remain in Michigan—about 250 persons—and their portion of the annuity amounts to "only 1,587 dollars and 50 cents."

The Pottowatomies, of Huron, a distinct band of the same tribe, receive under the treaty of 1807, a permanent annuity of 400 dollars. They are only 50 in number. I think they could be persuaded to change their permanent annuities into temporary installments, and set aside a portion of the principal for an educational fund. They are not, however, as much disposed in favor of the plan, as the other Indians. To induce them to do it, I propose to offer them the same privilege of entering land that is extended to the Ottawas and Chippewas. The increase in the quantity would be but small, and the expense light, in comparison with that necessarily incurred in making the annuity payments from year to year.

Such are the general features of the plan that I propose; it will require the consent of the Indians, and the concurrence of the State authorities.

Both, I believe, can be obtained, and I respectfully submit that the object sought to be obtained, is worthy of an effort to accomplish it.

Believing the plan feasible, I do not design in this communication to enter into an extended argument in favor of its adoption. I suggest the following points:

1st. It is the only plan offering any reasonable ground of hope for the improvement of this race in civilization. They are now scattered throughout the whole Northern and central portion of the Lower Peninsula, and cannot be effectually reached by teachers and missionaries, unless they colonize, and have a permanent home, with an interest in the soil;

2d. It is the only plan by which the specific amounts due the Indians, under the several treaty stipulations, and their equitable claims upon the government, can be made available for their benefit. The large sum due under the treaty of 1836, if paid directly to the Indians, in coin, would be of no particular benefit to them whatever.—Within one year after its payment, scarce a trace of good could be discovered as the result. It has already attracted the attention of claim-agents and harpies, who subsist by plunder, and who stand ready to clutch the prize whenever a favorable opportunity presents itself;

3d. It will relieve the general government of all the contingent expenses attending its transactions with the Indians of Michigan. The agency may then be discontinued, and with it twenty-four subordinate officers—all of which will save to the government not less than 20,000 dollars per annum;

4th. Justice to the State of Michigan requires that some such arrangement should be made—otherwise on the expiration of their annuities and the payment of their claims under the treaty of 1836, the general government having no further transactions with them, they will be turned over to the State as paupers, and will be from year

to year a continual source of annoyance to her citizens, and expense to her treasury.

I respectfully request that if, in your opinion, the suggestions that I have made are entitled to consideration, you will submit them with your own views on the subject, to the Secretary of the Interior and the President, in order that some definite action may be had in regard to it. The lands of Michigan are all in market, and are fast being taken up for civilization and settlement, and the difficulties attending the selection of suitable locations for the Indians within the State will rapidly increase from year to year.

Very respectfully,

Your obedient servant,

H. C. GILBERT,
Indian Agent.

TO THE CHILDREN.

You were made to be clean and neat in your person and in your dress, and gentlemanly and ladylike in your manners. If you have not been bitten by a mad dog, do not be afraid of fresh water. There is enough water in the world to keep every body clean; but there is a great deal of it never finds its right place. In regard to this article, there is no danger of being selfish. Take as much as you need. The people of the west boast of their great rivers; I would boast of using a large tub of their water every day.

You were made to be kind, and generous, and magnanimous. If there is a boy in the school who has a club-foot, do not let him know that you ever saw it. If there is a poor boy with ragged clothes, do not talk about rags when he is in hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him part of your dinner. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him; request the teacher not to punish him. All the school will show by their countenance, how much better it is to have a great soul than a great fist.

You are made to learn. Be sure you learn something every day. When you go to bed at night, if you cannot think of something new which you have learned during the day, spring up and find a book, and get an idea before you sleep. If you were to stop eating, would not your bodies pine and famish? If you stop learning, your minds will pine and famish too. You all desire that your bodies should thrive and grow, until you become as tall and large as your fathers or mothers, or other people. You would not like to stop growing where you are now, at three feet high, or four feet, or even at five. But if you do not feed your minds as well as your bodies, they will stop growing; and one of the poorest, meanest, most despicable things I have ever seen in the world, is a little mind in a great body.

Suppose there was a museum in your neighborhood, full of rare and splendid curiosities—should you not like to go and see it? Would you not think it unkind if you were forbidden to visit it? The creation is a museum, all full and crowded with wonders, and beauties, and glories. One door, and one only, is open, by which you may enter this magnificent temple. It is the door of knowledge. The learned laborer, the learned peasant, or slave, are made welcome at its

door, while the ignorant, though kings, are shut out.—By Horace Mann.

What a hollow-hearted concern this world is! What a lack of upright and downright honesty! Professions are plenty, but what are professions without practice? Religion has become an article of merchandize, a tool of self-interest, a steppingstone to public favor; friendship is hardly known, except in name; friends, now-a-days, are much like one's shadow, ever present when the sun shines, but vanishing when a cloud arises; love degenerated to animal passion; heaven, they say, is paved with gold, and should certain speculators we know of, ever get there, and possess the same disposition they do now, they would dig up the gold, dam up the river of life, build factories, and convert the angels into operatives. This is the spirit of the times, at least we think so, and who will dispute it? There is, to be sure, now and then an honorable exception, and that is about all an honest man can see to make life desirable.

A man who writes falsehood or nonsense, may become popular and grow rich, but woe to him who utters needful truth.

The priest who pleases the fancy of the people, receives his \$2000 to \$5000 per year, while the real man of God, who goes forth weeping and bearing precious seed that would save and bless the world, may live on dry crusts, grudgingly given, unless he happens to fall in with some publican or sinner, who has no theological doxy to defend.—*Pleasure Boat.*

THE CORK TREE.

The Patent Office has distributed the seed of the European cork tree throughout a number of States, in order to test its adaptation for our climate. This tree in its native country, is an evergreen, and usually grows to the height of twenty or thirty feet. The substance familiarly known to us as cork is the outer bark, and grows two or three inches thick. Should the experiment succeed, it will be the subject of great national importance that plantations should be established in various parts of the country for the purpose of growing this useful substance. If india rubber could be afforded as cheap, stoppers made of it would answer just as well as cork.

TIME OF INVENTIONS.

Glass windows were first used in 1189; Chimneys in houses, 1246; Lead pipes for conveying water, 1252; Tallow candles for lights, 1290; Spectacles invented for an Italian, 1290; Paper first made from linen, 1302; Woolen cloth first made in England, 1331; Art of printing in oil colors, 1410; Printing invented, 1447; Variation of the compass noticed, 1543; Pins used in England, 1510; Circulation of human blood discovered by Harvey, 1619; First newspaper published, 1630; First steam engine invented, 1549; First cotton planted in the U. S., 1769; Steam engine improved by Watt, 1767; Steam cotton mill erected, 1783; Stereotype printing in Scotland, 1785; Animal magnetism, by Mesmer, 1788; First Sabbath school in England, 1789; Electro magnetic telegraph, Morse, 1832; Daguerreotype process invented, 1839.

When we reflect that every mother has children of surpassing genius, it is a matter of serious inquiry where all the ordinary men come from that cross our path in every day life.

NORTHERN ISLANDER.

VOL. V.—NO. 8.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, AUG. 16, 1855.

WHOLE NO. 75.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.
TERMS:—\$3.00 per annum, payable, in-
variably, in advance.

Advertisements relating to the affairs of the pub-
lic, whether on business or otherwise,
addressed to COOPER & CHIDESTER,
are paid.

Advertisements will be inserted at \$1.00
per line (12 lines) for three insertions, and
every subsequent insertion. A lib-
erty is made to those who advertise
in the Northern Islander, not ordered for any
particular time will be continued till further
order and payment of bill.

During the suspension of navigation in win-
ter the Northern Islander will be sent to mail subscrib-
ers but once a month, and in making up their
accounts they will be allowed forty numbers
for a year's subscription, whether so many are
issued within the year or not.

CORRESPONDENCE.

G. S. L. City, U. T., May 25, '55.

DEAR SON AND DAUGHTER:—
I received your letter, dated March
15th, from Canada. I was glad to
hear of your health and that of
your family. We had not heard
from you for some three years, not
knowing how to account for it, for
we had written frequently to you,
but when we received your letter
the mystery was solved. Stephen
and Horace also received letters
from you.

But let me assure you we were
no little astonished at the strange
course you have taken. I should
not have given credit to the report
had it come in some other way.—
But, strange to say, how it is that
the different spirits operate on in-
dividuals. One is induced to be-
lieve Strang, another Baneemy,
another Gladden Bishop, another
Rigdon, and another Brewster.—
These all have their votaries, all
firm in the different faiths, all zealous
in their own way, all serving
God according to their different
faiths, views and opinions.

Now here comes the question—
are all right, or are some wrong?
If all are right, let us travel on,
and make the best of life we can,
with as little persecution as possi-
ble, and get into a good country
where the good things of this
world abound in rich abundance.
But reflections pass through my
mind something like these: Shall
I be carried to the skies on flow-
ery beds of ease, whilst others
fought to win the prize, and sailed
the cloudy seas?

If I am not much mistaken the
saints have got to pass through
narrow places, where the priests
will have to stand between the
porch and the altar, and say,
Lord, spare thy people, and give
not thy heritage to the heathen.—
What the views of Mr. Strang are
in regard to this matter I have not
been informed, neither am I ac-
quainted with the general views
of doctrine advanced by the
Strangites.

You stated that you was just as
willing that brother James should
be a prophet as brother Young.—
For my own part I am willing to
receive him whom the Lord has
set apart to lead this people. The
question would now arise who that
person is, among all the prophets.
For my part, as I am a follower of
Brigham, I shall advocate his au-
thority to the Presidency of the
Church of Jesus Christ of Latter
Day Saints.

The first evidence I received
that Brigham was the true suc-
cessor of Joseph, was on the day
when Sidney set up his claim for
the Presidency. Brigham's coun-
tenance, his voice, gestures and ev-
erything truly represented the
martyred prophet in such a strik-
ing manner I shall never forget.—
I was convinced by the spirit of
the Lord that the mantle of Jo-
seph had fallen on Brigham.

From that day to this I have all
the time seen undisputable evi-
dence of the course that church
has taken is pleasing in the sight
of the Lord. I have had every
opportunity to see the course Pres-
ident Young has taken for a num-
ber of years. I know him to be a
man of God. He has taken every
possible way to promote the inter-
est of this people. He is kind,
merciful and forbearing, when
there is any hopes of reformation.
His course has ever been steadfast.
The confidential friend of Joseph,
and the man Joseph did place in
charge to guide the church, and to
carry out the measures and designs
contemplated by Joseph.

I have the testimony of mother
Smith, while in private converse
with Joseph and the Twelve.—
Now, said he, I am going to take
my rest for a while, and I now
place upon your shoulders the re-
sponsibility of bearing off the
kingdom. Little did I think, said
she, he was going to be martyred.
She closed her remarks by burst-
ing into tears.

I have no doubt but you feel
honest in your opinion, but honest-
y may not always prove a man
right. Many of the sectarians are
honest as we are in their religion,
but their sincerity will not save
them.

Do not be offended when I show
you the rock on which you ran
aground. You recollect the word
went out by Benson and Grant for
the saints to gather to the Valley,
en masse. This you did not com-
ply with, which you might have
done. Remember that the disobe-
dience of one commandment
will pave the way for a false spirit
to enter. When once entered it
will lead to every wrong imagina-
tion, and it is not easy to discern
the difference. Satan is ingenious.
He will come with many truths.—
Were it not so, no one would be-
lieve him. Paul said: Many spir-
its are gone out into the world,
therefore try them. Now if they
were easily discerned there would
be no need to try them, for it
would be visible to every one.

You cited us to the Book of
Doctrine and Covenants. All who
have come out since the beginning
have dealt largely on the Book
of Covenants, the Book of Mor-
mon, Bible, &c. All these are
good, but the spirit of God is
ahead of all of them; it is con-
tinual progression, hence the stream
is never as high as the fountain.

The valley of the mountains is
the place for the people of God to
gather to, where the house of the
Lord is to be raised in the tops of
the mountains, where all nations
are to gather to. This is truly the
chambers where the people are to
be hid in when the overflowing
scourge shall pass. Our strength
is the mountain of rocks.

According to the signs of the
times the calamities have com-
menced. War, famine and pesti-
lence have begun to make their
appearance in various parts of the
world. Remember that the day
is not far distant when war will be
poured out upon all nations, and
our own beloved land will be de-
lugged in blood, and he that will not
take up his sword against his
neighbor must needs flee unto Zi-
on. Therefore I would advise and
exhort you to tarry not in all the
plain, lest sudden destruction await
you.

I would like to write many
things to you, but I cannot do it
in one letter. I would like to give
you a description of the country,
&c. The valleys are rich and very
productive. It is far superior to
Illinois or Missouri for wheat, and

corn grows well. Potatoes are
raised in any quantity. There is
also abundance of fish. The pub-
lic work is rapidly progressing.—
Every one seems willing to pay
their tithing. The work is rolling
on with rapidity. The elders are
in almost all parts of the earth,
gathering out the honest in heart.
Truly the fig tree begins to show
forth the signs of our redemption.
When you see these things, lift up
your heads and rejoice.

Sarah, my second wife, has two
daughters. One is 27 months old,
the other 3 months. Mother
knows no difference between Sa-
rah's children and her own.

I want you to write to us as soon
as you receive this. Speak freely.
You are speaking to your friends;
those who feel for your present
and eternal welfare. Look well to
who you follow, lest sorrow should
overtake you when you think not.
We were in great expectation of
seeing you and family this fall, but
how uncertain are all earthly ex-
pectations. My prayer to God, is
that you may return.

Mother wishes to hear what
Jane's testimony was to convince
her of the truth of Strangism.—
Please write. Send me something
on doctrine, and everything else
you can think of that will be in-
teresting to us. I should like to
get one of your papers now and
then. My family all send their
love to you.

Yours in the gospel.
WM. HICKENLOOPER.

REPLY.

St. James, Mich, July 24, '55.

DEAR FATHER AND MOTHER:—
I take my pen in hand, after so
much delay, to answer your letter,
dated May 25th, which came to
hand the 10th inst. It found us
all well, and enjoying a glorious
Conference meeting. I received
letters from Belinda, Horace and
Stephen.

I shall, in answering you, en-
deavor to take up each question
by itself, and look at it carefully,
as far as doctrinal points are con-
cerned. One is induced to believe
in Strang, another Baneemy, an-
other Gladden Bishop, another
Rigdon, another Brewster. These
are all zealous in their own way.

Now the question is, say you,
are all right, or are some wrong?
I answer, no; there can be only
one right way; there can be a leg-
ion wrong ways. How then
shall we try them? By the writ-
ten word, is the reasonable con-
clusion. This is the only means by
which we can solve these questions.

We all may say we are possess-
ed with the holy spirit. So the
professor of any religion, no mat-
ter how erroneous, will not in any
wise admit he is devoid of the ho-
ly spirit. So we see that if it is
better than the Bible, Book of
Mormon and Doctrine and Cove-
nants, as you have related, never-
theless it must be in accordance
with the written word of God, as
is found in any of those books.

Now let us carefully examine
the word of God, as it is recorded,
not anybody's assertion, and see if
any of the above individuals have
come in by the door. And while
we are going through with the ex-
amination, we will class Brigham
Young with the rest, and try him
also by the word, and see who it
is that is weighed in the balance
and found wanting.

"And this ye shall know assur-
edly, that there is none other ap-
pointed unto you to receive com-
mandments and revelations, until
he be taken, if he abide in me."—
D. & C. sec. 14, par. 1. As much
as to say that when or at the time

he was taken there is another ap-
pointed.

Now we will see how many pre-
tended to receive revelations be-
fore Joseph's death. Baneemy
claims to have been appointed ten
years before. Gladden Bishop
claimed to have received revela-
tions eight or ten years before, and
was tried and cut off from the
church, as was well known.—
Brewster claimed to have received
revelations some few years before
his death, and his father took him
to show his revelations to Joseph,
and got reproved. Sidney ceased
to go in accordance to the word of
the Lord through Joseph in the
time of his life, and for several
years before the prophet was mar-
tyred, as was well known to the
church; for Joseph was heard re-
peatedly to say he had carried him
on his back as long as he would.
Yet he stood as Joseph's counselor
at his death—stood the highest in
authority—yet he did not claim to
have been appointed, but rather
wished to be chosen guardian for
the church. Consequently we will
set them all down as usurpers.

Now the question at issue is,
which of the two, Mr. Young or
Mr. Strang, or whether either.—
Mr. Young stated at the August
Conference that Joseph stood in
his own place, and always will.—
He also said the Twelve stand in
their own place, and always will.
Then, I ask, why was brother Da-
vid Patten's place filled by ano-
ther? And if the High Priests and
Seventies stand in their place, and
always will, where, I ask, will the
priesthood be then when this gen-
eration is dead? We draw the in-
ference that it will be where it was
when or after the Apostles fell
asleep—gone to heaven, and the
church into the wilderness, to be
consigned to Popery.

He also stated or made this
broad assertion: Let no one pre-
sume for a moment that the place
of Joseph will be filled by ano-
ther. When God has said, express-
ly, (if Joseph be true,) that if he
(Joseph) be taken, I (the Lord)
will plant another in his stead.—
Sec. 11, p. 4. Now another is not
twelve. Which told the truth,
Mr. Young or the Lord through
Mr. Smith? I shall leave that for
you to infer.

I will drop this part at this
time, as I treated quite lengthy in
my former letter. And as Mr.
Young does not nor never did
claim to have been appointed by
Joseph, neither received the ordi-
nation from the hands of an angel,
but after about four years, in which
time he stood with the Twelve to
lead, and then was appointed by
the minority of the people assem-
bled together at Council Bluffs, I
shall show beyond successful con-
tradiction by your own arguments
that he is an usurper, and has ac-
ted as such ever since Joseph's
death.

In the Deseret News, extra, in a
revelation purporting to have come
from God through Joseph in 1843,
it is stated that there can but one
stand on the earth at one time
holding the sealing power; which
is, of course, the highest authority
of the priesthood on earth, that
whatsoever power it has to bind
on earth it has to bind in heaven,
&c. Now admitting your argu-
ment to be true for a moment, for
argument's sake, that Joseph did
say to the Twelve in private coun-
cil, a few months prior to his
death, that he was going to rest
for a while, and I now place upon
your shoulders the responsibility
of bearing off the kingdom to the
nations of the earth, what does it
imply? that he conferred that

high power upon them equally, of
which there can but one stand up-
on the earth at a time holding it,
as is stated in the Deseret News,
extra?

And if they equally held it,
which they did if the declaration
conferred it upon one it did upon
them all equally, one as much as
the other, why in the name of
truth, I ask, did Brigham Young,
after standing with the Twelve
holding that authority for four
years after Joseph's martyrdom,
take the authority to himself, there-
by usurping the power to lead the
church? Or, in other words, if
you claim that Mr. Young held it
all the time from the time that Jo-
seph was with them in that coun-
cil unto the present, I ask again
which of the two, Mr. Smith or
Mr. Young, held it from the time
of that council until his (Mr.
Smith's) death?

I wish, if you please, you will
answer these questions according
to the book. I will tell you what
it implies. That he placed no more
authority upon them than they
had before is evident, for from the
declaration you say was given to
them, it is nothing more than is
conferred upon an Apostle, and the
responsibility of bearing off the
kingdom to the nations of the earth.

So you see he was rather re-
proving them for not doing their
duty. Instead of conferring addi-
tional power upon them, they got
a reproof for not carrying out that
great responsibility that was upon
their shoulders of bearing the
kingdom to the nations. He had
it resting upon him, and gave them
to understand he should do their
duty no longer. They had it to
do themselves; therefore throwing
it off from his shoulders. In say-
ing they should bear off the king-
dom did not confer power to lead
the church.

Because Mr. Young had tried to
mimic Joseph for several years be-
fore his death, and on his return
from Boston after his (Joseph's)
martyrdom even went and got a
dentist to take out a tooth on the
same side that Joseph lost one, to
make himself appear as much like
him as possible, that even his voice,
gestures and likeness would seem
like Joseph, and did, at the Au-
gust Conference, as you related,
which was evidence to you that he
was the man Joseph appointed;
yet it is no evidence without he
had come in at the gate, and been
ordained, as the Lord had told Jo-
seph before; which was by an an-
gel. Sec. 50, p. 2, 3. Given Sept.,
1832.

No person does or ever did set
up any claim to have been called
by revelation of God, and ordain-
ed by the hands of angels as the
successor of Joseph in the prophet-
ic office, except James J. Strang.—
That he is thus called and sent, he
presents strong evidence. And as
that is the only mode pointed out
in the scriptures and the revela-
tions to come into that office, un-
less he is the rightful prophet,
there is none, and consequently
the Mormon institution must fall
to the ground.

Mr. Strang's views in regard to
the saints being drawn into nar-
row places is somewhat like yours,
and more especially of that people
(if saints they can be called) be-
ing in such straitened circumstan-
ces that if they are delivered at
all it will be by the power and in-
fluence of that priest and prophet
that God has called by his own
voice, and anointed and sent under
the hand of his angels, and said to
him that he should bring salvation
when there was no arm to deliver,
and that he should break the yoke

o the unjust ruler; that they should flee away, but the way of peace they should not find.

I hope you will not be offended when I show you the rock upon which we both run aground. You no doubt remember at the August Conference, of 1844, that the question was asked by Brigham Young, after many remarks were made preparatory to the question, whether we would have a prophet or the Twelve to lead us, or Sidney Rigdon.

You and I there raised our hands in favor of the Twelve, thereby rejecting God's prophet, whom he had called and sent by the ministering of angels. And God was just, for he is a God of truth, and cannot lie. He was just I say in fulfillment of his sacred and divine word by his servant Joseph, to remove us together with that people out of their place; or, in other words, he promised that if they would adhere to the words of those men whom he appointed to lead them they should not be moved out of their place. D. & C. sec. 103, p. 13. Evidence sufficient to show that even if they did adhere to Joseph's teachings unto his death, and were not moved out of their place, that after his death they rejected God's prophet and were moved out of their place.

Heber C. Kimball and others of the Twelve, at the April Conference, 1845, and at other times, said they were the most obedient people that ever existed. Why were they removed out of their place? Was it because the arm of God is shortened, that he cannot save? or was it because they obeyed the voice of men, whom God did not appoint to be their leaders?

The promise is express that if they will obey they shall not be removed, and if they will not obey they shall be cursed. We were removed, and bitterly have we been cursed. Yes, we had to flee from fire and from the sword, and finally from the cannon's mouth. I think you remember well the night that we fled before them, in which you carried your sick daughter helpless, yes, in the jaws of death, as it were, on a one horse wagon, wrapped in blankets, who is now my affectionate wife, and is the mother of four lovely and promising children.

We went with the loss of our property, and have wandered in darkness. But thanks be to the Lord, I have beheld the true light upon the Islands, that have waited for his law. Yes, without inhabitant, as the prophet declared of old, for God's law, and finally is now settling up with the saints, who have the law of the Lord recorded in a book, that they may read it all their days, and that it may be written upon their hearts, that they may not forget it.

I must say something upon that rock, as you represented, upon which I run aground. About eight months before Benson and Grant came back to the Bluffs, Orson Hyde gave council for all that were in rather poor circumstances to remove north, and take up claims, and assured them they should be blessed with a plenty of means by so doing to go west with by the time they were required to go, intimating at the time they would stay there several years.

The Bishops also went, in pursuance of his council, and made a number of claims, to settle the poor on who should come from the old country. Those claims were to be held as church property. In the fall and winter following here came Benson and Grant, harrah for the Valley, *en masse*. For thus saith the spirit, said Orson Hyde eight or ten months before, go north and settle, and you shall be blessed.

Why all this change in opposition? Who don't know that a man in inferior circumstances can't go on to a new place and better

tell you how it was. The U. S. officers went there, and Brigham was so harsh with them that on their return to Washington they made an unfavorable report, as Brigham well knew it would be. So he sent Benson, Grant and others to gather up *en masse*, for they feared trouble. Why did they not know by the spirit that they would not have trouble at that time, so as to carry out the former measures? I will tell you. They were led by the spirit, but it happened to be the spirit of man that they were directed by. It is nothing miraculous either that a people who have a man made prophet, should be led by the spirit of man.

Says Jane, "Mother wants to know what evidence I have of the truth of Strangism." She says the testimony she received under their preaching, and the strong evidence they brought from the scriptures and revelations was one evidence. Another was, she prayed that if it was right the Lord would send a man to buy our place and property, and in a few days a man came and would not give it up until he bought it, and first we knew we were ready to start. It was not as it had been formerly, when we tried to fix to go there, all unfavorable, when we were as fervent in prayer as at this time, desiring to do what God would have us to do. This is another evidence.

She says she has another evidence. It was impressed upon her mind that if we did not go to Beaver Island that she would die in a short time. And upon the morning of the day we started, after we got partly loaded up, the devil told us we had better go and make a claim and settle down. Bro. Mickey came to our house, he being the Apostle that was sent to preach with us that winter. He was impressed by the spirit, and spoke out and said that if we did not go she would die, and he should never see her again. She then said this had been the impression of her mind for some months, but she had told no one of it, not even me; but that she then was confident it would be so if we did not obey the voice of the good shepherd, which was to go. We accordingly hitched up and started.

I have mailed you a paper, and shall forward one from time to time. I wish you would send one of the Deseret News occasionally. I shall answer Belinda's letter. I cannot write all I want to in one letter. Write to us when you receive this. I remain as ever yours affectionately.

S. S. THORNTON.

THE GRASSHOPPER PLAGUE.

It seems that the visitation of the plague of grasshoppers, says the Marysville (California) Herald, has been general all over California. In the counties of Shasta and Siskiyou, many fine wheat fields have been utterly ruined. Three or four days ago, clouds of them reached the Yuba and Feather Rivers, attracted thither by the green herbage, having exhausted all living vegetation on the plains. Our friend, Geo. H. Beach, informs us that they have committed sad havoc on his farm, especially to his young peach trees. In spite of fire and smoke, and all other conceivable modes of attack and defence, they have worked him vast injury. He had lately plumed himself on realizing a fine crop of five hundred bushels of peaches, but the grasshoppers will not leave him fifty. So it is every where. Mr. Beach has given us some facts in regard to the movements of these destructive insects, which are somewhat interesting. About the 15th of this month they invaded his orchard, nursery and vineyard, for the first time. They were then wingless; and, by active exertion could be kept at bay. So

continued till the 22d, when all the starved hosts of the prairies, for a dozen miles around, having mounted their wings, came pouring into his gardens in countless myriads. He estimates the height of their flight from one hundred to one thousand feet. Wherever one of these huge swarms saw a green spot on the earth, they pounced down on it like a hawk on a chicken, and in a very few moments all the greenness was wiped out. Against these ravenous pests there was no defence.

NORTHERN ISLANDER.

SAINT JAMES, BEAVER ISLAND,

THURSDAY, AUG. 16, 1855.

The State Journal says:

The stock requisite to organize the Saginaw and Lansing Railroad Company will soon be taken—this road will be built and extended south to Cincinnati, south-west to Chicago, and north to Mackinac. It is one of the best and grandest Railroad projects of the age.

It does not rise to the character of a project. It is only a caricature of a humbug. A Railroad from Saginaw to Lansing, and thence south-west to intersect the Central at the east line of Kalamazoo county, would eventually be a good work, and would make a Cincinnati, Chicago and Detroit connection for both Saginaw and Lansing. But from Saginaw to Mackinac! Fudge! As soon from the Moon to Pandemonium.

We would like a life assurance till such a road is built. The scenery at the approach of Mackinac would be truly grand. From main land to Bois Blanc Isle there would be a bridge five miles long, with its foundations laid in sixty feet water. From Bois Blanc to Round Island, and from Round Island to Mackinac two other similar bridges, each near a mile long, would be requisite.

These bridges would need either to be provided with ponderous draws, sufficient for first class vessels to beat through against head winds, or be sufficiently high to pass under them the whole navigation of the Lakes.

These bridges could be built at a cost of from \$12,000,000 to \$15,000,000 for a little more than the entire first cost of the whole system of New York canals, previous to the enlargement.

This very slight expense, together with two hundred miles of railroad track, would make a communication with Great Turtle Island, a town containing a population, including Indians and half breeds, of full one-fourth that of Lansing, and doing near one-twentieth as much business.

Along the two hundred miles of railroad, and within twenty miles of it, would be found a population, besides waves and wild cats, of from five hundred to one thousand souls. All to contribute to the immense carrying trade of this "best and grandest railroad project of the age."

Medina River, July 4th, 1855.

Editors Northern Islander:—In your publication of May 1st, which you have had the goodness to send me, I see you have published a letter which addressed last spring to Bro. Miller. You seem not to be pleased with our manner of treating the Indians. We beg leave to differ with you on the subject in some respects.

As to our possessing their lands, I do not pretend to dispute it. But we argue that we are American born as well as they, and have as good a right to the soil as they have, as long as we are disposed to live in peace with them; which we have ever manifested a desire to do. We are continually making overtures of peace to them, to no purpose. You say, by their lands of them. They will not

sell it. What then is the poor man to do, when God has seen fit should be born upon this land, but to crowd for unacquired Territory. You may say, come to the land that is or has been acquired. We would say, again, what will those do whose constitutions will not bear a more northern climate? As long as the Indians will not make peace, and live on equal terms with us, we consider it our right to try to hold our own with them.

We are still suffering in every part of the country from the Indians, (i. e., on the frontiers.) Every moon they come down from the mountains, and annoy us. At the present time there is a large party near us, which have committed depredations on every side of us; but as yet have killed no one, that we have heard of. Some twenty or thirty head of horses have been taken within five or six days, and one man shot at with his own gun, which the Indian slipped up to his camp and procured, when he was only fifty yards distant. The Indian missed his aim.

Crops are good with us, but in most parts of the country near here they are very poor; that is, the corn crop. Corn is worth one dollar per bushel now, and on the rise, and it is hard to tell what it will be this fall.

All are well and prospering with us. Father is quite well. I would like to hear from my friends. Do not let difference of opinion create enmity.

I send you by the same mail with this a copy of the San Antonio Ledger, and would like to send you a paper once in awhile, and correspond with you (when there is news of interest) in return for your periodical.

In haste, your friend and servant,

O. L. WIGHT.

Bro. Wight is entirely wrong as to this controversy between the Texans and the Indians.

The question at issue is, not whether natural born citizens shall be allowed a piece of land to live upon, though they happen not to be Indians. It is, whether the Indians themselves shall be allowed to retain any part of the ancient heritage of their fathers. So long as the whites only asked a place to sit down upon in the midst of their "red brethren," it was never refused.

The old white settlements of Texas were not built up on conquered, but on granted territory. The Indians of the whole continent in all times have freely given lands to such needy adventurers as came among them. When they have taken a price for it, the price has usually been less than the value of the improvements they have made on it.

The difficulty with the Indians in Texas does not grow out of any reluctance of the Indians to allow the whites to settle and occupy land, so far as they can without depriving them of the means of subsistence.

This is the cause of the quarrel and the war. The Indians have occupied the country from time immemorial. They think they have some right to it. They cannot understand how a set of adventurers, strangers born in distant lands, can have a better right to the land than themselves.

But the Republic, now State of Texas, is a land of adventurers, strangers from distant climes, of whom Bro. Wight is one. And that Republic assumes that the Indians do not own any of the lands; that they are at best but mere tenants at sufferance, on an expired term. Texas takes lands from the Indians whenever it will, and can without purchase, and refuses compensation. The question at issue therefore is, not whether Bro. Wight and the rest of the Texans shall keep their possessions, and the Indians theirs, but whether the white Texans have a right to keep all they have got, and to get all they can.

The white men in Texas claim all the land. The Indians, disputing the justice of this claim are unable to interpose an effectual barrier, but fight the best they can, and when they are compelled to retire, nevertheless return and take a share of the stock and crops, and we wish them success.

In all the old States there was in theory at least a recognition of the Indian title, and at some price, and under a treaty, or less voluntary, the land purchased. In Texas there is an right was always in, and in Oregon and all the territory obtained from Mexico. United States have followed this vicious example.

As a Mormon, Bro. Wight should also know that the Indians hold their lands in Texas in virtue of the gift to Joseph, and he should remember that whatever claim he may have as being also of the chosen seed, he is not fighting in defence of that claim, but of such an one as the State of Texas can confer.

Hon. J. J. STRANG hands us the following correspondence, which, as it pertains to matters of exclusive public interest, we give to our readers:

Saint Ste Marie, July 30, '55.

DEAR SIR:—The election of District Attorney occurs, as you are aware, in Sept. I am a candidate for that office. Will you be kind enough to inform me whom your people wish to support, if that matter has been settled. From a casual observation, I conclude your Co. has a voice in the election. I am a candidate for the office. Can I do anything for you, if elected? As yet I have not the honor of your personal acquaintance. My knowledge of you is all second hand. Please write me at this place and at Mackinac, under the name of Seth Wilson.

J. W. McMATH.

Hon. J. J. STRANG,
Beaver Island.

Saint James, Aug. 14, '55.

J. W. McMATH, Esq.:—SIR— I had the honor of receiving your friendly communication of July 30, by due course of mail. Its arrival at the moment I was leaving home has delayed my answer, but I hasten at the earliest moment to reply.

I do recollect that the election of District Attorney comes off in Sept., and having witnessed the strange, disorderly and unjust arrangement of the internal divisions and districting of the State, am not ignorant of the rights of the citizens of Manitowish Co. in the premises. You may be sure that I feel no regret at the prospect that those who have devised and by falsehood have carried so unjust measures are likely to be the first to suffer by them; and that those who were marked for lawlessness will be really benefitted.

Very little has been said among my friends at this place about the election, and I do not know who will finally receive their support. We are not so much as informed who are to be the candidates, though we have learned of two or three being named in connection with the election.

Not having the honor of a personal acquaintance with you, I

claim
dis-
claim
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are
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of the
wish
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tion
ome

have thought proper to cast about for such means as might be within my reach of answering your letter in a satisfactory manner.

As you inform me twice on a single page of note paper that you are a candidate for the office; inquire with some apparent anxiety whom our people will support, and ask, can I do any thing for you if elected? I cannot mistake the end of, your letter, and shall answer you with perfect frankness.

Our people intend to support a man and a good law. I see that the laws are executed. We are not of that class of officers who regard the law as only an article to entrap the simple, and the moment they fail, resort to mobs as a better means of accomplishing their wickedness.

So far as regards yourself, if elected, you could in your official capacity break up and scatter the bands of lawless desperadoes and petty pirates who have for a century filled the country about the Straits with disorder and violence. You could prosecute and send to prison numerous old sinners who have grown rich in cheating, robbing and murdering Indians, and have for five years past tried the same game on the Mormons without effect. You could prosecute and punish with perpetual imprisonment the assassins of Indian Johnson, who inveigled him to Mackinac, and murdered him last winter in revenge for having saved my life when I was ready to perish.

You could move the Court for leave to *not prosqui* a half dozen indictments found in Mackinac against some of the leading Mormons, on the statement of the Grand Jury who found them, that there was no evidence whatever to support them, but that it would do to nab the Mormons on whenever it was necessary. And you could at least try to so administer the law that all men should be equal before it, not even ignoring the legal rights of a Mormon. But to do any of these things would require so great a reform in the administration of that office, that we could hardly look for it without some previous assurance of capacity and integrity.

Whether Mr. McMath has the stamina to so do the duties of that office as to carry himself aloof from private interest, commercial rivalry and religious prejudice; or, in brief, whether he can treat a Mormon before the law just precisely as he would a Catholic, a Protestant or an Infidel, we are unable to judge, except from the indices of a meeting held in Mackinac, the 17th May, 1853, of which he was Secretary, and a communication of the 20th, same month, to the Detroit Free Press. At that time the officers of the several townships in Emmet (now Manitowish) county had given notice of their determination to prosecute for all violations of the liquor law of 1851, on the water as well as on the land, and in general to put a full end to the scenes of lawlessness and violence which had disgraced the country during the period while the jurisdiction of Mackinac extended over it.

Mr. McMath, then a Justice of the Peace at Mackinac, signed his name officially to a call, and acted as an officer of a meeting which recommended forcible resistance to the administration of the law in these cases, and pledged military support to those who would arm to resist all law and all legal authority in Emmet Co.

In pursuance of this offer, some seventy desperadoes, who were furnished with arms from Mackinac, actually made an attack on the Sheriff of Emmet and his boats' crews, firing upwards of three hundred guns, and wounding six men.

Considering that Mr. McMath was accessory before the fact to this attempted murder, and that indictments are now hanging over the guilty, it may be matter whether Mr. McMath is the most proper person to prosecute them; but, passing over that, how are we to know that he is now any more faithful to the law than then? For myself, I shall wait what assurance Mr. McMath can give.

I am, sir,
Most truly and sincerely,
JAMES J. STRANG.

We insert the following extract from the proceedings of the meeting at Mackinac, above referred to:

Notice.—The citizens of Mackinac county, and all others interested in the matter, are requested to meet at the Court House to-morrow (Tuesday) evening at the ringing of the bell, to devise ways and means of protecting themselves against the felonious depredations of the Mormons. (Signed.)

J. P. KING, Supervisor.
J. D. IRVINE, District Attorney.
WM. N. McLEOD,
JAMES H. COOK,
J. W. McMATH,
LEVI GRAY,

Dated Mackinac, May 16, 1853.

In obedience to the above call, a large number of people collected at the Court House at an early hour. The meeting was called to order by appointing J. D. Irvine, District Attorney of the Upper Peninsula, Chairman, and J. W. McMath, Esq., Secretary. After some eloquent and spirited remarks from the Hon. Wm. N. McLeod, the following resolutions were proposed and unanimously adopted:

Resolved, That the high handed pretensions and immoral course of the people called Mormons are inimical to our republican institutions, subversive of the good order of society, and destructive of all security to person and property.

Resolved, That in the recent outrages perpetrated on our fishing grounds, consisting of arson, larcenies and other felonies, we recognize a spirit, which, if not quelled by the strong arm of the law, must eventually lead to the most determined resistance, and possibly terminate in bloodshed.

Resolved, That while we revere the institutions of our country and pledge ourselves to support the law, we at the same time bind ourselves to resist to the last extremity any and every attempt to commit depredations upon the persons and property of our citizens, whether committed by open violence or under the pretended sanction of legal authority.

Resolved, That the boundaries of Emmet county, and the organization of the township of Drummond, as established by the last Legislature, taken in consideration with the avowed determination of the Mormons to make forcible arrests under color of law, is highly dangerous to the rights and interests of the citizens of Mackinac.

Resolved, That a Committee of five, to be denominated the Committee of safety, be appointed by the Chair, whose duty it shall be to memorialize the President of the United States and the Governor of this State—to call public meetings of the citizens where the exigency may require it; and generally to take such measures as may seem conducive to the public safety.

The Chair then read some resolutions sent down by the fishermen of Pine River and Gull Island, the purport of which was that if the law was not put in force they would take the matter in their own hands. These resolutions were signed by seventy resolute men, who know the importance of the step they have taken. This meeting was then addressed by J. W. McMath and Mr. Thero. On motion of Henry Selby, it was

Resolved, That the proceedings of this meeting be published in the Detroit papers.

The Chair announced the names of the Committee of safety, after which the meeting adjourned.

JOHN D. IRVINE, Pres't.
J. W. McMATH, Sec'y.

A WONDERFUL DISCOVERY AT
YPSILANTI, WASHTENAW CO.
There is an account going about

in the papers of the discovery at Ypsilanti of an ancient church and bell. The story is credited to the *Sentinel*, published there, and is to the effect that the stone foundation of a church about 40 by 60 feet, was laid bare at a distance of several feet below the surface, while workmen were excavating on the public square in the village last week. The corroded and enrusted remains of a church bell were also found. It is evidently the remains of an ancient civilization.—Centrally situated within the foundation walls, where doubtless fires were kindled, proving that the cheaper convenience of stoves were unknown or unobtainable. By whom or when it was built, the "oldest inhabitant" cannot tell.

A TRIP UP LAKE MICHIGAN.
From the *Predonia*.
BEAVER ISLAND, LAKE MICHIGAN,
July 10th, 1855.

Detroit River—St. Clair Falls—Lake Huron—
Emigration—Mackinac—Beaver Island—
President Irving.

Agreeably to request, I jot you down some notes of travel by the Great Lakes. A fortnight since, I left Detroit in the steady old foggy steamer *Michigan*, for Beaver Island. Our voyage was a remarkably pleasant one: the surface of the several lakes disturbed by our keel, was as smooth as my lady's mirror.

From Detroit, we passed up the river of the same name—a noble stream of transcendent water, leaving fertile, populated cultivated shores—10 miles, when we passed into Lake St. Clair, a small, shallow, circular sheet of water, whose greatest diameter is about 35 miles, with shores, for the most part, low and marshy. The famous St. Clair falls—famous for the obstacles which they interpose to the navigation of the Lakes, and the enormous expense they occasion annually to commerce, by reason of delays, lighterage and towage, we safely overcame before night shut in. In this we were more fortunate than many of our fellows, who "go down to the sea in ships," for we passed many a propeller and sail craft hopelessly stuck on these flats—the flattest position, certainly, that a navigator can be placed in. A comparatively small outlay of money, expended in dredging and unconfining the waters of the St. Clair river to the channel, (it now has several outlets) would remove this stumbling block—this barrier—to the free navigation of the Great Lakes.

At the foot of the falls, we saw magnificent bodies of fresh water, the world, and which float a commercial unequaled, and appreciated by few. Surely the Solons at Washington have a very inadequate idea—a faint conception—of the magnitude and importance of our Lake Commerce, or they would show it by making more liberal appropriations for the improvement of our inland Seas, which are not local, but directly subversive to the interests of at least one-half of the greatest and most populous States of the Confederacy; nay more, are but an extension of the world circling ocean itself, for ships, but for St. Clair falls, might take in a cargo at Chicago, and lay it down in Liverpool, San Francisco, or Calcutta, without transshipment, (breaking bulk.) The St. Clair falls are a "crying evil," so great, that the merchants of Buffalo, Cleveland and Detroit, despairing of aid from Congress, have determined to take the matter in hand, and effect such improvements as their means will permit.

We ascended the river St. Clair in the night, and as Somnus took possession of me during that period, I saw nothing; therefore have nothing to say. Nothing worthy of record occurred during our voyage across Huron. The blue waters of this Lake—deep and blue as the azure vault of heaven resting upon it on the furthest horizon, was untroubled by a single breeze. The weather, however, was quite cool—at night the air "eager and nipping." We ran along the coast of Michigan, 10 miles distant—too far for anything but a general view. I noticed, however, that the dense pine forests which a few years ago towered in undisturbed primitive grandeur over the land, have given way before the advancing step of improvement, and smiling villages now look out upon the Lake. The lumber interest is imported in this section.

Our steamboat was crowded with the better class of emigrants, in families, from New York and "down East," seeking new homes in the region contiguous to Green Bay. Verily, the whole world seems to be in motion; every thoroughfare, every line of travel is thronged with hopeful multitudes, hastening to occupy the fertile and inviting fields of the West.

Leaving Mackinac, we passed through the straits, and in five hours landed at St. James, Beaver Island—an island the largest of a group lying at the foot of Lake Michigan, 50 miles or so to the southward and westward of Mackinac. To this island and its peculiar people, I may refer at some other time. Since landing, I have had the pleasure of an introduction to King Strang, Prophet, who, you are aware, was formerly from Chautauque.

He received me with gratifying attention. Even a casual observer could not fail to observe that Mr. Strang is a man of superior intelligence and information. He has an eye

and a forehead which all eyes would address is easy; his language earnest and potent, and his bearing denotes energy, resolution and a soul for any work which he may have to do. Whatever may be his idiosyncrasy, he is a man of mark, you may depend. Yours truly, J. H. F.

The Feast of First Fruits is appointed permanently, to take place the day next preceding the third Sabbath before the Autumnal Equinox, (counting the day of the Equinox; it occurs on Sabbath the first.) This year it will occur the last day of August.

NOTICE TO BUILDERS.
Office of Light House Inspector,
Detroit, July 18, 1855.
SEALED Proposals will be received at this office until the fifteenth day of August next for furnishing materials and building a Light House and keeper's dwelling at Port Clinton, and at Taylor Point, Illinois, and at the entrance of Beaver Island Harbor, Michigan.—Specifications and drawings can be seen at this office, No. 129, Jefferson Avenue, or at the Custom House, Detroit. Working drawings for all the castings will be furnished. The work to be completed by the 31st October. No payment will be made until the whole work is finished, and before it is received it must be approved by a duly authorized agent of the government. Said agent having power to reject all materials and workmanship not in accordance with the terms of the contract. Proposals should be separate for each work, to be addressed to the undersigned, and endorsed, "Proposals for building Light House." The assignment of the contract, without the consent of the Department, will be a forfeiture of the same. The right is reserved to reject all bids that may not be deemed advantageous to the public interest.
L. STIGREAVES,
Capt. T. E., Light House Inspector
11th District.

F. JOHNSON & CO.
Have purchased and are continuing to purchase, for cash, a full assortment of fresh goods, by which they are enabled to sell at BUFFALO and DETROIT Prices.
DRY GOODS.
Calicoes, of various patterns.
Mons de Laine and Bareges.
Lawns, Shawls, &c.
A new supply of Bonnets, of handsome finish.
Book and Barred Muslins.
Groceries and Fishing Tackle, and various other stores.
Stoves of the most approved pattern and material, for sale.
68aa.

CORRESPONDENCE.
Saint James, June 26, '55.
DEAR BROTHER:—At the writing of my article bearing date 22d instant, my health was so miserably wretched that I apprehended some doubts in my mind whether I should really be able to continue the writing the series of letters I had at that time intended.

In the fall season of 1839, I got my affairs so arranged that I moved to Commerce, or, rather, across the Mississippi into Iowa; where I had a tract of land and house to shelter my family. This place of my farm in Iowa was nearly opposite (a little below) the present remains of the city of Nauvoo, then Commerce.

There I established a small wood-yard, for the steamers plying on the Mississippi, and remained here with my family until the first of September, 1840, when I was solicited by the prophet Joseph to move into the city of Nauvoo, which was now growing up like a mushroom.

We bought a steamer about this time of the U. S., remodeled her, named her Nauvoo, and put her on the trade. A requisition was made by the Governor of Missouri, upon Gov. Carlin, of Ill, for Joseph Smith, as a fugitive from justice. Joseph, to keep out of the way of the officers of the law, went two trips on the steamer, that was then plying on the Upper Mississippi River. I was also on the steamer Nauvoo until the close of navigation, which was earlier than usual, taking place in November, at which time I moved into Nauvoo. I was requested by Joseph to rouse up some Elders and go into Iowa, and the region around about Nauvoo, and preach the gospel. This portion of the country having been neglected on account of the Apostles and many of the Elders the fall previous being sent to England and the eastern States on missions. This was a great task for me,

on account of my infirmities, and however was faithful in my calling and appointment of my mission, and our labors were blessed.

The Legislature has granted us a city charter, and other charters also, embracing powers and privileges so broad that our enemies had their jealousy aroused to the highest degree, (either real or ideal) on account of the great power granted by the legislature to the Mormons. But my opinion was then and is yet that the main grounds of fear was the act to organize a military force, called the Nauvoo Legion, as according to the provisions of the act to organize the militia of Ill., that this dreaded Nauvoo Legion would draw State arms; and if they should wish to expel the Mormons from Ill., as they had from Ohio and Missouri, these State arms might be somewhat in the way of the undertaking; as our increasing numbers had already excited the fears of the knowing ones, in regard to our political aims, as also our military strength.

Joseph Smith already began to make preparations to build a Temple, and had suggested the propriety to me of building a house suitable for a tavern or hotel, answering to the growing importance of the city. Whilst I was out on my mission, on the 19th January, 1841, Joseph Smith received the revelation appointing me to the office of Bishop, to organize an association to build the Nauvoo House, also the revelation to build a Temple. Alpheus Cutler Reynolds Calhoun, and Elias Higby were appointed a Building Committee to superintend the building of the Temple.

In this commandment I was made one of the Committee of the Nauvoo House Association, and named by Joseph as its President. In the month of February I was ordained and set apart in the Bishopric, to which I was called in the revelation; and also as President of the Nauvoo House Association.

I immediately entered on the duties of the stupendous work before me, and a scene of activity peculiarly complicated and diversified in every feature, involving responsibility and manifold labors, hitherto unknown to me. Early this spring the English emigrants (late converts of the Apostles and the Elders in the vineyard) began to come in, in apparent poverty and in considerable numbers. Beside these, they were crowding in from the States, all poor, as the rich did not generally respond to the proclamation of the prophet to come with their effects, and assist in building the Temple and Nauvoo House. The poor had to be cared for, and labor created that they might at least earn part of their subsistence—there not being one in ten persons that could set themselves to work, to earn those indispensable things for the comfort of their families.

My brethren of the Committee of the Nauvoo House Association, and the Committee of the Temple, all bore a part in the employment of laborers, and the providing food for them, but I had a burden aside from theirs that rested heavily upon me, growing out of my Bishopric. The poor, the blind, the lame, the widow, and the fatherless all looked to me for their daily wants; and but for the fact of some private property I had on hand, they must have starved; for I could not possibly, by soliciting gratuitous contributions, to feed the dead, when there were thousands of the living, who were thrown into straits unlooked for.

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No titling store, the rich amongst us pretended to be too poor to barely feed themselves and nurse their speculations, which they were all more or less engaged in, and those that were really poor could not help themselves.

I was now in the midst of a sickly season, filled with anxiety for the suffering. Multiplied labors crowded upon me, and hundreds of mouths to feed. My days were filled with toil and care, and my nights were not spent with the giddy and the mirthful, but with sleepless anxiety in waiting on the suffering poor and sick of the city. Perhaps I am saying too much.—But I praise the God of heaven that he gave me shoulders to bear, and patience to endure the burdens placed upon me.

In a Conference of the Building Committee, Joseph and Hyrum Smith presiding, called at my suggestion, to deliberate on the best plan of operations for procuring lumber for the building of the Temple and Nauvoo House, the result of our deliberations were, that we should buy a mill in the pineries of the firm of Crane and Kirtz, situated on Black River, a tributary of the Mississippi, which they were holding for sale at fifteen hundred dollars.

Crane and Kirtz were sent for, (their residence twenty miles off.) They came. The bargain was made upon the representation of Crane and Kirtz, and Peter Haws, of the Nauvoo House Committee, and Alpheus Cutler of the Temple Committee, were appointed to take immediate possession of the mills, and take a company of laborers, with nine months provisions and clothing, and enter into the business of lumbering, for the joint benefit of both buildings, each furnishing an equal proportion of the accruing expenses. The outfit was provided for a large company, (I do not remember the precise number,) and they all forthwith set out on their undertaking.

The residue of the summer and fall were taken up in providing the means for feeding and paying the wages of the laborers engaged on the Temple and Nauvoo House, which was done abundantly for the time being, mainly by the exertions of Lyman Wight and myself, for both houses. The workmen were kept all winter, as we necessarily had to feed them whether we discharged them from the work or not; they having no means of buying their winter's food without our aid.

At the closing in of winter Joseph advised me to go to Kentucky, on a preaching excursion, and sell some property I had, to obtain means for the early spring operations; and Lyman Wight to Ohio, & the eastern States, and visit those that would not gather up to Nauvoo, get what titling he could, and sell what stock in the Nauvoo House he could, and return early in the spring.

We severally set out. Lyman to the N. E., and I to Ky. My labors were prospered. I returned in the ensuing April with a hundred head of cattle, some horses and other effects.—I will now take a retrospective notice of the progress of our operations in the piney. Haws and Butler returned with a raft of hewed timber at the close of navigation, and twelve of the men. They left a man in charge at the pineries. They remodeled, or rather almost made anew the mill, but made but little or no lumber, and left the men to get logs ready for spring sawing.

This summer I was almost overwhelmed by the amount of

business crowding upon me; having the burden to bear almost alone.

John C. Bennet, one of the most corrupt of corrupted men, having been severely reprov'd for his corruptions and false teachings, set out to get revenge for being so harshly dealt by.—He wrote and published a series of exposures of Mormon corruptions, as he was pleased to call them, and by his falsehoods procured another requisition by the Gov. of Missouri, upon the Gov. of Illinois, for the expatriation of Joseph Smith, as accessory before the fact to an attempt to commit murder on the body of Ex. Gov. Lilburn W. Boggs.

I was delegated to go to Mo. and see Gov. Reynolds in person. E. H. Derby went with me, and for the time being the blow was ward'd off, and all was peace again. Soon after this Joseph wrote two letters of revelation in regard to the baptism for the dead. In the beginning of the month of October, 1842, we fully ascertained that our lumbering operations run us in debt \$3,000, and the amount of lumber so little that our work was almost brought to a stand.

All of our lumbering operations having proved nearly abortive, Lyman's labors this summer produced very little for the Nauvoo House, but a large amount for the Temple.

We had another Conference of the committees, whereupon it was determined that I should go to the pineries, and get Henry W. Miller and family, with two other families, to go up as cooks for the men, and for Lyman Wight to go east and return in the spring, and together with Peter Haws drive the work at home, whilst I should make an effort in the pineries to extricate our establishment from debt, and make the lumber in sufficient quantities to keep the work progressing. It was advised that I should take my wife along with me, as she was very sick of ague and fever, and taking her north was advised to recover her health.

A few days after the Conference I started with my wife, female children and hired girl to Prairie DuChien; there having a suit pending against Jacob Spaulding, the owner of the mills at the falls of Black River, fifteen miles above our present establishment. The others were to come forthwith after me, in a boat loaded with our winter supplies, which we intended to have towed up to the mouth of Black River, and then work it by poling to our lumber mills. I got to Prairie DuChien, and arranged my business with Spaulding, so as to secure my claim against him, in getting possession of his mills on my arrival there, and turn him over ours (which was of little or no value) in lieu thereof.

Spaulding returned to the mills to await my arrival, and I remained awaiting the coming up of H. W. Miller. It is often the case in the course of human events, that a man clothed with a little brief authority, that they get far above their principal.—Unfortunately this seemed to be the case with H. W. Miller.—He loitered away his time at Nauvoo, swelling over his big authority, telling the men that we could not do without him, for his knowledge and mechanical skill was really indispensable to us. He also told the men that he was sent up to keep a kind of oversight of my movements; but he was finally urged out of Nauvoo by the men on the boat and the architect of the Nauvoo House, after having loitered away two weeks of time

at this advanced season of the year, and it was not until three weeks after the time that he appointed to meet me at Prairie DuChien that this great personage arrived, and not until the steamers had all stopped running; leaving us ninety miles to tow or pole our boat to the mouth of Black River, and then over one hundred miles to the mills.

I, however, before the boat came, got on a raft, and met them coming on by poling, and on the evening or rather afternoon of the 12th of November, we got to Prairie DuChien. I got my family aboard, and came on towards our destination. The weather cold, and the river running with slush ice, with intense labor we made at noon, on the 17th of November, within seven miles of the mouth of Black River, and stopped at a trading post. The river now being completely filled with snow and ice, here we secured our boat for the winter, and stored our freight.

I will not attempt to give in detail (as appears in my diary) the toil, cold, breasting snowbanks, (it was two and a half feet deep on a level,) treading a road for oxen and sleds to travel on, and the labor of myself and the men in getting the teams down from the mills, and the families moved up; suffice it to say that Bonaparte's retreat from Moscow was a mere nothing in comparison, save there was no deaths or freezing amongst us.

It was not until the 31st day of December that we got fully established at our mill, at the falls of Black River, and began our lumbering operations. We were one hundred and twenty miles from our principal winter supplies of provision, our cattle were half supplied with grain and forage to enable us to prosecute our winter's work to advantage; the men almost worn out with the incredible toil that we had just passed through, indeed they performed labors that are almost incredible to relate, and I felt in my heart to praise God that he had given me strength to take the lead, and go before the men in all their toil.

Too much cannot be said in praise of those faithful brethren. They really performed wonders. We were in the midst of a howling wilderness, and the aspect of our affairs to some might seem forbidding, but we were all buoyant with hope of better days, and resolved on accomplishing the work we had undertaken. We now being organized for a regular train of operations, we thought our labors and exposures might in a great degree be past; but it was not so, and with the best division of labor that we could possibly devise, it was all we could do to keep our families and cattle from perishing for want of food, from the fact of our winter's supplies being far distant, and the depth of snow on the mountains and vallies intervening, we had to draw on sleds, and carry by back loads the principal supplies for men and animals, beside our lumbering operations.

The foregoing was not all the difficulties we had to encounter. Several bands of the Winnebago Indians were scattered up and down Black River on their winter's hunt, and as is common, a number of traders and whiskey sellers were also in attendance, in order to buy or rather cheat the Indians out of their furs and peltry. Those fiends in human shape influenced the Indians to come in sufficient numbers (as they supposed) to our mill and

make a demand of us for the pine trees we were sawing, two barrels of pork, with a proportion of flour; or, on our refusal, they would burn down our mill.—The lumbermen on the river had a hand in this matter, but they tried to excuse themselves clear.

When the Indians came to our mills they were drunk, or partly so, and very clamorous. I could not understand their language so as to know what they wanted, more than I conjectured by their signs; but prevailed in making them understand that I would go with them to a trading post, where there was an interpreter, and I would have a talk with them; and accordingly set off with them, unattended, as I did not wish to raise any excitement amongst our men.

On our arrival at the post, the Indians told me that we were cutting and sawing up the pine that was once theirs, and of right ought then to be; that their children were perishing with hunger, the snow so deep that they could not hunt, and the white men had told them that we ought to pay them, or they ought to burn our mills.

In my speech in reply, I told them that I did not fear them, or the white men either; that when they got ready to burn our mills, to come on and bring the white men with them; that I had not at any time sold them whiskey to make them drunk, causing them to lay in the snow and freeze to death, as had been the case several times the present winter; nor had I at any time cheated them out of their furs and peltry by giving them trifles in return, thereby depriving them of the means of buying food to feed their starving children; nor had I any hand in buying the Indians' lands; nor had I, as a lease, held up the bottle, or trifling presents as an inducement to sell; that they might receive annuities for the traders to squabble over, which of them should get the first chance to cheat the Indians out of them by smuggling whiskey to them, thereby disqualifying them from getting their living as their forefathers had done; and that the white man had done all this, and more too; that they had driven them from the bones and homes of their fathers, and that I did not sanction any of these wrongs done the Indians; that I had been, and always expected to be, their friend; that I had fed and warmed them, when they came to my house, and had sent food to their hungry children; and if for these things, they wanted to burn our mills, to come and burn them.

While I was speaking the tears rolled down the cheeks of several of their principal men, and they came up to me when I closed my remarks, and embraced me, telling me in broken english, good captain; brother, good captain.

I bought some flour and pork of the trader and gave them, telling them to take it home to their children. I returned to the mills the same day. No further difficulty occurred with the Indians, lumbermen or traders in the course of the winter and spring. Nothing but toil and hardship awaited us at every stage of our undertaking.

We had sent a man down about the first appearance of the melting of the snow and breaking up of the ice, to the place we had left our boat and stored our provisions, to take care of them.

On the 6th of April, I, with four of the young able bodied men, started down to bring up our boat and provisions, that we had left last fall, (or winter.)—

The ground was beginning to show itself on south exposures. We arrived at our boat on the morning of the third day. The man we had sent to take care of our boat had all safe, but had not been able to free the boat of the ice that had accumulated through the winter. We immediately set about it, and had all clear by night; but it was not until 11 o'clock on the 10th of April that the river was freed from ice so as to be at all practicable to work our boat. We loaded up and started, breaking the gorges of ice, making our way by the most tremendous exertions that men could make. Worn down and exhausted, we encamped at night fairly up in Lake, (a widening out of the river above its mouth.)

In like manner we prosecuted our daily task until the afternoon of the 19th day of April, when we arrived at our mills, worn out with the violent exertions we had made on our voyage. We however did not slacken our hands, until with the assistance of the men at the mills we unloaded the boat, and put our flour, pork, &c., into the storehouse.

I took this spring two rafts of lumber to Nauvoo, and obtained supplies to feed and clothe the men engaged in lumbering. I conceived it necessary to buy three or four yoke of oxen, as we had lost three head from the severity of the winter. Our mills daily turning out over twelve thousand feet of lumber, it necessarily took much team work. About the first of June I came up on a steamer to Galena, that being a better place to buy oxen than Nauvoo, and would save transportation that part of the way. I bought the oxen required, but could not get any boat to take them up under two weeks. I, upon this information, yoked up and chained my oxen together, lashed my trunk on the middle yoke, and forthwith set out for Prairie DuChien about 4 o'clock P. M., a distance of 75 miles, where I arrived on the afternoon of the third day.

I had yet a hundred and fifty miles to go on a right line, and on the traveled road two hundred. I was at a loss to determine on the route I would travel, whether to aim at a straight line never trod by the white man's foot, or to take the track frequented by those who had occasion to travel in this region. I however was but a few minutes in determining. I provide a supply of provisions, and started forthwith to reach the mills by the straight line, through the woods; went out four miles to the last house on my way, where I stayed all night.

I set out early, and without entering into detail in giving the incidents attendant on this lonesome journey, no company but my three yoke of oxen, and by perseverance arrived at the mills at noon on the sixth day from Prairie DuChien, to the surprise and apparent joy of all my friends present, to see a man all tattered and torn, though not forlorn, merging from the woods, driving three yoke of oxen. The brethren would hardly accredit me when I told them the route I came up, and all alone. Some would say, were you not afraid the wild beasts would eat you, having no gun to defend yourself? I told them I had a knife, that answered just as well.

In my next I will conclude my operations in lumbering in the Mississippi pineries.

As ever, most truly and sincerely,

GEO. MILLER.

NORTHERN ISLANDER.

VOL. V.—NO. 9.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, AUG. 23, 1855.

WHOLE NO. 76.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per line (12 lines) for three insertions, and every subsequent insertion. A discount made to those who advertise. Advertisements not ordered for any length of time will be continued till further notice and payment of bill.

The suspension of navigation in winter will be sent to mail subscribers once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

CORRESPONDENCE.

Saint James, June 27, '55.

DEAR BROTHER:—In my epistle of yesterday I closed with an indefinite relation of a trip on foot, and driving three yoke of oxen from Galena, Ill., to the falls of Black River, in Wisconsin, June, 1843.

I got clear of a great clog in my business operations in the month of May, I believe, viz, Henry W. Miller, who carried with him all of his consequential dignity back to the vicinity of Nauvoo.

I received an additional supply of hands this summer, and we made lumber rapidly, paying our expenditures, besides liquidating part of the indebtedness that had accrued before I came up to this country. We sent to Nauvoo a large amount of hewed timber, and two hundred thousand feet of sawed lumber, suitable for the Temple and Nauvoo House, together with a large amount of shingles, and a raft of bay boards.

In the latter part of August I went down with two large rafts of prime lumber, 400,000 feet; on my arrival found that Lyman Wight had returned from his eastern mission, accomplished nothing that could be made available for the Nauvoo House, had lost a trunk containing many thousand dollars of Nauvoo House stock certificates, and had sold a large amount of stock for a canal boat and other property, that was never received in Nauvoo, nor could in any way be made available.—Lyman had become wholly disqualified for business of any kind, in consequence of his indulgence in a habit that he was occasionally addicted to, his face and body very much bloated or swollen.

The prophet advised a temporary suspension of the work on the Nauvoo House, and for all of the committee of the Nauvoo House to direct all their efforts unitedly to the work on the Temple. Joseph and Hyrum conferred with me privately in regard to Lyman, and it was agreed upon that we would persuade him to gather up a company of young men and families and go with me to the pines. Lyman readily agreed to enter into the arrangement, and forthwith raised quite a crowd ready for the undertaking, a number of widows and children among them, that we really supposed would be a great incumbrance to our establishment, but Lyman persisted in taking them, as they had to be cared for and fed, and I was the proper person to do it; and furthermore that they would earn their living by cooking, washing and mending for the men, and making their clothes, &c.

Notwithstanding the difficulty of supplying the destitute at the increased expense of doing it in the pines, we thought it best to indulge Lyman in the matter, that

we might the more readily get him from temptation, where he could not indulge in the habit he had contracted.

I procured the steamer Maid of Iowa (which now belonged to the church) to take the company and their effects up to the mouth of Black River, together with a stock of provision I had laid in for supplying the lumbermen. We all got to the mills in the month of August.

We had houses to build for the comfort and convenience of the families, and having great facilities for building (and Joseph wishing to make those mills a permanent establishment) it was thought best to make them permanent, good houses. I procured a drove of cattle, and had them taken up by the young men. They consisted of oxen, milch cows and young cattle. We cleared and broke up land to put in the ensuing fall fifty acres of wheat. We had procured and brought up seed for the purpose. In fine we pushed forward our work with great energy and dispatch in all things we had undertaken to do, that we had even succeeded beyond our most sanguine expectations, so that in the course of the summer and early part of the fall we had filled all bills for the lumber and shingles for both Temple and Nauvoo House and forwarded it on, so that we felt easy on this score.

But when I took down the last rafts in the fall season, upon my arrival at Nauvoo, I found a great deal of the lumber that we had (the two last seasons of toil and sacrifice) made for the Temple and Nauvoo House had to my great mortification, been used for other purposes than those intended.—The Temple Committee said that the workmen must needs have houses, and they had to pay their men. But the truth of the case was, that the committee had become house builders; that they were not alone content to have fresh eggs to set themselves, but they wanted eggs to set all their numerous brood of chickens, and that it was really convenient to use the material provided for the Nauvoo House, (as its operations were temporarily suspended,) as in like manner the Temple materials also, as we had in common such productive mills in the pines.

I remonstrated at this course of procedure, but Joseph told me to be content, and that he would see by and by that all should be made right, saying it was most likely his persecutors would let him alone since his final discharge by Judge Pope, and he would in future have more leisure.

I gathered up a large supply of provisions to make up the deficit that might be to feed the hundred and fifty persons we then had in the pines, and shipped on the steamer Gen. Brooks, then on her last trip to Saint Peters. The water was very low this fall, and the boat lay so long from time to time on sand bars, that when she got to Prairie DuChien the master concluded to go no further up, as the water was low and the season far advanced, and abating something on the price of my freight put it off and turned back.

I stored my supplies with Mr. Dousman, the principal of the fur company's house at that place.—This was now the early part of November. On the next day in the morning we made up a company that were going up to the pines, who agreed to go with me through the near way, the road I had taken with the oxen a year ago last summer. The company

consisted of eight persons. One gave out the first day, and turned back.

I found no walkers among them. None of them had perhaps ever been without food an entire day. Two of the men however were brethren, viz, Pierce Hawley, of Black River, and Moses Smith, of Nauvoo, who were going up to make shingles. The other five were all gentiles.

I took what provision I thought sufficient to last me through, and requested the others to do likewise. They asked me how long I was going through with the oxen. I told them six days. They said they could go up in little over half that time. I told them that it was then summer, and they would find out that when I walked I did not stand still, and they had better take six days provision, as it was then snowing, and we might have a deep snow before we got up to the mills. They said there were three guns in the company, and they could kill what they could eat.

We traveled hard all day, the snow falling rapidly, and very wet and heavy. Four of us went about thirty miles, and camped before night to await the coming up of the other three. They did not however get up to camp, as we had expected. The snow was near a foot deep. Hawley, Grover and a man I have forgotten the name of, and myself came thus far, and the other three came up about ten o'clock, A. M., of the next day, foot sore and tired. They declared that we must have walked fifty miles.

After resting a short time we started, and came about two miles further than I had made the first day with my oxen from the house four miles this side Prairie DuChien, where we camped for the night. We had frequent snow storms this day. Some of the men said we must be pretty near half way to Black River. At these remarks I began to apprehend trouble, and told them that they had better turn back; that the distance we had come was only what I had made in a day and a piece travel. At this three or more replied that they believed I was lost, and did not know where I was going. I replied pretty sharply, at which they begged my pardon, and said they were all joking, and hoped I would take no offence.

This day we made a late start, on account of the men being foot sore. We came on our way about twelve miles, and some of the men so tired that they said that they could go no further. We therefore took up camp for the night. This night finished up all our provisions. The morning of the fourth day we set off early, our gun men to hunting, the other four following me. We camped early, that our hunters might have time to get up. They came, but had no meat. All or most of them quite snappish and fretful.

On the morning of the fifth day we set out on our journey very early. Our hunters set out to bring into camp a good supply of meat, and the others go on with me to make a trail and take up camp as on the day before. But night again brought all up without food. It was indeed laughable to hear the occasional complaints, followed by a period of silence, and see the bitter faces of all hands.—This kind of starvation being nothing new to me, I did not mind it.

On the morning of the sixth day we all set out together, traveled hard all day, and took up

camp for the night, having made the best progress that we had any day since we left Prairie DuChien. We decreed this night to slay a dog that had followed us from Prairie DuChien, and make a supper of him. We halved him, and roasted him before the fire. I tasted the dog, it is true, but my prejudices were such that I could not eat, (not so now.) One old man, whose name I did not hear, as we all called him old gentleman, could not be prevailed on to taste the dog. All hands seemed to be cheerful and happy whilst feasting on the dog, and by the morning light he was wholly demolished.

We set off this morning of the 7th, intending to make near our mills, as we were in plain view of a mountain that was situate three miles south-east of our place, which I pointed out to the men from an eminence soon after our starting. The snow was quite soft this morning, and we moved on finely a few miles, and came to where three bear tracks crossed at right angles the route we were going.—It was soon agreed upon that I and one of the men (a gentile) were to pursue the bear, and the other five were to go on towards the mills, and leave us to come up after night.

I pointed out the mountain for them to steer for, and put out in chase after the bear. We several times got near them, but could not get a shot, on account of the thick under brush. We abandoned the chase about three o'clock, P. M., and made our way for the mills. After going about ten miles we encountered an Indian, who was going in the same direction we had left. He was on horseback. I inquired of him if he had seen anything of our men. He said he had. I told him that I had pointed out the mountain south-east of the mills that they were to steer for. He said that they were lost; that they did not see him; that at a certain hill he pointed out to us our men had turned off to another mountain, twenty miles below, that looked just like that at or near the mills.

My hunter companion wanted to go on toward the mills, and leave the damned fools, as he was pleased to call them, to go to hell, for he was so tired that he was not going to trail after them. I told him then he could go towards the mills, and I would follow the lost men. No, he'd be damned if he would do that, for he did not believe that I was right about the mills. I told him to go to the Indian, and get him to take him to the mills; that he was frequently there, and was an acquaintance of mine.

By the end of this disputation we came upon the men's trail that had turned down to the other mountain, and he followed with me on the trail of the men. We did not go far until dark overtook us, and in some places had difficulty in keeping their tracks or trail. About nine o'clock at night my hunter companion told me not to walk so fast, that he could not stand it. I slackened my pace, and all went on well for a while. He again called to me, saying, he'd be God damned if he didn't shoot me if I continued to walk so fast. I turned to him and clubbed my gun, and placed myself in a position to strike, telling him that I was almost minded to make a finish of him. He humbly begged my pardon, and would be more patient in future, and to have pity on him, for he was almost perishing with fatigue and hunger.

I told him to take courage, I would take care of him, and that we were near a camp, for I smelled pine burning. After a half hour's walk, we came to a place where the fire was yet burning. Here we called aloud, and were answered near by. We proceeded, and soon came to an Indian lodge, where we found all our company eating venison. When I got into the lodge the old Indian told me that the men had come out of the way; that they could have gone to the falls as soon as to his lodge, and that he would send two of his boys in the morning to Mr. Nichols' mill with us, to show us a near way through the mountain pass.

He said it was about twelve miles, and in five days he would come up to the falls to get his gun lock mended, and to be certain to have my smith at home. He also told me that he had killed a very fat buck that day, and he was having some choice parts boiled for me, and as I had eaten nothing for four days, that I must fill my belly first by drinking broth before I partook of the meat. He said the man that came with me and those that came in before were fools; that they all run headlong to eating venison as the Indian dogs did to eating blood and guts when he killed and butchered a deer.

He lighted his pipe and smoked, and then handed to me. The men all had a hearty laugh at the Indian's remarks about their eating like his dogs. It was however not long until the broth was served up, and I filled accordingly, and after another round of smoking a large wooden bowl of choice fat venison was served up, and he told me to eat occasionally through the night, for at day break his boys would start. He laid down a skin for me to sleep on. All by this time were snoring finely, but the old Indian and myself.

At day break the ensuing morning we started, got to Nichols', and got a dinner cooked for all hands, Indians and all. Nichols remonstrated at eating with the Indians, as it would make them too saucy. I told him that if those Indians did not sit at his table that I would not. He told me in return that he was owing me flour, pork, &c., and I would be eating on my own provisions, as his had not yet arrived. After eating I gave the Indians some pork and flour.

None of my company would agree to go any further, except Hawley. Whilst I was preparing to set out for home, our boat came down, going to meet me, supposing I was waiting for them at the mouth of Black River. I told them it was at Prairie DuChien that our stuff was stored. They accordingly set off, intending to travel all night, and I for the mills, distant fifteen miles, in company with Pierce Hawley. We arrived at home in the early part of the night, to the joy of all the brethren. Hawley was so used up that he worked very little more all winter. In ten days our boat returned with one load of our supplies. I had however in the interim finished my house and shoe shop, and was ready at the coming of the supplies to have the shoeing of the men go on, as they were much in want.

All branches of business in our line went on with astonishing dispatch, and a very great amount of lumber was made. The Indian agent for this region had forbidden the cutting of timber above the falls of Black River. All the good pine being above, you may readily conceive the clamor raised

among all the lumbermen of this country. About this time we received a visit from the Indian chief Oshkosh, and his interpreter. His band were camped twelve miles up the river. We made a feast for him, and after eating explained the principles of our religion to him. His interpreter being an educated Indian, said he was disposed in his mind to join us, but said many of their people were Roman Catholics, and it would take a long time to change their religion.

The chief said he believed we were right, for many things we had told him were backed up by Indian tradition; but for him, the principal chief, to act on his belief would avail nothing; that at some future period it would be best to call a council of all his chiefs, (he could not then as they were on their winter's hunt,) and deliberately consider the whole matter, and act upon it in national council, and in that case their change of religion would be national and permanent, and that he had no doubt in bringing it about.

In regard to our cutting timber, he said it was all his, and that the agent and United States had no business to interfere in the matter; that he had come to attend to his timber himself, and if he could not stop cutting of saw logs he would then call on the government, through their agent, to put a stop to it.

He told us that we should have the exclusive privilege of cutting timber, and all he would ask was to feed his people in their passing by. But however he would advise my going over to the Wisconsin with him, and he would procure me a written permit from the agent, in order to silence the lumbermen. I took with me Cyrus Daniels, (one of the brethren,) and forthwith started with him for the Wisconsin River, a distance of sixty miles.

We walked on snow shoes, as the snow was near three feet deep. On our arrival at the agency, the agent refused giving the permit, whereupon very sharp words ensued between the chief and agent. Finally he (the agent) said we might make our own bargain. The chief told him that he had not asked what he might do. The agent said he dare not give a permit. The United States would not allow it. But we might proceed according to the arrangements with the chief, and he would not interfere in the matter.

The agent privately proposed a partnership in our establishment. I told him I could not do it without consulting my friends. He then said we would let the matter rest until the next fall. He would then come over to our place, and we would take the matter into further consideration. On parting with my Indian friends I received the warmest assurances of their lasting friendship, and it was not until I should agree to go to their lodges and relate to them in detail the persecutions of our people by the States of Ohio and Missouri, that they would consent to my leaving them. Upon hearing which the Indians shed tears, (not common for an Indian,) saying we had been treated almost as badly as the Indians.

On my return home brother Daniels got badly frost bitten. On my arrival I found things progressing as usual. About this time a band of northern Chippewa Indians were on a hunt above us on the river. Their chief came down on a trading expedition to a trader's shanty below us. They sold him whiskey and made him nearly drunk, and some dispute taking place between him and the trader, he took a large bar and beat the chief, and left him lying in the snow for dead. The residue of his company fled precipitately, and coming to our place told us

what had happened. I took some of our men with me and went to the trader's, and told him if any more whiskey was sold to Indians I would demolish his shanty and its contents, and if the chief died I would make it a bad job for him.

We took the chief into our houses and bound up his wounds, and toward the latter part of the night of this day he left our place for his lodge. In about two weeks he came to our place with part of his band and interpreter. He had the U. S. flag, carried by one of his braves, saying to us in his speech that the snow was so deep that they could not hunt, and that their children were starving, and (producing a purse of money) said that whenever that flag (pointing to it) was produced to the white man, as he was told when he received it, that it should be an order to him for provisions.

We said in reply that the U. S. was no friend of ours; that they had robbed us, and permitted us to be plundered by the white man; and further, if we let them have food it would not be for the love we had for the U. S., but for that we had toward the abused and oppressed Indians; to put up his money, that we would give him some flour and an ox to take to his camp, and feed their children. They received the flour and ox and started, blessing us by returning many thanks and lasting friendship, stating that we were not like other white men.

Towards the opening of spring, having made an abundance of lumber for the Nauvoo House and Temple, we held a council in regard to future operations. The result of our deliberations was that a memorial should be sent to Joseph and the authorities in Nauvoo expressive of our views, and I was delegated to be the bearer. A few days after I set out on the ice for Prairie Duchien, at which place I took the stage coach for Helena, and upon my arrival at Natvoo presented the documents to Joseph Smith and Hyrum Smith, whom I found together in consultation. And after a hasty perusal, Joseph said to me: Brother Miller, I perceive the spirit of God is in the pinneries as well as here, and we will call together some of our wise men and proceed to set up the kingdom of God by organizing some of its officers. And from day to day he called some of the brethren about him, organizing them as princes in the kingdom of God, until the number of fifty-three were thus called.

In this council it was agreed upon that we would run Joseph Smith for President of the United States, which we would certainly do, and also Sidney Higdon for Vice President; and in case they were elected we would at once establish dominion in the U. S., and in view of a failure we would send a minister to the then Republic of Texas to make a treaty with the Cabinet of Texas for all that country north of a west line from the falls of the Colorado River to the Nueces; thence down the same to the Gulf of Mexico, and along the same to the Rio Grand, and up the same to the U. S. territory, and get them to acknowledge us as a nation; and on the part of the church we would help them defend themselves against Mexico, standing as a gage between the belligerent powers. And if successful in this matter we would have dominion in spite of the United States, and we would send the Black River lumber company to take possession of the newly acquired territory. Lucien Woodworth was chosen minister to Texas, and I was to return to the pinneries to bring down Lyman Wight, and leave matters there that the work could go on without my presence, and be back by the time Woodworth might return from Texas. We severally started the same day,

Woodworth for Texas, and I for the pinneries.

Most truly as ever,
GEORGE MILLER.

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, AUG. 23, 1855.

ROAD TO THE UPPER COUNTRY.

There has been for many years, a most intense anxiety in the country about the Straits and Grand Traverse Bay for a road from the southern and settled counties to the small settlements in this region. And numerous efforts have been made to procure an appropriation by either Congress or the State Legislature for the construction of such a thoroughfare.

In the appropriation of the 500,000 acres of internal improvement lands, granted to the State, this road ought to have been provided for, and doubtless would, had the Representative from Mackinac properly attended to the interests of his District. Mackinac, however, could not afford it. Such a road would not reach Mackinac. At its termination on the Straits, a rival town must inevitably grow up, which would rapidly absorb all the business heretofore done at Mackinac, and so far outgrow its utmost prospects, as to leave Mackinac a desolation. For these reasons, the Representatives of Mackinac have invariably sacrificed the interests of all other parts of the District for the village alone; preferring that the country should remain a wilderness, rather than any other village should grow up.

In 1850, when the Constitutional Convention was in session, the Hon. Lucius Lyon again called the attention of the public to the importance of a road, at least as far as Grand Traverse Bay, and awakened so much interest that had the measure been properly presented by the Representatives of the upper country, at the next Legislative session it must have been carried. But unfortunately the Mackinac member refused to bring it forward, and it was given over as a hopeless undertaking by those who were really interested in it.

In 1853, Mr. Strang was Representative in the Legislature of all the country from the Straits to the north line of Kent Co., under a new apportionment, by which this vast wilderness was separated from Mackinac District, and improperly attached to Newaygo. Congress had, a few years before, granted to the State some six million acres of land, under the designation of swamp lands, and at an early day Mr. Strang introduced a bill providing for the appropriation of a portion of those lands along the line of the proposed road for its construction, and obtained favorable reports from both the Committees on Public Lands and on Internal Improvements. This bill, after long discussion, passed the House by a strong vote.

Unfortunately it was reached in the Senate the last day of the session, just as a veto came in from Gov. McClelland of a bill appropriating an indefinite quan-

tity of swamp lands in Saginaw Co., for the benefit of a *Plank Road Company*, and the impression being general that the Gov. would veto any bill appropriating those lands for roads, this was laid over, and thus defeated. This was most unfortunate, as the bill had been laid before the Gov. previous to its passage in the House, and those most interested in its success had no fears of its safety in his hands.

Thus the measure was postponed for the time being. But the favorable report of two Committees having the matter in charge, the large amount of interest manifested in the matter, and the firm support given it from the lower part of the State by such men as the Hon. E. Ransom, of Kalamazoo; the Hon. J. G. Sutherland, of Saginaw, and the Hon. Wm. A. Burt, of Macomb, placed the measure in so favorable a condition that success seemed to be secured. Its friends felt sure that another session of the Legislature would not pass without seeing this important work provided for. How this hope was disappointed, we proceed to show.

Very early in the last session of the Legislature Mr. Strang introduced this measure, and in conjunction with it the further measure of a road from the Straits to Saut Ste Marie, and Mr. Ashmun, of Midland, introduced that of a road from Saginaw to Grand Traverse.

These measures went through the usual process previous to the third reading, and though they encountered serious opposition, passed all the intermediate forms by decisive majorities, and everything indicated success.

After they had advanced far enough to make their success nearly certain, Mr. Wendell, of Mackinac, introduced a rival project, which divided the supporters of these measures. His project was to make a single road from the Straits to Lansing, through the central and unsettled portion of the State, instead of two roads, one from the Muskegon and the other from Saginaw, which would have accommodated all the new settlements, and opened the best country to immediate occupation.

The introduction of Mr. Wendell's rival project was the immediate cause of several days delay, while the short session of forty days was rapidly drawing to a close. In the meantime other measures were passing which could only be carried by the votes of the four up country members. Could these road bills have been brought on first, numerous votes would have been secured from those who depended on the favor of the up country members to carry their own measures. Their own measures being secured, they became indifferent, and endangered the measure, even could the division over two rival projects have been healed.

So far Mr. Wendell seemed to regard the measure perfectly secure, and anxious only to get to himself the credit of it, by securing the adoption of a route different in its southern termin-

ation, from that proposed by Mr. Strang. Looking on the road as certain, he was only casting about for the credit of securing it.

When warned of the danger of pressing a rival measure, and periling the support which Messrs. Strang and Ashmun had got pledged to their bills, he treated the warning with contempt.

A few days waked him to the danger. Mr. Wendell had assumed to himself the right to speak for all the country from Manistee to Saut Ste Marie. And the people of Grand Traverse, who have probably interest in the road than that of any other county, by sending a "tobby" who consulted in all matters, and spent his time constantly in slandering Mr. Strang, had authorized his assuming to represent them.

Mr. Dixon, who went down from Grand Traverse, actually gave his support to Wendell's project of a road fifty miles east of there through a country without inhabitant, rather than Mr. Strang's project of a road directly through their settlement.

Of course this sacrifice of Grand Traverse interests was not willingly made. It grew out of the necessity of showing that Mr. Strang did not faithfully represent that part of his District, to maintain which Dixon sacrificed the interests of the people of Grand Traverse in several instances.

Thursday or Friday before the adjournment, Mr. Wendell moved a special Committee, to whom was referred all these road bills, consisting of himself, Mr. Divine, of Montcalm, and Mr. Pettit, of Clinton, who, as might have been expected, held all the bills till within an hour of the final adjournment of the House, when Mr. Wendell did himself the distinguished honor of reporting in favor of his own route, as one of great national consequence, in consequence of the imminent danger of war with Great Britain; in which case if the enemy should get exclusive possession of Lake Huron, this road would be necessary to keep up communication with the important military post at Mackinac. (We suppose transportation on Lake Michigan would be too slow or too expensive.) Laughable and incredible as this report was, Mr. Wendell actually read it to the House, and it has become a record for the benefit of future generations.

And there not being time or inclination to carry the matter any further, the whole subject was indefinitely postponed. Thus the most important measure of the session for the upper country, a measure which under the most favorable circumstances could have been carried only with great labor, after being secured was sacrificed in Mr. Wendell's vanity to secure the personal credit of it.

Except that Mr. Wendell had already foreseen the decay and final desolation of Mackinac, and purchased the very ground where this road would touch the Straits, we should believe his object was its defeat. As it was,

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his vanity alone prevented his making a fortune out of the labors of the man he was most anxious to injure. Had he but let the matter alone, 200,000 acres of lands would have been appropriated for the construction of a road from the Muskegon River to the Straits of Michilimackinac, and 60,000 acres for the construction of a road from the Straits to Saut Ste Marie—being about 1,000 acres to the mile—and a similar appropriation for a road from Saginaw to Grand Traverse.

It was amusing to hear opposition to this road as a Mormon measure. The Mormons keep their communication by wagon and have no interest in the road. But it would facilitate the settlement of a large portion of the State by other people, who would be liable to crowd them, and attempt to dispossess them, as has been done heretofore.

Mr. Strang, in pressing the measure, acted as the Representative of the whole District. Could he have lowered himself to selfishness, he would never have introduced the measure. As it is, those who needed defeated it, and it is doubtful whether they can ever again bring it forward under circumstances as auspicious.

AT IT AGAIN.

The Northern Islander, the organ of the Mormons on Beaver Island, in its issue of July 26, has a page devoted to the Pontiac Gazette, in reply to an article of ours entitled "Where some horses went." It denies the assertions of our articles. We give the substance of the denials.

1. Eleven horses were not shipped on any propeller at the dock at China. No such or similar shipment was ever made there.
2. No horses shipped at China were ever landed at Beaver Island.
3. No propeller or steamboat ever left eleven horses or above six horses at Beaver Island.
4. It is not true that Mr. Oudworth could find no horses on the Island.

But the denial speak for itself. Upon further inquiry we learn we were mistaken; that not eleven horses were shipped at China, but seven were shipped at Buffalo, and eleven at other ports, a part of which number some two or three were shipped at China.

The Islander speaks well for the honor which reigns among the Mormons on the Island. It says no locks are necessary to keep property safe from thieves and burglars. Of this we have no doubt. But it gives a fling at the "Christian city of Pontiac" because the citizens have been alarmed for the safety of their property. The Christian city of Pontiac! A pretty good joke, Mr. Islander. We are of opinion that there were at St. James so many liquor selling shops, so many loafers, so many gamblers, so many who do not profess any kind of religion or morality, as are found at Pontiac, Mormon property and Mormon quiet would not be so secure as they now are. For we speak it to the moral credit of the "reign of King Strang" that liquor selling and liquor drinking are not among the practices of Mormons. And we doubt not that among themselves, there cannot be found in the State of Michigan a more quiet, industrious community than that on Beaver Island. But we insist these facts prove nothing positively to the credit of these men before God. We do not believe that a band of thieves and robbers, if isolated from the world, forming a community for a common purpose, would steal from each other.

Another article in the Islander is in answer to ours in which we say the Mormons are living in violation of the sacred law of the State. The Islander wishes us to say which law of the State we consider as "the sacred law?" Plainly we assert that all laws are sacred laws, in our opinion, and among these the law against Polygamy. If the Islander will assert as truth, that the Mormons of Beaver Island, or any of them, are not living in violation of this law, either in their creed or practices, we will openly confess that we have imbibed erroneous opinions of them.

Again; if the Islander is hard run for subjects for long winded editorials, and will hint the same to us, publicly or privately, we will promise to give it an abundant supply through the columns of the Gazette. It seems to take a "special liking" to our paper as affording food for discussion. Perhaps this is well; may be it will bring the "Saints" of Beaver Island into a better understanding with their fellow-citizens of the State—the Gentiles of

the lower and upper Peninsula.—Pontiac Gazette.

The Pontiac Gazette began this controversy by denouncing the Mormons as outlaws and deperadoes—as disturbers of the peace and good order of the State—despisers of the law, and corrupters of the public morals, and recommended driving them from the State by force and arms.

In pursuing the controversy it has not only accused us generally of a large catalogue of crimes, but specifically of stealing a lot (probably eleven) horses and carrying them off and successfully hiding them.

And, lo! it was misinformed about the horses; and for the rest the Gazette has "no doubt" that property is safe here in the Mormon dominion without the security of locks; "speaks it to the moral credit of the reign of King Strang that liquor selling and liquor drinking are not among the practices of the Mormons;" gives as a reason why public morals are better and property and person more secure in the Mormon city of Saint James than the Christian city of Pontiac, that here all the people are Mormons, whereas Pontiac has the ordinary infusion of liquor shops, loafers and gamblers, as well as persons who, though raised in the Christian religion, do not profess any faith; and, finally, "does not doubt that—there cannot be found in the State of Michigan a more quiet and industrious community than that on Beaver Island."

And such a community the Gazette wished to treat as "foreigners and enemies;" to war out of the State, to replace it, not with a Christian city like Pontiac, with its groggeries, loafers and gamblers, its burglars and thieves, but to make it another Mackinac, where these things make the light instead of the dark shading of the picture, where they are the ground color instead of the occasional blot and stain.

And the Gazette raised an outcry against the State and federal authorities for not interfering in the premises, at least so far as to punish the Mormons for polygamy, though they have no power in the premises. And in neither of these things has it receded from its original position, though it has receded from all but one of its accusations.

Because the Mormons believe that God was not blinded in the dark ages, and that prophets did not lie in his name when they declared the law of polygamy to be his law; because they simply believe the Bible to be a true revelation of his will, as Christians profess to; though they will not "be disobedient to magistrates" in order to take wives under this law, a Christian man, editing a Know-Nothing paper, joins hands with a set of aliens, who have escaped Ireland for their crimes, and aggregating with outlaws from all the nations of Europe as well as the American States, have debauched, intoxicated, plundered and murdered Indians till whole bands are exterminated, to treat us as foreigners and enemies.

To do what? To substitute for our peace, order, industry, faithfulness to the laws, and unfeigned religious faith; drunkenness, gambling, rapine, polygamy, polyandry, all manner of fornication, adultery and incest.

To bring here what those men

have in their own settlements; not merely common prostitution, such as this Christian editor can see at home, but frequent exchanges of husbands and wives; the prostitution of wives in the intoxicated husband's sight; rapes committed jointly and in succession by a half dozen men upon the same victim; to allow men to daily and yearly commit incest with their own daughters and their grand daughters, born of Indian women. This is what our enemies in this country have done; not once or twice, but ten thousand times; not in dark and unfrequented places, but publicly, shamelessly, in the light of the sun.

We can not only give the names and circumstantially state the cases, but we have the proofs. Yes, we can carry the proof to the extent of showing a man among our persecutors, elected to a responsible office, who was living as publicly as any man lives with his wife, with two women, one of whom was his daughter by an Indian woman, the other her daughter by him, being at the same time the daughter and grand daughter of the man with whom she cohabited as husband, and who subsequently gave birth to a dead child; which was child, grand child and great grand child to the same father.

And it is with such men that Christian men give their voice to mob us off the earth, that they may fill our place and possess our lands. It may be fun to them.—They may see in it only the occasion of a "long winded editorial." It came near being death to us.—God alone can tell what it may be.

THE EMPIRE OF THE GREAT TURTLE.

Hon. J. J. Strang has shown us a letter from the Hon. Jas. Guthrie, Secretary of the Treasury, saying that commissions have been reissued to Alden and Charles Hale, as Keeper and Assistant Keeper of the Light at Skillagalee Rock. We presume that His Majesty, J. A. T. Wendell, will now have to give in, and acknowledge the Secretary of the Treasury his superior.—Still he holds on to the little end of his plank. Having returned the original commissions, he now refuses to notify the appointees that duplicate commissions have been received.

So far we believe he has shirked the disgrace of his delinquencies on Mr. Toll, his predecessor. But more than one person will be surprised if a knowledge of his share in the matter does not bring a communication that the Treasury Department has no further occasion for his service as Collector at Mackinac. Whether there is any sense of justice left or not, politicians are destined soon to learn that Mackinac is not the upper country.

Gov. Reeder, of Kansas, has been removed. Pretence, speculation in half-breed lands.—Cause, opposition to the Missouri invasion and conquest. There is a general outcry against this act, even in Democratic papers at the north. Dawson, of Pa., was offered the appointment as his successor, but declined.—Wilson Shannon, of Ohio, received and accepted the appointment.

At Louisville, Ky., at the Au-

gust election there was a Know-Nothing or Native American riot, in which some twenty persons were "punished with death," for the crime of being born the other side of the Atlantic. This was to be expected, after the numerous cases of confiscation of goods and capital punishment for believing a different religion, or having a different color.

The people of Utah propose to haul grain in wagons from San Bernardino, Cal., 800 miles. The grasshopper devastation is extending to California, and also eastward of the Rocky Mountains.

Col. Steptoe is in California.—So it is definitely settled that he does not take the Governorship of Utah. The probability is that Brigham Young will finally get it. He now acts as Governor, under the hold over rule.

The Missouri invaders have full control of the Legislature of Kansas. Among other laws, they are passing one allowing non-residents to vote on payment of \$1.00, and another requiring an oath of allegiance of emigrants from certain free States.

Two cases have recently occurred in Wisconsin where a murderer has been executed by the mob. In the case of Mayberry, at Janesville, he had been convicted, but by law could only be punished with imprisonment for life. DeBerrond, in Washington county, was only indicted.

Crime is everywhere rife.—All respect for the sanctions of the law are being lost. We have noticed in this No. numerous evidences that in the best governed parts of the country the people prefer mob justice to legal justice. Unless a speedy reform is sought, the end will be a radical change in the forms of government.

In California unconcealed street murders amount to some two hundred a year, and executions by the mob to about the same. In Kansas the most peaceable are prepared to set the law at defiance.

We learn from the Jackson Citizen that petty thefts and malicious destruction of fruit trees are committed nightly at that place.

The Pontiac Gazette contains an advertisement, signed by the names of many of the most respectable residents of that place, virtually offering a reward for the murder of any of the numerous burglars prowling about there.

It appears by the Kalamazoo papers that house breaking occurs in that place almost nightly.

THE INDIAN TREATY.

The consequence of the late action of the United States towards the Indians of Michigan are of so great importance to the future welfare of the State, that we deem it proper to lay the main features of the treaty just negotiated in this city before our readers. The object of the government is to locate these Indians upon permanent homes, in such manner as will best prepare them to enjoy the wise and humane provisions of our wise constitution for their citizenship. When we reflect that they number quite seven thousand souls, scattered through the Lower and part of the Upper Peninsula; that they are divided into small bands, under the direction of separate Chiefs, and are in various stages of civilization, we perceive how difficult and delicate a task the agent of the government had to perform. The principal matters of the treaty are as follows.

1. A permanent home, or farm, to consist of

80 acres for each head of a family, or 40 acres for each single person 21 years of age, of 60 acres to each family of two or more orphan children.

These lands are all to be located by the individuals, each selecting his own piece, within certain tracts chosen by the Indians, and reserved from sale by the United States for the purpose, during the next five years. The person locating is to reside upon his farm, and is to receive a certificate of sale from government in usual form, save that the patent shall not issue upon it before the expiration of five years. During this ten years the President may, upon the recommendation of the Indian Agent, grant the patent to any who are manifestly capable of managing their property with prudence, while, on the other hand, such as at the expiration of ten years are not so capable shall wait still longer for their patent.

At the expiration the first five years, and until the end of ten years from the ratification of the treaty, the Indians shall have the exclusive right to enter and pay for lands within the tracts reserved from sale, the object of this provision being to enable those who can to acquire lands in addition to those given them by the treaty. During the ten years, the holders of these certificates cannot sell, contract to sell, or in any manner dispose of their land.

We remark that the tracts to be reserved, in which the selection of farms is to be made, were in all cases designated by the Indians themselves, no further effort being made to influence them than to point out manifest disadvantages, if any existed, in the country they chose, and to urge upon them the necessity (which all will acknowledge) of congregating, in as large numbers as possible. (The localities designated are as follows: viz:—

At Ne-aw-me-con, on Lake Superior; Whiskey's Bay, or U-le-qu-a-me-naw, Sugar Island, and near Sailors' Encampment, on Ste Marie River; the Chequamegon, back of the Island of Mackinac; the Beaver Islands, in Lake Michigan; Emmet and Isabella counties in the Lower Peninsula. At all these points sufficient numbers will locate for educational, religious, and municipal purposes. At some of these points the Indians already have flourishing settlements, where they own large tracts of land, and have made great advance in civilization.

2. In addition to the lands, the government gives to them \$500,000 and upwards, of which sum \$200,000 was due to them for reservations under the treaty of Washington of 1836; \$30,000 for principal and interest of reserved annuity under that treaty; \$30,000 as the value of certain permanent annuities; and about \$200,000 for improvements upon Indian lands located under that treaty. By the treaty of 1836, the Indians bound themselves to remove to the west of the Mississippi River, in consideration of which the United States was to furnish them one year's subsistence, and to outfit, besides paying the expenses of their removal. They have never been removed, and the Commissioners, taking into consideration the fact that their removal would have cost the government over \$1,000,000, and that the expense thereof must have been regarded as part of the price of their land, gave them, upon equal grounds, enough more to make up the total given above. The manner in which this sum is to be expended is as follows:—\$75,000 in five equal annual instalments, for building materials, and other materials necessary to locate upon the lands granted to them by the treaty; about \$10,000 for the support of four blacksmith shops ten years; a large amount for the support of schools ten years; and the residue to be paid in instalments of \$10,000 per annum, with interest on total amount unpaid for ten years; which leaves at the expiration of that time, a large sum to be disposed of for any purpose of utility the Indians may designate.

3. At the end of ten years the tribal organization shall cease.

These are the essential particulars of the treaty, and, in view of the deep interest our State has in the welfare of the Indians, we cannot refrain from expressing our appreciation of the liberality of its provisions.—Free Press.

F. JOHNSON & CO.

Have purchased and are continuing to purchase, for cash, a full assortment of fresh goods, by which they are enabled to sell at BUFFALO and DETROIT Prices.

DRY GOODS.
Calicoes, of various patterns.
Mons de Lains and Balloes.
Laws, Shawls, &c.
A new supply of Bonnets, of handsome finish.

Book and Barred Muslins.
Groceries and Fishing Tackle, and various other stores.
Stoves of the most approved pattern and material, for sale.

CITY STORE, SAINT JAMES.

ONE DOOR NORTH OF THE DOCK, WASHINGTON.
J. M. WATT has just opened a large assortment of Dry Goods, Groceries, Crockery, Tin ware, Hardware, Cutlery, Iron, Nails, Railroad, Glass, Ready Made Clothing, Boots and Shoes, also a full supply of Fishermen's Tackle. Thankful for past patronage, I hope to merit a liberal share in the future, by selling cheaper than the cheapest for ready cash not refused.
He has also on hand a small assortment of Clocks, Watches, Jewelry, &c.
Saint James, June 19th, 1856.

I AM GROWING OLD.

BY JOHN G. BAXE.

My days pass pleasantly away,
My nights are blessed with sweetest sleep;
I feel no symptoms of decay,
I have no cause to moan or weep:
My fees are impotent and shy,
My friends are neither false nor cold,
And yet, of late, I often sigh—
I am growing old!

My growing talk of olden times,
My growing thirst for early news,
My growing apathy of rhymes,
My growing love for easy shoes,
My growing fear of taking cold,
All tell me in the plainest voice,
I am growing old!

I'm growing fonder of my staff,
I'm growing dimmer in my eyes,
I'm growing fainter in my laugh,
I'm growing deeper in my sighs,
I'm growing careless of my dress—
I'm growing frugal of my gold,
I'm growing wise, I'm growing—yes—
I'm growing old!

I see it in my changing taste,
I see it in my changing hair,
I see it in my growing waist,
I see it in my growing hair.
A thousand hints proclaim the truth,
As plain as truth was ever told,
That, even in my vaunted youth,
I'm growing old!

Ah, me my very laurels breathe
The tale in my reluctant ears;
And every boon the hours bequeath
But makes me debtor to the years!
Even Flattery's honeyed words declare
The secret she would fain withhold,
And tells me in "How young you are!"
I'm growing old!

Thanks for the years, whose rapid flight
My sombre muse so sadly sings;
Thanks for the gleams of golden light
That tint the darkness of their wings!
The light that beams from out the sky,
Those heavenly mansions to unfold,
Where all are blessed, and none may sigh,
"I'm growing old!"

From Putnam's Monthly.

THE MORMONS.

SHALL UTAH BE ADMITTED INTO
THE UNION.

It seems to be generally expected that, at no very distinct period, the Mormons will apply to Congress, to be admitted as an integral part into our Union—as a State of this Federacy of ours. We form the only Confederation that has ever existed with a coherent territory, a country, and that makes at the same time the admission of new members a part of its fundamental policy. The Hanseatic League was a league of scattered communities, whose union, if we may say so, was only on the seas, and in the foreign factories.—We are, moreover, the only instance of a confederacy which leaves self-government to its components, and which, nevertheless, has a general government that goes far beyond a common league. The relation which a State thus bears to the whole, is peculiar and complicated—a relation which must not be lightly treated. It produces problems that cannot be solved by a political formula of a few words, offered by the demagogue or the pettifogging politician, as panaceas are advertised, fit to cure all ills from scrofula and consumption, to melancholy and a fretful temper.

The Mormons will knock at our gate, as it is frequently and not inaptly called in the newspapers. Will they find written over it: positively no admittance, or will they meet with their peculiar advocates, and, after some wrangling in Congress, which invariably grows more partisan-like the longer it lasts, become one of our sister States?

SCENE: The Gate of the Capital, at Washington—Inside and Outside of the Gate.

The Mormons at the Gate.—Bang, bang, bang!

Speaker of the House from within.—Who is there? Who makes this noise?

Mormons.—We are Latter Day Saints, sir—Mormons, if you please.

Speaker, as before.—And what of that? Why such a noise?

Mormons.—We wish to be ad-

mitted; indeed, we want to be; we insist upon it; indeed, the Lord demands it.

Speaker, always through the key-hole.—And what sort of people are you? What is your religion, since you speak of the Lord?

Several voices from within.—No religion, no religion here! We have nothing to do with religion here.

Leader of the Mormon Delegation.—Sir, you have no right whatever to care a straw for religion. Religion is all on our side. All we do and say, is religion, but you have nothing to do with it. Obey the Lord, and let us in. But as it is our mission always and everywhere to preach Joe Smith and Truth, we are willing to satisfy you. We do not only believe, like you, in a God who is good, but, more than that, we believe in a God that becomes better and better—not only in a perfect God, but one that becomes perfecter and perfecter, as he grows older—not only in a God that is a spirit, but one that has bodies, limbs and local habitation. Oh, yes! Oh, yes! Believe ye outsiders inside, and open the door. We are a wondrous people. We do not only believe all things, but we know all things, and, we know, not only that we shall be redeemed, but that we ourselves shall become Gods, with power and great glory, at least so far as the pantaloonery is concerned. The womankind—darling creatures—will follow us.

A voice through the key-hole, from within.—Can you not be a little in a hurry, and become Gods before the next Presidential election? You might help us, and it would make you very popular, gentlemen. You know, you say that the whole world will be at an end pretty soon, anyhow. Now, why won't you be quick about it?

Speaker.—Order! And how about your republicanism? You know, that the old parchment says that none but republics shall be admitted as members of the confederacy.

Mormons.—We beg your pardon, sir; no such thing. The Constitution—which was inspired: everything is inspired—says that the United States shall guarantee to each State a republican government; but if a State has no republican government, they can't guarantee it. That is clear. Besides, sir, we are a republic, and we are not. The Lord rules his saints through Brigham, and Brigham has been appointed by the Lord, so we are not; and you need not trouble yourself about that guaranteeing business. And we are a republic, because every year, Brigham, appointed by the Lord, asks the Mormons whether that appointment suits them. Have you ever heard the like of such republicanism? Did we not tell you that all of us are going to be Gods? Equality for ever! We are a "theo-democracy," sir. Only think! Brigham is inspired every day and every hour, what to say and what to write, and what to do, and our newspaper contains the revelations as clearly as those shoulder-blades gave the inspirations of Mahomet. Numa, and all that sort of men were inspired but once, and then their inspiration was at a dead halt. That was monarchical; but we have inspiration as long as a railway; running on at full speed, sometimes backing a little to be sure; but what of that? Do you want more?

Voices from within.—Let them in! Let them in!

Speaker.—Order! I don't exactly want more. Indeed, Messrs. Saints, it seems a little too much already. And pray, how is it with some elements of civilization, such as property and marriage? Some people tell rather ugly stories about you.

Mormon.—Have at you again, sir. You call marriage an element of civilization, do you?—Why, sir, we swim in this element. You call the family the basis of all political society.—We make families as plenty as chicken-coops. Didn't Mr. Ferris tell you that the saints build family houses like barracks—box to box—a new wife, a new coop? We do not only acknowledge the family and marriage as you do, who stop with such a heathen as Theseus, that was defied by his godless people for having established wedlock between one man and one woman; but we are a progressive and expansive people. Bless the Anabaptists! We make the family as wide as the lawyer's conscience. It is a lovely state, for it is full of love. Yet, sir, we do not only give wives to all men and Gods, but as many as they choose, and why should we not? Shall the liars, the Mahometans, have all the good things to themselves? Your Mr. Noyes, of Oneida county, says: Though a man love apples, may he not relish a peach too? We take peaches, apples, and all. And then, as to property, why, sir, we are—indeed—we—why, you know, sir, we are a holy mixture of socialism, and hierarchy, and individualism, and theocracy, and democracy, and all manner of things. Mixed governments, you know are the best; we have, in fact, the government of angels, we know we have; and "we know that we know it."

Speaker.—Very well, gentlemen, be pleased to be seated—outside there—somewhere. We shall take the matter into consideration. In the meantime, you need not thump again so furiously against our door. We shall let you know when we shall have come to a conclusion.

Speaker retires; the Saints curse.

(To be continued.)

TIRED OF THEIR FRIENDS.

According to all accounts the Turks are growing tired of their French and English friends.—They find their embraces more fond and warm than is comfortable. The Turks are fully convinced,—if we may rely upon the statement of a Paris letter we publish in another column,—that they never again will be masters of Constantinople. They decidedly would prefer, says the same authority, the Russians as rulers, and it is predicted that in the course of a year they will be found on the side of the Russians, and that the Allies will be forced to entrench themselves in Constantinople. It is further stated that the French, who keep a large force at the point, have commenced the erection of buildings and works which will require several years to finish!

We hope no one on this side of the Atlantic seriously supposes that the Allies have undertaken this war for the preservation of the integrity of Turkey. They have undertaken it, rather, to absorb Turkey. The Emperor Nicholas was entirely right, that the Turkish Emperor was a sick man who must shortly die, and whose effects must be administered upon. He proposed a fair division of these effects, asking for himself sufficient of the estate to give him an outlet to the ocean. England was ready for a division, but, as usual, wanted the lion's share.—

Whether she will get it in the end, remains to be seen. At the present moment the Emperor Napoleon, who is an expert player, has just as good a hand as England—and the age.—Free Press.

PUNCTUATION PUZZLE.

The following paragraph, extracted from the Portland Transcript, is a capital illustration of the importance of punctuation. There are two ways of pointing it, one of which makes the individual in question a monster of wickedness, while the other converts him into a model christian. Let our readers exercise their ingenuity on the problem, and see whether they can discover its two fold solution:

He is an old experienced man in vice and wickedness he is never found opposing the works of iniquity he takes delight in the downfall of the neighborhood he never rejoices in the prosperity of any of his fellow creatures he is always ready to assist in destroying the peace of society he takes no pleasure in serving the Lord he is uncommonly diligent in sowing discord among his friends and acquaintances he takes no pride in laboring to promote the cause of christianity he has not been negligent in endeavoring to stigmatize all public teachers he makes no exertions to subdue his evil passions he strives hard to build up satan's kingdom he lends no aid to the support of the gospel among the heathen he contributes largely to the evil adversary he pays no attention to good advice he gives great heed to the devil he will never go to heaven he must go where he will receive the just recompense of reward.

ADVICE TO THE NEWLY MARRIED.

Zschokke, in one of his tales, gives the following advice to a bride:

"In thy first solitary hour after the ceremony, take the bridegroom and demand a solemn vow of him and give him a vow in return. Promise one another secretly never, not in jest, to wrangle with each other; never to bandy words or indulge in the least ill humor. Never, I say, never. Wrangling and putting on an air of ill humor merely to tease, becomes earnest in practice. Mark that.—Next, promise each other sincerely and solemnly never to have a secret from each other, under whatever pretext, with whatever excuse it might be.—You must continually and every moment see clearly into each other's bosom. Even when one of you has committed a fault wait not an instant, but confess it freely, let it cost tears; but confess it. And as you keep nothing secret from each other, so on the contrary preserve the privacies of your house, marriage state and heart from father, mother, sister, brother, aunt and the world. You two, with God's help, build your own quiet world; every third or fourth one whom you draw into it with you will form a party, and stand between you two. That should never be. Promise this to each other. Renew the vow at each temptation. You will find your account in it. Your souls will grow as it were together, and at last will become as one. Ah! if many a young pair had on their wedding day known this secret, how many marriages were happier than, alas! they are."

THE FEMALE MIND.

The influence of the female mind over the strong mind of a man is greater, perhaps, than

many are willing to acknowledge. Its operations are various, and some men struggle fearfully to disengage themselves from it. But this we believe, that more or less all men have felt its power; and those perhaps have experienced it to the greatest extent who would have it supposed they despised it most. A woman loses many of her charms, and consequently much of her power in the opinion of many when she ranges herself on the side of that which is wrong; while it is impossible to estimate the influence if exercised with tenderness and modesty. The ruin produced by a bad woman may be sudden and violent, and compared to the bursting of a volcano, the overflow of the ocean; the influence of virtuous women are like a gentle dew and morning showers, which descend silently and softly, and are known only by their effects in the smiling aspect of the valleys and the weight of autumnal branches.

People who expect to get to heaven by dropping a shilling in the contribution-box on Sunday, and shave a poor fellow out of ten times that sum on Monday to make up for it, are about as likely to have a seat up in paradise as an ox-express is to beat the sun lightning.

A Pernicious Delusion.

Millerism, we believe, has pretty much died out, though we occasionally hear of a day being fixed for the blowing of Gabriel's horn, and of the congregation of parties of the elect, clad in ascension robes, ready to "go up" at the first sound of the archangel's bugle. The Lord has so often broken his promise to appear in the midst of these, his chosen people, that we should think they would lose faith in the Lord altogether, and turn to the worship of some other god. Many of them doubtless have, while others don't know when they worship, or what they do, for they are inmates of the mad house.

Another delusion has succeeded Millerism, which seems to us fraught with more widespread pernicious consequences than the miserable deception of the speedy destruction of the world—more pernicious, because more plausible, more absorbing to the non-profound mind, more difficult to fathom, and better calculated to deceive. We mean spiritualism.—There is no knowing the extent of this delusion—the extent of the infidelity it has produced, of the misery it has occasioned, of the insanity and idiocy attributable to it. We only hear of occasional cases of its dire effects, but we know the mischief it has done, and is still doing, is almost incalculable. One or two late instances of this mischief are related by exchange papers. In Boston, the other day, a young lady, formerly a teacher in one of the public schools, went mad through belief in the doctrine. The N. Y. Journal of Commerce states the subjoined facts:

"And another instance has just come to our knowledge. It is that of a highly intelligent and amiable lady, who, one year ago, was living in Boston, in comparative ease and luxury, surrounded by all the endearments of domestic bliss. But suddenly a change came over her husband. He became infatuated with the company of a circle of 'spiritualists,' and gradually neglected his wife and children.—His evenings were no longer spent at his own domestic hearthstone. At last, wife was forsaken, children were neglected, home was deserted. The infatuated husband said that he had had a 'vision,' wherein it was revealed to him that he must forsake his wife and children, and become the 'spiritual husband' of a certain 'medium,' with whom he was intimately acquainted. And this he did—forsaking the true partner of his heart—the woman he had solemnly covenanted to watch over and protect, 'until death them should part.' The deserted wife was thus left to her own exertions for means of supporting herself and her three children. She is now residing in a neighboring city, where she manages to earn a livelihood by dressmaking; while her husband, she says, is living in elegant luxury at a fashionable hotel, with his 'spiritual wife.'"

We might add other instances of the workings of this delusion, equally deplorable and revolting with the foregoing. And yet, in the face of facts like these, "spiritualism" has devotees, even in this city, among professing christians; and many a household gathers "circles," within its precincts, for purposes of amusement, possibly, but without estimating the injury that may be done by such amusement—without knowing how many of those present may fall victims to the seductive charm of the phenomena.—Free Press.

NORTHERN ISLANDER.

VOL. V.—NO. 10.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, SEP. 6, 1855.

WHOLE NO. 77.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 50 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

From Putnam's Monthly.

THE MORMONS.

SHALL UTAH BE ADMITTED INTO THE UNION?

(Continued.)

And we will take the matter into consideration, as gravely and as briefly as we can.

Suppose then, the people of Utah district, that is the Mormons, having increased to that number which of late has usually been considered sufficient to form a State, come before Congress, with a constitution of their own peculiar polity, and ask to be admitted into the Union, ought they to be admitted? We say, with a Constitution of their own peculiar polity, embodying the chief features of their present political-religious organization, as we know it and as the Mormons proclaim it, and consider it necessary and divine. If they give up their organization, and everything that binds them together as a Mormon society, and do it thoroughly and sincerely, no discussion whether they ought to be admitted is necessary in this place.

We naturally turn, first of all, to our Constitution, to see what it permits or enjoins, regarding the admission of new States.

The first paragraph of section 3, article IV., runs thus:

"New States may be admitted by the Congress into the Union; but no new State shall be formed or erected within the jurisdiction of any other State; nor any other State be formed by the jurisdiction of two or more States, or parts of States, without the consent of the Legislatures of the States concerned, as well as of Congress."

This passage is absolutely all and everything positive that the great instrument contains regarding the subject of admission—a subject on which our confederacy so materially differs from the federal States that have existed or are still in existence.

The passage consists of two parts: the one, containing the first eleven words, gives to Congress the right of admitting States; the other limiting this right in some essential points. We have to do with the first part only.

A simpler, plainer sentence never was written. It confers a right, and in doing so it uses the subjunctive. Congress may admit new States. It imposes no duty, except, as a matter of course, those implied duties, which every right and privilege imposes upon us, namely, to use and exercise it fairly, judiciously, and as upright men, impartially and candidly weighing the interests and claims of all parties concerned. It imposes the duty upon Congress. Congress is an assemblage of legislators in a high sphere, and the very right that is granted imposes the solemn duty of handling it in a statesmanlike manner, considering the welfare of ourselves, of the applicants, and of our country at large, having an honest eye to the spirit in which the same right may have been exercised on former occasions, and to the claims which may have fairly sprung up accordingly, seeking at the same time to obtain ample information from the Constitution itself, and from the state of things which existed when the Constitution was adopted, or, which amounts nearly to the same thing, endeavoring to find the meaning of its provisions from the sense which the framers must be supposed to have attached to the words they used.

We repeat once more, the Constitution says that Congress may admit States. The framers were not unacquainted with the word *shall*. They have used it many times in the pact which they drew up for the country. They were not unskillful in prescribing limitations. The Constitution has throughout a strongly limitary character, and, in one respect, it may be said to possess a peculiarly limitary character, inasmuch as it prescribes that Congress shall have no powers except those which are expressly granted in the instrument itself. In the case which occupies us, however, the Constitution is simply of a permissive character. It says: For fear that you may think that we grant no power of ad-

mitting new States, if we do not mention it, we here declare that you may do so. And here it stops. It does not add: If such or such number of people, apply under certain and fixed circumstances, you must do it. The Constitution prevents the United States from being a closed confederacy; it infuses the principle of expansiveness; it prevents the United States, in this respect, from being considered like the other federal republics that existed at the time of their birth, and in which the existing number of States or provinces was fundamental and final. Our Constitution is an abstemious document.

If Congress must decide whether a State is to be admitted or not, it must be decided by votes; and what considerations ought to guide each member of that body in deciding with mainly directness of purpose and principle, waving invidious secondary motives, what vote he ought to cast on so grave a question? The Constitution appeals to him for his vote, but he is not allowed arbitrarily, whimsically or selfishly, to decide the case "in his conscience," as little as the jurymen is, though his conscience also is appealed to. Man has never the right to act arbitrarily, whimsically or selfishly, and certainly not when he acts for his country.

We are well aware that there are persons, who entertain strange notions regarding the right of their voting whichever way they please, so soon as a vote by ballot is required. The ballot, they say, appeals by its very character to their conscience, and by conscience they mean, in fact, perfect arbitrariness. We have heard of a case which if it were as it was reported would serve as an illustration of what we mean. We suppose that it was erroneously given to us, and we prefer, therefore, to use it for our purpose as a mere supposition. Suppose, then, that there is a college, chartered and rechartered several times, and in each of its charters it is distinctly stated that no religious test whatsoever shall be applied in the appointment of professors or the admission of students. A chair of one of the natural sciences is to be filled. Among the candidates for this chair is an individual, readily allowed on all hands to be of unblemished character and pre-eminently qualified by his acquirements and reputation, as well as by his skill in teaching, to fill it with honor, yet the majority of the trustees, being of a religious persuasion, say the trustees did not vote conscientiously, because, although appealed to for their ballot, into which no person has any right to inquire, the express command of the charter demand that they should use no religious test, and they were not, in good faith and strict duty, permitted to do that by secret ballot, which they could not openly avow, or justify.

It is equally plain that, on the other hand, a man has no right to determine his vote by any motive he chooses, provided it be not in so many words prohibited. Woe to the man who has no better support or excuse for his actions than the mere absence of direct prohibition—in politics, in morals, in religion. Such a man is exemplified by the bibbing parson in *Percegrine Pickle*, who prefers drinking strong whiskey to wine, because the Bible nowhere prohibits the drinking of punch; or, if a historical instance be preferred, by the Danish baron Von Vreeck, with whom a friend expostulated on the outrage that he had allowed his daughter actually to marry the king, the undivorced queen still living; whereupon the baron answered that he could find no passage in the Bible that prohibits a Danish king from having two lawful wives.

A member of Congress, required to vote on the admission of a new State into the Union, ought to ask himself these three questions:

Have the United States, by uniform action, and the course of their history, entered into an implied compact, required by good faith fairly to be carried out, that in due time a certain number of settlers, within a certain territory, be admitted?

Does the Constitution directly, or interpreted—as all sound interpretation must be—by common sense and good faith, demand or prohibit anything regarding admission into the Union?

Are there any considerations which demand of me to withhold my vote for admission, on the ground that by the admission, a foreign and disturbing element would be infused into that great and large State-system for which I upon oath, am here to legislate?

The question of admission is one that relates to the Constitution, to good faith, to statesmanship and like all acts of man—to sound morality in general.

The first of these questions can be easily answered. Ever since the passing of the famous ordinance of Congress, of the 13th of July 1787—a law passed by the very founders of this government, and which, in the fifth clause, stipulates that whenever any of the said States (States contemplated to arise out of the territory to which this ordinance applies) shall contain 60,000 free inhabitants, such a State shall (and may before) be admitted on an equal footing with the original States in all respects whatever, and shall be at liberty to form a permanent Constitution and State government, provided that it shall be republican, &c.—ever since, we say, it has been held that if sixty thousand free inhabitants settled on a convenient territory, ask for admission, it ought not in fairness to be withheld. In many cases the population of the new State did not amount to that number. The Americans have set out in their history, and they set out to this day, in their policy, from the truth that this continent, vast, fertile, and beautiful, was made to be inhabited by men, who, with all the arts of civilization, would make it the support of as many free beings as can here find the reward of their lawful exertions. They adopted as a fundamental idea, that the first comers had no right to slam the door behind them; but that those who should come later had a fair claim to aid in settling this extensive land. They acted on the idea that the establishment of the government did not arrest the state of things, but that the Americans themselves would become an emigrating and settling race within the territory, and lastly, they set out with the noble idea that the States, forming the great pact, did not thereby constitute themselves into a closed society, to the settlers of a new territory should be "subjects." Our State system was declared at once an "open" one. It is a feature in our Constitution, as great and wise, as the provisions that says: Let all the rivers be free, and all they carry shall pass. We have uniformly acted upon these principles, and can never, in fairness, refuse a State admission, simply because we are asked for our vote, and do not choose to vote Aye. No one of us has arbitrary authority, for the very reason that all of us are free.

We pass to the second and third questions. And first, what does the Constitution enjoin or prohibit, that bears upon the question of admission, directly or indirectly? It enjoins, directly, that the States of the Union must have republican governments. It prohibits, indirectly, a voter on the question of admission, to be guided by religious preferences. As to the first, we have the 4th section of Article IV., which says:

"The United States shall guarantee to every State in this Union a Republican Form of Government, and shall protect each of them against Invasion, and on Application of the Legislature, or of the Executive (when the Legislature cannot be convened,) against domestic Violence."

Concerning the second, we find, as the first words of the Additional Articles:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

We find, moreover, the following words, closing Article VI. of the Constitution:

"No religious Test shall ever be required as a Qualification to any officer or public Trust under the United States."

These are the only passages in which the words religion and religious occur in the whole Constitution and Amendments.

It will be admitted that the fourth section of Article IV., contains a rule applicable to him that votes on admission, although it speaks of States "in this Union," only. The question is, whether the applying "State shall be in this Union" or not. It would be sheer loss of time, were we to dwell on this subject. What we have to dwell upon, however, is that the provision uses the word *shall*, not *may*; that it guarantees a certain government to every State, and that this government must be republican.

The command expressed by the word *shall*, shows that the sequel is of paramount importance; and that which is held by the Constitution so important, is that a republican government be guaranteed to all States. Does this mean that the United States shall be ready to side with the republican party, should there ever be civil broils between republicans and monarchists in any State, if called upon to do so, but that the United States have no business with the form of State governments, monarchical, sacerdotal, or ecclesiastical, if the State chooses to have a king, or live under a government of priests, or crouch beneath a succession of mobs, *en permanence*? Or does it plainly mean that republics alone can be tolerated in, and, therefore, received into the Union?

We have already referred to the fact that all sound interpretations must be founded on common sense and good faith. The latter implies that we must take words as they are meant, not according to what skill or violence may possibly make them appear to mean; and, accordingly, we all know perfectly well, both that the framers of our Constitution meant to be republicans, and that they were sensible men. It would, however, betray less than even ordinary common sense, had the framers entertained the idea that a confederacy of permanency, vigor, and vitality, could be established with principalities, and republics, theocracies, and communisms. They, as all great institutions, had in view to create a living

organism, not to stitch together a quilt, the more liked the more the rags contrast. The provision says that the United States shall protect republicanism in each State, because all are republics, and because it is essential that they are, and remain so. The mere tyro in our history knows this perfectly well. The Constitution omits mentioning that all components of the Union shall be republics, for the same reason that it does not say a word of the publicity of Congress. That which is not only admitted by all, but which forms the original mould of our thoughts, is never mentioned except by the analyzing philosopher.

The member of Congress then, who must vote on the admission of a State, must ask himself, if it becomes necessary. Has the applying State a republican form of government? And thus we ask, do the Mormons form a republic? This leads to another question: What is a republic? Dictionaries, which hardly ever give definitions, but merely strive to indicate the sense of the word, are of no use to us in this case, and in an inquiry, which, if successful, would afford authority for the lexicographer, but cannot take the lexical explanations as a standard. Above all, we are bound to take the word Republic in the sense in which it was usually taken at the time of the framing of our Constitution, and in which we know, or have good reason to believe, the framers to have taken it.

A State is not a republic, simply because its chief is non-hereditary. The Dalai-Lama is, if not elective, certainly selective and non-hereditary; but Thibet has never been considered a republic. Nor does the elective character of the chief magistrate stamp the State with republicanism. No man has ever called the States of the Church a republic, because the Pope proceeds by election from the conclave. Nor is a State a monarchy because the chief magistrate is hereditary, as the stadtholders of Holland were for a time. Napoleon went even so far as to have his first five-franc piece inscribed on the obverse, with the words: Napoleon, Emperor of the French, and on the reverse, with those of: French Republic. We suppose they will be called in future, Transi-Fives.

However difficult it may be to give a perfect definition of the term Republic, simply because it has been used in many different meanings, we will say, that by republic, a government understood by republic, a government of a popular cast, in which the legislature forms an organism through which public opinion shall pass into public will; that is, law; and in which the chief magistrate is limited, both in power, and in duration of office, which is filled, directly or indirectly, by the choice of the people. They meant, by Republic, a polity founded upon the broad principle that the first source and starting point of power is in the people. Never, even as colonists, have their political conviction been tinged with the fable *Jus Divinum*; for they were English by descent.

It is true, there existed a variety of republics when our institutions resolved on independence. There were especially before their eyes the Netherlands Republic, which had so decided an influence upon the framing and naming of our federalty; and the republic of Venice, which was in former times often admired by political observers, for the wisdom and great power wielded by so narrow a State. Our Constitution, however, shows with perfect plainness, that no Venetian government, no aristocracy was meant to be included within the term Republic, as used in that instrument, for it contains the injunction that "no title of nobility shall be granted by the United States," and, for fear that this might not be considered to banish nobility from the land, the Constitution provides that "no State shall grant any title of nobility."

Whoever will study the Constitution, the debates, the times when the Constitution was framed, the political culture of the framers, the history of the colonies, and of the term Republic itself, will find that by Republic our fundamental pact means a popular and institutional polity with a representative government, in which its great powers or functions are clearly divided and distinctly limited, and in which no power, office, or distinction is hereditary, or derived from any principle or region beyond or within the popular State itself.

According to this standard, the Mormon polity is so republic. The Mormons themselves call it a theocratic government, and a theocracy is not a republic, whatever words the Mormons may choose to jumble together, when occasionally they call their government a theocracy, which conveys about as distinct an idea as the imperial five-franc piece we mentioned. The Mormon government, is still less a republic than many other hierarchies have been, because the chief of that revolting system claims, and is considered by his subjects, to be daily and hourly inspired, by direct infusion of the Divine Spirit. We have been told that the present Emperor of Russia, when some person extolled his immense power in his presence, condescended to point to the heavens, saying: "There is one

greater still." The Czar, we should think, considers himself pretty near to the heavenly quarters, but then he allows, and insists upon, that he is Czar; and what is his belief in himself, compared to Brigham, who publishes divine decrees in the "Day and Seasons," as Radway's Ready Relief is published in our papers. The most absolute chaf has never claimed any similar authority; no such authority even in Mohammed was acknowledged by any of his followers. Yet this man, with his running inspiration, is the head of a thoroughly organized government, over which he rules by this pretended inspiration. Where is the American that would dare to call such a state of things a republic? What, are there two orders of priests, the highest of which, it has been hinted, will be made hereditary, and to preserve the blood of which pure, it is proclaimed that soon it will be made lawful to marry sisters and brothers of the same father, though of different mothers? What are these orders but a nobility?

Let us not hear the objection that all this is "religious," with which, therefore, we have nothing to do. We shall presently show that we have a good deal to do with their "religion," but in this place we do not speak of their so-called religion. What we maintain is, that the form of government of the Mormons is a pretended theocratic government, and that, therefore, it can no more be admitted into the Union than the Grand Duke of Mecklenburg and his people, or the Pope, and his dominion could. The King of Sandwich Islands would, no doubt, be very willing to be received as a member of the Union, could he remain on the throne—a sort of Attalus to us—and there would not be half the objection against his reception that exists against the admission of the Mormons.

Nor could it be of any avail were the Mormons to establish a *pro forma* political government, and were to insist upon it, that the organization of the Latter Day Saints is an affair of the church, with which our government has no business. The law does not allow subterfuges, nor do we mean to allow our great political relations to rest on falsehood. It would resemble too much the dozen of soda bottles, pretending lawful traffic, in a little entry, which leads to a brothel in the rear.

This consideration would be sufficient to prevent any citizen, loyally adhering to the Constitution, from sanctioning the admission of the Mormons into our circle of States; but there are other and equally weighty reasons.

It has been shown on what two occasions the subject of religion is mentioned in our Constitution. It enjoins upon the United States never to make any law respecting an establishment of religion, or prohibiting the free exercise thereof, and ordains that no religious test be ever required as a qualification for any public office. At the same time, it prescribes certain oaths that are to be taken, for which, however, solemn affirmation may be substituted—a substitute which had been adopted in England, with reference to Quakers, prior to the framing of our pact.

We shall not inquire whether the prohibition of "establishing" a church, which means acknowledging and supporting it as part and parcel of the State, and the command of allowing "free exercise of religion," as well as the prohibition of any religious test, whether these are sufficient to bind us in all cases of admitting a State, wholly to dismiss the question of religion—whether, in no case whatever, we ought to ask ourselves, can people with such or such a religious system, possibly form a wholesome part of our system; can the consideration of the commonest decorum be disregarded in admitting an ingredient with a revolting religion into the great organism?

Some vexing cases may be readily imagined. We must not forget that the Union, from being a neighboring State to Europe, has become a contiguous country to Asia, and our new and insipid relations to Asia might produce a large influx of Asiatic paganism, coupled with a distinct race, which, without any great stretch of our imagination, might be supposed to reach the point of application for admission, and it might, then, become necessary to ask the question: What did our forefathers exactly mean when they used the word religion in the Constitution? Where are the limits of the word, or are there none? Have we to understand it according to the *usus loquendi*, the meaning it had at the time, among these men who used it, and the sphere of action and thought in which they used it? The *usus loquendi* is one of the elements of all safe interpretation. Or ought we to take the term religion in its broadest sense, in which the philosophical writer uses it, for the aggregate of all relations which subsist, or which men imagine to subsist, between them and all that surrounds them on the one hand, and a superior, or many superior beings of influencing power on the other hand?

We waive this whole consideration. We grant that the member of Congress may dismiss the question of religion when a State calls upon him for admission, that he may grant that he need not occupy himself with religion

as religion. He need not trouble himself in the case we contemplate, with the exact relation in which the Mormon, in his own conscience believes himself to stand to his bodily, perfectible, married Baddah God. So far as this goes, he may leave the Mormons, to use a favorite expression of their own, "severely alone." But the question does not end here.

Religion, as we have considered it so far, is a purely mental or physical matter. It is like the moral theory of ethical philosophers, who differ as to the moral sense. It is a very different matter when we come to morality and moral acts themselves, when we have to remember that all States and every compound of States are jural societies, and that the very idea of rights and justice is founded on the antecedent idea that man is an ethical being. Neither trees nor animals have rights, whatever obligations may be imposed upon us toward them as being the creatures of our own Creator. In looking, in this case, for the moral character of man, we do not go "behind the record;" on the contrary, we take political man in his constituent parts as we must take him, and as we must take all else if we wish to handle the given material wisely, rightly and righteously.

The first consideration that presents itself here is, that although we may have sound reasons for dismissing the subject of religion in certain spheres of reflection, this does by no means imply that, because a man chooses to call an act of his religious, therefore he can do it with impunity, or that it prevents us from taking cognizance of it. We enjoy religious liberty, and mean to perpetuate it for our children; but this liberty has never been understood to mean a license of doing anything, provided that it be called religious. Religious liberty means that no one shall be troubled about his faith—his inner man; but acts remain for ever subject to the law.

When the English took possession of the East Indies, they permitted as a political government, the millions of Hindoo gods to be worshipped. They continue to rule the country on that principle, but they have put an end, without inconsistency, to the suttees, although the Brahmin asserts, and no doubt in the fullest good faith, that he firmly believes his religion recommends the self-immolation of the widow on the funeral pile of her husband, as a work most acceptable in the sight of Brahma. When the East India government had acquired sufficient strength, it caught the Thugs, and told them that they must be hanged for their regularly taught and systematically executed murder. It was of no use for the Thugs to assert, what they too, no doubt, faithfully believed to be true, that their gore-delighted goddess Kali commanded it, and rejoiced when they throttled their fellow creatures—that it was their religious avocation. Infanticide was largely practiced towards female infants in Guzerat. That, too, was a "religious" procedure. Every custom becomes "religious" with early nations and with uneducated people. But the English did not hesitate on that account to put a stop to the murder.

Frederick the Great distinguished between pretended religion and lawfulness, in his own impressive and sarcastic manner. A soldier had been sentenced to be shot for having robbed a costly ring from the finger of a Virgin Mary, in a Catholic church. The king, however, read with surprise in the minutes of the trial, that the soldier, himself a Catholic, had stoutly maintained the Virgin had made him a present of the ring. Frederick inquired of a high prelate of Silesia, where the crime had been committed, whether this was possible. After many fruitless attempts to avoid a direct answer, the prelate obliged to confess that similar miracles had taken place, and might, therefore, recur. The king at once wrote under his sentence, that the soldier should have the benefit of doubt, but that in future, every soldier or civilian should be prohibited, under penalty of death, to accept any presents from the Virgin, or any saint, male or female.

There is not a crime of vice, however mean or frightful, in the long catalogue of sin and shame, that has not at some time or other formed an avowed element of religious systems. Cheating, theft, murder, and refined cruelty have been parts of religion. Prostitution and drunkenness have had their proclaimed share in worship. Children have been fattened like calves to be eaten, specially dressed by elaborate cookery, in honor of the gods. Hosts of men have been slaughtered by priests and temple servants, religiously to honor the corpse of a king, and to magnify the glory of a departed despot. Hundreds of women have been thrown over precipices, because the gods demanded thus to honor the presence of an ambassador. This has been: this is still, and this will be again. Grieve as we may, it is but too true, not only that "everything happens," but also that everything happens over again. And is all this crime—politely to be suffered because the perpetrator cloaks his misdeeds with the ragged mantle of his fiendish religion? Fantastic squeamishness is no element of statesmanship. There is nothing more calamitous in rules than political conceits. If the worship of Astarte, with all its naked harlotry, were received, should we countenance it? Do not charge us with unnecessarily traveling beyond the pale of actuality. There is, unfortunately, directness enough in all we say, for the nearest purpose we have in view. Suppose the blessed time of burning heretics should return, and one of your communities should make it lawful, would you after such a precedent as we have seen in

your bosom? Let us speak out like men, and have the truth in a bulk at once. The cunning king! *Qui nescit dissimulare nescit regnare*, must be reversed into the republican, Who cannot face the truth cannot rule.

To speak of all the immoralities and obscenities sanctioned by the Mormon Law, would be impossible here. It would be a loathsome task, and besides, it would be necessary to quote their chapter and verse for each statement of ours, because without it, happily, many readers would not believe us. This, however, would obviously lead us beyond reasonable limits. We shall then restrict ourselves to their acknowledged polygamy. They avow it; they boast of it; they challenge the world on this ground; they do not only sanction it by their law, but they proclaim it as an essential part of their whole polity and religious system; they carry it to their celestial sphere; they revel in it, and not only has it already born the poisonous fruits which it always produces, but that peculiar element of vulgarity and knavery which has passed from the characteristic guile and cheating jugglery of the founder into all Mormonism, has also shown itself, even at this early period, in the "divine institution," as the Mormons actually call their polygamy, to such an extent that Eastern polygamy appears like a state of refinement compared to this brutality.* Yet, Mormon polygamy is a "religious institution." Be it so. Let us not touch their religion. It defiles. Polygamy may be their religion, and so far we have as little to do with it as the law would have to do with a man, who like Madan, should write a book in defence of a plurality of wives. But the polygamy of the Mormons is no book speculation; it is an act, a fact, and the legislator has to do and deal with acts and facts.

Monogamy is sanctioned by our religion, indeed, as everything pure and holy is, but monogamy goes beyond our religion. It is "a law written in the heart" of our race. The Greeks, the Romans—whose history is rich with noble mothers, wives, and matrons—and the Germans, were monogamists before St. Paul denounced the gods of Greece, at Athens, or Boniface applied the axe to the oak trees in the sacred groves of Germany. Monogamy does not only go with the western Caucasian race, the Europeans and their descendants, beyond Christianity, it goes beyond Common Law. It is one of the primordial elements out of which all law proceeds, or which the law steps in to recognize and to protect. Wedlock, that is, the being locked of one man in wedding to one woman, stands in this respect on a level with property.† Property antedates law, as values, and with them a currency, or circulating medium long precede money. Wedlock, or monogamic marriage, is one of the "categories" of our social thoughts and conceptions, and, therefore, of our social existence. It is one of the elementary distinctions—historical and actual—between European and Asiatic humanity. It is one of the frames of our thoughts, and moulds of our feelings; it is a psychological condition of our jural consciousness, of our liberty, of our literature, of our aspirations, of our religious convictions, and of our domestic being and family relation; the foundation of all that is called polity. It is one of the pre-existing conditions of our existence as civilized white men, as much so as our being moral entities is a pre-existing condition of the idea of law, or of the possibility

* We could almost ask the Mormons: Why not improve upon the Asiatic polygamy? Nothing so snug as a choice *super carre*, and why not have marriages *carres*? The sinful register of human outrages and wicked insanities, makes mention of this abhorrent thing as having often among the sad realities. We were obliged to dwell on it in another place, but did it for decency's sake, in *Law*. Polygamy must make wives pretty rare for some poor fellows in Utah. Why, then, do not the Mormons publish a revelation *d'occasion*, as they have done so often, which should permit polyandry? That, too, exists in some parts of the world, and, since the followers of Smith have, on several occasions used the mere absence of prohibition in the Bible, as a positive permission, they may use the argument that polyandry is, we believe, prohibited in direct terms nowhere in that book. It would be so Mormonian, in logic as well as in morals!

All this is disgusting in the last degree; but what of that? Mormonism from its very beginning, has been encrusted with vulgarity, jugglery, license and muddy materialism. That our propositions are loathsome, cannot be urged as a fair objection to them—at least not by the Mormons. Mormonism is one of those subjects in history, which, like the Reign of Terror, the vice and crime of Louis the Fifteenth and his court, or the periods of stalking insanity in imperial Rome, make the beholder bend down with averted face and exclaim—"I, too, belong to this race!" The mischief which large crimes leave upon a whole race, is as great in its downward direction, as the instance of noble individuals and nations are in their elevating effects. Those make us stagger and almost despair; they throw marking back. It is a fearful thing for the best as for the worst, for single men and for communities, to become familiarized with grossness and wickedness, and yet, there stands the unchanging, primary condition of all reform and progress! Know the truth; act, and neither wince nor dabble.

† The attention of the philosopher cannot help being arrested by the fact, that at all times property and marriage have stood or fallen together. Wherever fanatics, Protestants, Catholics, and even Mahometans, have attacked the one, they have attacked the other. In Europe, Asia, and America, in ancient times, and in modern, from the Spartan communist to the German Anabaptist, from the Anabaptist to the French communist, and American Oneida men. The reader will find this subject touched upon by Lieber, in his essays on Labor and Property.

of a revelation. Strike it out, and you destroy our very being; and when we say *our*, we mean our race—a race which has its great and broad destiny, a solemn aim in the great career of civilization, with which no one of us has any right to trifle.

There have been a few exceptions to the pervading monogamic spirit of our western Caucasian race. The Papal See is reported to have permitted bigamy in one or two cases, when a man had married a second wife, erroneously believing that the first was dead.—The aberration of Luther regarding the Landgrave of Hesse is well known. Though he erred, he still erred from a desire to save a fellow being, under peculiar circumstances, from the sin of adultery. The most remarkable fact however, in the connection seems to us, that Napoleon, according to his own dictation, had seriously occupied himself with the introduction of lawful bigamy in the West Indies. In the first volume of the *Memoires pour Servir a l'Histoire de la France*, by Count Montolm, we find a passage which seems to us of an interest, sufficient to warrant us in extracting it at length:

"The question of liberty of the blacks, is very complicated and very difficult. In Africa and in Asia it has been solved, but it has been done by polygamy. The whites and the blacks form parts of the same family. The chief of the family [how naturally Napoleon here fails at once into the Asiatic view, in speaking of the chief, not of the father of the family!] having white, black and colored wives, the white and mulatto children are brothers, are brought up in the same cradle, have the same name, and sit at the same table. Would it then be impossible to authorize polygamy in our Islands, restricting the number of wives to two, a white and a black one! The First Consul had some exchange of ideas on this subject with some theologians, in order to prepare this great measure. The patriarchs had several wives. In the first centuries of Christianity, the church tolerated a species of concubinage, the effect of which allowed several women (or wives, the original is *femmes*) to one man. The Pope, the council, have the authority and the means to authorize a similar institution, since its object would be civilization, the harmony of society, and not to spread the lust of the flesh; the effect of these marriages would be limited to the colonies: proper measures would be taken, so that they should not carry disorder into the present state of our society."

A volume might be written on this wild passage, which, nevertheless, is thoroughly Napoleonic, yet, on the other hand, self-contradictory throughout. A pity, that it will not serve the Mormons; for, although favoring bigamy, it founds this "institution" on amalgamation, and the Mormons consider the poor blacks a cursed race, proving the curse by their sallow skin.

In spite of these exceptions it is, nevertheless, true that monogamy, together with the endeavor to establish political liberty, the abolition of castes, and a spirit of criticism and freedom in inquiry, opposed to mere tradition, as well as creative freedom in the arts and letters, constitute the main distinctions between Asiatic and European mankind. We know that this does not apply to Russia, but Russia is a mere hybrid between Asia and Europe, a historical intruder, whose destiny is the same with that of Turkey—of being broken up.

We return to our subject. We maintain that in this light, the Mormon polygamy is a subject of the weightiest importance to be considered by him, whose duty it is to decide whether we shall give his assistance to install so foreign an element into our system, or lend his aid in keeping it at a distance; for, decide he must, since his Constitution demands a Yes or No of him, and does not say, "So soon as asked to admit a State you shall vote Yes." If that had been the intention of the framers, they would have made the whole question a matter of judicial record, as our law makes naturalization, but admitting a State into an organization of States is a subject somewhat graver than merely naturalizing an individual.

Yet, it has been asked: Have we not already sanctioned their polity, by allowing them to carry it out in our territory? We do not believe that the Emperor of Russia is answerable for every villainy committed by the Bashkeers. There is one act, indeed, which has appeared like an acknowledgment on our part—we mean the appointment of Brigham Young as governor of Utah, by President Fillmore. This is a single act of a single branch of our government. Every one can err, and this was an error; but errors ought to be retracted. At any rate, the member of Congress who will be obliged to vote on the admission, must decide the matter in his own conscience, according to the Constitution, good faith, and duty. The decision is his own affair, upon his own responsibility. He must vote as trustee for his country. The wisest farmer may not always be able to prevent degrading irregularity in his outhouses, but he would sink below all hope of raising again to a fair level in the opinion of his neighbors, were he to introduce the corrupt one into the dwelling house as his wedded wife.

Our task has been to answer the question whether the Mormons ought to be admitted into the Union. We have answered some of the main points as well as we are able to do it, and here we take leave of the subject, at least for the present.

We are aware that the perusal of this paper will call up in the mind of many a reflecting

reader, a point, which, so far as we know, has never been discussed, and well it is that it has not. If we lay so much stress upon the necessity of keeping the Mormons out of the Union, as we have done, because they would be a sloughing member of the body, what is to be done, if a State fairly admitted, and forming an integral part of our system, should become as foul and fostering as they now are? Mr. Calhoun, it seems to us, must have found it easy to answer this question; for upon the ground of a federal contract, a State has the right to secede from the Union, because the contract, according to the conviction of the Union, has been violated. It is upon this ground that the views of Mr. Calhoun have ever appeared to us dangerous to the very States whose especial champion he was considered.

We, whose views on our State-system lie between the two poles marked by Mr. Calhoun and Mr. Webster, do not find it so easy to answer the question. Let us suppose that a State were to turn a sort of former Algiers; or suppose a State were to adopt French communism in the present Proudhon style—no God, no government, no property, no wives, not even polygamy, but with cynicism, in the literal sense of the word—a doggerly proclaimed universal; suppose a State should become so filled with Chinese, that the whites were absorbed; or suppose a State should become *bona fide* Africanized; or let us imagine that a territory has formed itself with the consent of Congress into a State, thus being, of course, sovereign, and then applies for admission into the Union. Congress votes No, and the State declines removing the difficulties that may have been in the way. What becomes of the State? An independent empire in the midst of us!

We might suppose a number of cases of this kind, which do not belong to the politics, but rather to the hyper-politics of a country, and can as little be brought within the sphere of rule and regular action, as the subject of revolution. Blackstone, when he touches upon the question, what is to be done when the crown breaks the British contract? says that the law does not contemplate the case, and that history furnishes the example of James II. being sent off for having done so. So we would say, there is no rule without exception, and there is no institution, which in the combination of certain circumstances, can help dealing with subjects that must be decided, but for which its own distinct law and character does not furnish the regular means. The knot must be loosed; untie it, if feasible; if not, use Alexander's way. Modern English judges never answer speculative cases; they have invariably replied, When the case comes up, I shall decide it after hearing the law and the facts. Suppositions, as we have made them, would have been in their proper place when the Constitution was formed, if even then, for it has proved a great blessing to our country, that the framers were far-seeing and practical men, who neither threw away the past, merely that they might contrive something new, nor lost themselves in speculative subtleties, or a desire to play with political omniscience, regulating beforehand, all possible combinations. It is an error into which, strange enough, those are now continually falling that arrogate themselves the name of "men of progress."

Once more—the question we proposed to ourselves was: Ought the Mormons to be admitted? And we answer NO.

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, SEPT. 6, 1855.

We complete in this No. the republication of an article from "Putnam's Monthly," of March last, on "the Mormons," discussing mainly the question, "shall Utah be admitted into the Union?"

In its style this article would hardly be reputable in a country newspaper, but the standing assumed by, and in some degree accorded to, this magazine of fashionable literature, will perhaps atone for such vulgarity.

The first part of the article, republished in our last, is at best a very low dialogue, falsifying the faith and practices of the Mormons, in bad language, for the purpose of ridiculing their claim to BE TREATED WITH JUSTICE.

But that part of the work which appears in this No. is an attempt to give a reason why Utah should not be admitted into the Union.—We propose to review the reason.

The Constitution of the United States contemplated the admission of new members to be carved out of the territory within the national boundary, but not of foreign

states, or territory derived from them. The articles of confederation, which preceded the constitution, had a direct provision for the admission of foreign states. The silence of the constitution on that subject shows that the framers did not contemplate such an act. But they have nowhere prohibited it. One of the essentials of sovereignty, according to universal usage, is the right to acquire territory. And as the American constitution nowhere provides for anything beyond a mere temporary government, except by coequal states, all our statesmen have held that territory once acquired, comes under the same rule as that originally included in the national domain.

This rule has prevailed from the earliest acquisition, that of Louisiana, by the fathers of the constitution, until the present time, over territories more than three times as extensive as the old thirteen, and never has there been one departure from it.

So uniform a practice, for a period of more than a half century, under which nine States, Maine, Vermont, Ohio, Indiana, Michigan, Wisconsin, Illinois, Kentucky and Tennessee, have been admitted from the original territory, two, Alabama and Mississippi, from territory part original and part acquired, and six, Florida, Louisiana, Arkansas, Missouri, Iowa and California, from exclusively acquired territory, ought to so effectually establish the rule that it could not be disturbed; especially to make a distinction against a particular and comparatively impotent people, on religious grounds.

We shall not go over the argument that "may" does not mean "shall," but shall content ourselves by simply asserting that in law language *may* does mean *shall* in a great variety of cases, and for the correctness of this rule we appeal to all respectable lawyers.

In this particular case the positive provision is, that new States may be admitted. There is a further limitation of this provision that in certain cases they shall not be admitted, except on certain conditions.

In these limitations is one which fixes beyond question that the word *may* is imperative in all but the excepted cases. It is that where a new State is formed by the junction of two or more States or parts of States, such new States shall only be admitted on the consent of all the States concerned, and of Congress. If it requires the special consent of Congress in one of the excepted cases, this fixes the rule of interpretation that in the non-excepted cases admission is a right, and not a grace.

It is on this ground that Representatives from free States have time and again voted the admission of new slave States. Had they not regarded admission as a right guaranteed by the constitution to the new States, without reference to any question of their domestic institutions, more than one of the new slave States would have been rejected. We repeat we will not enter into a criticism of the word *may*. It is enough that the framers of the constitution understood its legal import, and so used it. The constitution being a legal instrument, its language should be construed by the rules of legal interpretation.

Without going through the intermediate portions of the argument we come down to the position that the Congress shall guaranty to each State a republican form of government, and the assumption thereupon that *Utah will not adopt a republican form of government.*

This assumption or prophecy lays at the bottom of the whole argument. Concede that Utah may, spite of all prognostics, adopt a republican constitution, and the whole fabric falls to the ground.

But Putnam captiously suggests that Utah may adopt in form a republican constitution, such action must be believed insincere.

It will readily occur to any one that if Congress may assume that a new State, with a republican constitution, applying for admission, is not really republican, on account of the religious faith or social influence of some or all its inhabitants, a pretence will never be wanting to refuse such admission.

All will also perceive that the effect of such a rule is to condemn untried whoever the public prejudice may accuse. The rule overthrows all the safeguards of public and private rights, wherever legislative action can reach them, and makes pique and prejudice the rule.

We shall agree with Putnam, and so, we doubt not, will all others, that the intention of the framers of the constitution was to exclude from the confederacy principalities, theocracies, &c., for this intention is expressed in the obligation imposed on Congress to guaranty to each State a republican form of government.

But it is equally clear that the framers of the constitution were not abstractionists, and did not intend that every State should be the *beau ideal* of a republic, which any man of a lively imagination might conjure up as his image of perfection.

They acted with the consciousness of human infirmities and the diversities of opinion common among men, and had in their eyes the constitutions of the thirteen original States, which they represented, as the pattern of what a republican form of government consisted in.

According to their idea of just and right government, that only was righteous which allowed the equality of all men before the law, and liberty as an inalienable personal right. (See Declaration of Independence.)

But they did not require such *beau ideal* republics as American States. In nearly all the States the elective franchise was limited to those who possessed a specific quantity or value of real estate. In every one a valuable estate was a precedent qualification for the higher offices. Thus the right to elect officers, by whom all were to be governed, and especially the right to be elected, was limited to the rich.

Out of this grew the further consequence that but a very small portion of the people were represented in the Legislature, which levied all taxes in defiance of the rule laid down in the declaration of independence, that representation and taxation are inseparable.

But there is another class of un-republican features in the institutions of the "old thirteen," so ex-

actly like what Putnam alleges against the Mormons, that we prefer to rely on that to show that his objections would not have been valid in the convention which framed the constitution.

In treating these objections we shall pass by all that is said about the pretended power "in the State" of the Mormon elders, because whatever influence they like all other priests may exercise over the people, such influences are everywhere among all people found on the face of society, and nowhere constitute any part of legal government.

There are certain allegations of the immoral tendency of the Mormon institution, on which Putnam relies to justify excluding Mormons from the common right of citizens, that of forming a State government when the population of the territory of Utah is sufficient. Of these polygamy is the main. We propose to show that this objection, if good at all, was equally good against six of the "old thirteen," and fifteen of the thirty-one States of the Union.

Slavery existed in those six—exists in those fifteen States, as a permanent and controlling institution—exercising as much influence on the character and conduct and political condition of those States as any form of religious faith possibly can.

Now we are not about to admit, as a matter of fact, that there is any parallel between the institution of polygamy and that of slavery. We have shown over and over again that all the allegations of the immoral tendency of polygamy are false, and as often as the question has been raised have shown historically and by actual comparison that chastity much more prevails in polygamic than monogamic countries.

Not wishing to go over that ground again without some new occasion, we, for the argument, waive Putnam's falsehood, and undertake to show that if polygamy is just as bad as he makes it, slavery involves not only all its evils, but the sum of all other evils, and that they who will admit slave States into the Union, and refuse admission to Utah on the score of polygamy, are consummate hypocrites, who are willing to go with the multitude to do wrong, and would worship the many Gods they ascribed to Mormonism, if it was a little more popular.

The law of slavery does not require any test of character or qualification whatever on the part of the master, who by the law has absolute power over as many human beings as he happens to inherit, or has the disposition and ability to beg, buy or steal.

Such a republican sovereign may, without violating any law, establish among his slaves either polygamy, polyandry, indiscriminate prostitution or incest. He may prostitute his female slaves, or keep them as concubines, and turn them off at his pleasure. He may take the wives of his slaves from them, either for his own use or to give to other slaves, or to sell, and may match slave mothers to their own sons, and slave fathers to their own daughters, and in so doing he violates no law.

It is not the abuse of the institution of slavery that does these things. It is the legal use of it.

Slavery itself is the sum of all abuses. And those masters who, in the slave States, do all these things, use the power which the laws give them, within bounds.

We submit to Putnam that this is a wide departure from those "republican axioms" that the "just powers of government are derived from the consent of the governed," and "that all men are endowed by their creator with certain unalienable rights, among which are life, liberty and the pursuit of happiness," and that so far as it goes it is the essence of autocracy, and has not a shadow of republicanism about it.

We submit to him that in the wildest freak of his purrulent imagination he has not clothed the Mormon hierarchy at Utah with as dangerous as wicked or as un-republican a power as this. And this power of the slave owner is given by the laws and guaranteed by the constitutions of the States, both original and new, where slavery exists. The fathers of the constitution and the founders of the republic have adjudged that fifteen States, with such institutions, have republican forms of government, within the meaning of the constitution, and were entitled to admission. How shall they on these grounds refuse it to Utah on reasons not by many times as strong?

It is true that in Utah a man may have a number of wives, provided he can get the consent of "the wives," their parents, his present wife and his superior in the church. And, for the argument, we will allow that morally such polygamy is no better than so much unlicensed fornication. Still the law puts a limit to it, and a restraint upon it.

In the slave States there is no such limit or restraint. The master not only need not get the consent of his pastor, his wife, or her parents, nor his intended victim. He wants only the money and the wicked disposition, and he can put as many beauties in his seraglio as he pleases. If the expense becomes too burdensome he can eke out the year by occasionally selling a son, and if he tires of the sable, he can replace them with their off-spring, his daughters, a shade lighter, and no law can reach him.

So far has this thing gone that more than a half century since a sister of Thos. Jefferson said, "there were no wives in the south. They were only mistresses of seraglios, and that the portions of southern daughters consisted of a certain number of their half-brothers and sisters, their uncles and aunts, and nephews and nieces."

The master's power is not limited to taking to his own use all the earnings. "Slaves shall be deemed, sold, taken, reputed and adjudged in law to be chattels, personal in the hands of their owners, &c., TO ALL INTENTS, CONSTRUCTIONS AND PURPOSES WHATSOEVER." (S. Carolina Civil Code, Art. 55.)

Judge Ruffin, of North Carolina, in pronouncing a solemn judicial decision, which is now acknowledged as sound law in all the slave State, says, a slave "is one doomed in his person and in

his posterity, to live without knowledge and without the capacity to make anything his own." "The power of the master must be absolute, to make the submission of the slave perfect." "This discipline belongs to the state of slavery. It is inherent in the relation of master and slave." "We cannot allow the right of the master to be brought into discussion in the courts of justice. The slave, to remain a slave, must be made sensible that there is no appeal from his master."

We appeal to the most prejudiced, with all their bitterness against Mormonism, whether they have heard or imagined anything in that institution one tithe as abhorrent or anti-republican, even in its abuses, as this institution of slavery in its legal use. Yet legal slavery is good enough republicanism to come into the Union with, but this Mormonism must be shut out.

We have a word more for Putnam next week.

The Feast of First Fruits, Agricultural Fair, Cattle Show and Green Corn Dance, came off here the 31st August and the 1st and 2d September, and was a decidedly good time.

The morning of the 31st a continual procession was marching up the single avenue to the Park with victims for sacrifice. At the same time and for several hours afterwards men, women and children were going loaded with offerings of first fruits. Almost the entire population of the Island assembled, to enjoy the festivities of the day.

Immediately the cattle were put in pens prepared for the occasion, and agricultural productions placed on platforms for exhibition.

The exhibition of cattle was not numerous, but they were very choice. Yet there are as good cattle which were not on exhibition as any we saw in the pens.

The show of horses was the best we ever saw. Out of seven spans exhibited in harness, there was not one indifferent horse. A few very fine mules were also on exhibition.

Of agricultural productions, any one who witnessed the exhibition will be satisfied that this is a very superior agricultural region. The public tables were loaded with luxuries, such as the poor sit down to no where else, and the rich seldom.

Payments for the Islander.
R. T. Nichols, \$2.00 to No. 113. S. S. Thornton, \$1.00 to 94. Wm. Spear, \$1.00 to 85. Chauncey Loomis, 50cts to 65. Elias Dowling, \$1.00 to 69. Amos Hazard, \$1.00 to 96. H. G. Hall, \$3.00 to 95. Isaac Y. Morris, \$2.00 to 115. Joel Westbrook, 50cts to 86.

STATE TEACHERS' INSTITUTE.
Office of Sup't Public Instruction, }
LANING, AUGUST 7, 1855 }

Applications in accordance with the provisions of law having been received at this Office from the following places, and their vicinities, and the same being regarded by this Department as eligible, the undersigned would hereby announce that a series of State Teachers' Institutes, to commence on the evening of the days named below, and to continue in session ten working days, severally, will be held as follows, v. z.:

At Detroit, beginning August 27th; at Rome, beginning September 10th; at Fair, beginning September 24th; at Grand Rapids, beginning October 1st; at Niles, beginning October 15th; at Coldwater, beginning October 22d.

UTILITY OF TEACHERS' INSTITUTES.
Teachers' Institutes have received the earnest approval of eminent Educators since their establishment in this country, nearly fifteen years ago. They constitute an efficient agency both in providing well trained teachers for the school room, and in cultivating an intelligent and active public sentiment in favor of Education. Wherever they have been properly conducted, the people have been awakened to a livelier interest in the education of their children, and a marked improvement in the character of the instruction given in our primary

ry and higher schools, has been apparent.— "That this series of State Teachers' Institutes may be productive of great public benefit, it is earnestly requested that all good citizens will lend whatever aid or influence they can to insure a full attendance of the Teachers of the State. And all persons contemplating the charge of Schools the ensuing season, it is hoped will avail themselves with alacrity of the benefits here offered, and attend some one of the Institutes from the beginning to the close of the session.

The Board of Instruction will be composed of able and experienced Teachers and Lecturers and will include Members of the Faculty of the Normal School, and of other literary institutions of the State.

LOCAL COMMITTEES.

It is desirable that a committee of active friends of the cause should be immediately appointed in each place where an Institute is to be held, with whom the undersigned may confer, and who may materially aid in making the necessary local arrangements for the successful prosecution of the enterprise.

LECTURES AND INSTRUCTIONS

FREE.

All the expense which Teachers and others attending the Institutes will need to incur, will be for board, which in some instances I am assured will be at considerably reduced rates, and especially for ladies, of which due notice will be given by the Local Committee; or, at least, information may be had touching the matter by application to them.

IRA MAYHEW.

Sup't of Public Instruction.

F. JOHNSON & CO.

Have purchased and are continuing to purchase, for cash, a full assortment of fresh goods, by which they are enabled to sell at BUFFALO and DETROIT Prices.

DRY GOODS.

Calicoes, of various patterns. Mous de Lains and Bureges. Lawns, Shawls, &c.

A new supply of Bonnets, of handsome finish.

Blank and Barred Muslins. Groceries and Fishing Tackle, and various other stores.

Stoves of the most approved pattern and material, for sale. 68aa.

CITY STORE, SAINT JAMES.

ONE DOOR NORTH OF THE DOCK, WATER ST.

J. M. WAIT has just opened a large assortment of Dry Goods, Groceries, Crockery, Tin ware, Hardware, Cutlery, Iron, Nails, Nail-roads, Glass, Ready Made Clothing, Boots and Shoes, also a full supply of Fishermen's Tackle. Thankful for past patronage, I hope to merit a liberal share in the future, by selling cheaper than the cheapest for ready pay; cash not refused.

He has also on hand a small assortment of Clocks, Watches, Jewelry, &c.

Saint James, June 19th, 1855. 70a90*

CORRESPONDENCE.

Saint James, June 28th, 1855.

DEAR BROTHER:—In my last I expected to have finished up my narrative to the time of Joseph's death, but the limits I had prescribed myself for writing would not permit. Upon my arrival at the pines we set about arranging our lumbering operations so as to leave a man in charge to carry on the work, and Wight and myself to go to Nauvoo, as before agreed upon by the council, (of fifty princes of the kingdom.)

Some time towards the last of April, 1844, we (Lyman Wight, myself and families) arrived in Nauvoo. Soon after this Woodworth returned from Texas. The council convened to hear his report. It was altogether as we could wish it. On the part of the church there were commissioners appointed to meet the Texan Congress, to sanction or ratify the said treaty, partly entered into by our minister and the Texan Cabinet. A. W. Brown, Lucien Woodworth and myself were the commissioners appointed to meet the Texan Congress, and upon the consummation of the treaty Wight and myself were to locate the Black River lumber company on the newly acquired territory, and do such other things as might be necessary in the premises, and report to the council of the kingdom.

It was further determined in council that all the elders should set out on missions to all the States, get up electoral tickets, and do everything in our power to have Joseph elected President, and if we succeeded in making a majority of the voters converts to our faith and elected Joseph President, in such an event the dominion of the kingdom would be forever established in the United States. And if not successful, we could but fall back on Texas, and be a kingdom notwithstanding.

It was thought and urged by the council that so great an undertaking would require, in order to ensure success, the entire and united effort of all the official members of the church. And accordingly, on the sixth of May, I started to Kentucky, and Lyman to the eastern States; and at no period since the organization of the church had there been half so many elders in the vineyard, in proportion to the number of members in the church.

I preached and electioneered alternately. When I had preaching meetings, as a general thing we had crowded houses, and our prospects bid fair for the accomplishment of a great work in each point of view, and of reaping an abundant harvest as fruits of our ministerial labors. All Kentucky was in a high state of political excitement, as it was just before their general election, which was to come off on the first Monday in August, having barbecues in the different neighborhoods, (of that densely populated country) for the express purpose of giving the candidates an opportunity of addressing the citizens. These were the latter end of the days of political folly; such as having log cabin exhibitions, and tree raccoons at the top of long poles set up for that purpose, &c.

At one of those meetings, while one of the candidates was speaking, I was rather on the outskirts of the immense crowd reading to a few of my old acquaintances Joseph Smith's views of the poverty and policy of government. One of my old neighbors, and a relative by marriage, brought up a Missourian with him, and, addressing me, said, here is a man that knows all about the enormities committed by the Mormons in Missouri. Without a moment's pause I answered, yes, I have no doubt of it, and I believe I recognize in him one of those murderers who shot a little Mormon boy in the blacksmith's shop, under the bellows. Upon which the fellow struck off, and I saw no more of him.

Not so however with my old neighbor and relative. Now, said he, I have a matter to tell you as a friend, that if you do not leave this country and put a stop to preaching your religious views and political Mormonism, the negroes are employed to hang you to an apple tree. I told him that I had enough of his hollow friendship, and if I could believe that there was courage enough among such intolerant scamps, I would hire a house and hold forth three months to give them an opportunity of carrying out their threat.

By this time quite a crowd had collected around us, even more apparently than around the candidate that was then on the stand. I got on a large stump, and commenced reading aloud Joseph's views on the powers and policy of government, and backed it up with a short speech, at the end of which I was loudly and repeatedly cheered; and a crowd bore me off about two miles to a Mr. Smith's tavern, where they had a late dinner prepared for my benefit, all declaring that I should not partake of the barbecue prepared for the candidate who addressed the log cabin meeting; that I was worthy of better respect.

After dinner I rode to the place where I was then making my home, several gentlemen accompanying me. In ten or twelve days after I went about 25 miles into Mercer county, Ky., to fill some engagements, where I preached to large collections of people, so that we resorted to groves for the convenience of room. About this time we saw notices in the newspapers that there was civil war in Nauvoo. And on the morning of the 28th of June, 1844, I had a dream or vision in an upper room in the house of a Mr. Sanders, where I then lodged with brother Thomas Edwards. It took place after sunrise.

I was lying on my bed, and suddenly Joseph Smith appeared to me, saying, God bless you, brother Miller. The mob broke in upon us in Carthage jail, and killed brother Hyrum and myself. I was delivered up by the brethren as a lamb for the slaughter. You ought not to have left me. If you had stayed with me, I would have been given up. I answered, but you sent me. I know I did, but you ought not to have gone; and approaching me, said, God bless you forever and ever, making as though he was about to embrace me, and in the act of extending my arms to return the embrace the vision fled, and I found myself standing on the floor in the middle of the room. Brother Edwards, roused from his slumbers, called to me, what is the matter, brother Miller? who are you talking to? I requested him to rise and dress himself, and for us to take our morning walk, as was our custom.

Whilst on my walk I related to brother Edwards my vision; told him my mission was filled, for my firm belief was that Joseph was dead. Brother Edwards told me that I had preached too much, and my mind was somewhat deranged, and I must not think of going home until our present appointments were filled, the last week hence. And the rumors of trouble at Nauvoo he did not believe a word in. I told him if I stayed, he would have to do the preaching.

On the day that we filled our last appointment, we started for home. On passing a tavern, the landlord walked on his porch, addressing us, said, are you the gentlemen that preached at the school-house to-day? We said yes. He said, walk in, gentlemen, and refresh yourselves, handing us some ice water, and at the same time handing us a newspaper, said, you will find an article that may be of interest to you. We read an extract from the Warsaw Signal, giving an account of Joseph and Hyrum Smith's death. After reading we started on. Brother Edwards being an excitable man, was wholly unmanly, and insisted on an immediate separation, as traveling together might endanger our lives, and broke off from me as one distracted, and I did not see any more of him until I saw him in Nauvoo, four weeks afterwards.

On my arrival in Nauvoo I visited elder John Taylor, of the quorum of the Apostles, who was sick of his wounds received in Carthage jail, at the time of Joseph's death. Dr. Willard Richards was there, and after a few remarks in regard to the mob, I asked him who Joseph had left to succeed him in the prophetic office. He replied all was right; that there were sealed documents left, which would be opened when the twelve Apostles should get home that would settle all these matters. Sidney Rigdon had already returned from Pittsburgh, (where he was sent before Joseph's death,) and had made some moves as a leader of the people, and from hints and innuendoes that I heard frequently I was induced to believe that Joseph had designated his son to succeed him in the prophetic office, and on this belief I rested.

On the return of the Twelve there was a

public meeting called—the Apostles and Sidney Rigdon on the stand—Brigham Young acting as principal speaker. Sidney urged his pretensions as a kind of guardian, or temporary leader. Young made a long and loud harangue, and as I had always took him to be a blunderbuss in speaking, and on this occasion to me apparently more so, for the life of me I could not see any point in the course of his remarks, than to overturn Sidney Rigdon's pretensions. As this meeting was a pretty general Conference of the Elders, the Twelve assuming a temporary leadership, which was generally conceded to them, as they were the quorum next in authority to the prophet and presidency of the whole church, N. K. Whitney and myself were put in nomination as trustees in trust for the church, instead of Joseph Smith, deceased, and were voted in by acclamation, and acknowledged as such by all present.

There was a good deal of speaking from the stand. The principal however was said by Brigham Young. I must confess that all the proceedings at this time was anarchy and boisterous confusion, as it appeared to me, and I felt indeed as one who had lost a friend. I had no one in whom I could implicitly confide in all things, as he to whom I sought in all times of trouble for counsel and advice was dead. Oh! who can appreciate my (then) feelings? Let me be excused from saying more on this painful subject.

Subsequent to these times of intense excitement I had frequent attempts at conversation with Brigham Young and H. C. Kimball in regard to Joseph's leaving one to succeed him in the prophetic office, and in all my attempts to ascertain the desired truth as to that personage, I was invariably met with the inuendo, stop, or hush, brother Miller, let there be nothing said in regard to this matter, or we will have little Joseph killed as his father was, inferring indirectly that Joseph Smith had appointed his son Joseph to succeed him in the prophetic office; and I believe this impression was not alone left on my mind, but on the brethren in general, and remains with many until this day.

Lyman Wight became disaffected with his brethren of the Twelve. The man left in charge of the mills in the pinery sold out possession of the whole concern, (the mills being on Indian land possession was the best title,) for a few hundred thousand feet of pine lumber. Those mills and appurtenances, worth at least \$20,000, thus passed out of our hands for a mere trifle, by the act of an indiscreet man.

He brought part of the lumber to Nauvoo, and all the company that had been engaged in the pineries. Lyman, ever fond of authority, placed himself at the head of this company. From the stand that Joseph had laid out a work that would take twenty years to accomplish, Lyman averred that he would commence his work then, and solicited me to take my place and go with him to locate the Black River Company.

I told Lyman there was a way to do all things right, and we would get Woodworth and Brown, and get the authorities together and clothe ourselves with the necessary papers, and proceed to meet the Texan Congress, as before Joseph's death agreed upon. Woodworth and myself waited on Brigham, requesting him to convene the authorities that the proper papers might be made out, so that we could be able to complete the unfinished negotiation of the treaty for the territory mentioned in my former letters. And to my utter astonishment, Brigham refused having anything to do in the matter; that he had, no faith in it, and would do nothing to raise means for our outfit or expenses. Thus all hopes cut off to establish dominion of the kingdom, at a time that there seemed to be a crisis, and I verily believed all that we had concerted in council might so easily be accomplished, I was really cast down and dejected.

Lyman had a conference with Brigham Young and Heber C. Kimball, and they advised him to go up the river to Prairie LaCrosse, (as I afterwards heard,) and he did so. About this time James Emmet raised a company, (as he had received a mission to go among the Indians by appointment of Joseph and sanction of the council,) and he also set off. I thought frequently to myself, Oh! Lord, when will miracle cease! Sorrow and gloom were not frequent attendants on my midnight hours.

The work on the Temple was vigorously prosecuted, and that of the Nauvoo House resumed. Much music and banqueting indulged in, and other pleasure parties. Thus matters went on through the fall and winter, except a little display of mobocracy. It was published at the beginning of September in the counties round about that a general wolf hunt would come off a month or two hence, to be limited to Hancock county. It was understood by Mormons and all others that it was really to make a foray upon the Mormons. Gov. Thos. Ford being an old acquaintance of mine, I wrote to him touching the matter, and in reply he assured me that he would be in Hancock county with a battalion of soldiers, and break up the wolf hunt. Accordingly he came, Gen. John J. Harding in command, (killed in the Mexican war.)

On the day of their arrival in Nauvoo, the legion had their fall training, and they passed review before the Governor. He had over four hundred men and two cannon, and requested me to show his Quarter Master a suitable camping ground below the city, and also pro-

vide him two scows to transport his cannon and artillery to Warsaw, as he intended to surprise that hot bed of mobocracy by land and water before daylight. I showed them their quarters, two miles below the city, and then set out to procure the scows. I got some men to take the two scows down, and rode down to announce to Gen. Harding the safe delivery of the scows there, after dark. On getting to the lines of their camp, (or within ten paces,) I was met by a sentinel inquiring my business, (I had been so busy that I had not taken off my uniform.) I told the sentinel that I wanted an interview with the officer of the night. He was immediately called for, and came.

I told him to inform Gov. Ford and Gen. Harding that I had brought the boats to transport their cannon, and I wished a conference with them. The officer bowed, and said, who shall I say requires their presence? I told him Miller. In reply he said, shall I say Gen. Miller, of the (taking off his cap) First Cohort of the Nauvoo Legion? I replied, if you please. And he forthwith went on his errand, (all this time the battalion was drawn up, forming a hollow square.) The officer of the guard soon returned, presenting the respects of Gov. Ford and Gen. Harding; that they would wait on me in a few minutes; that they were just in the act of exercising their command a little in firing a few rounds, to see how they would carry themselves in case they might come in contact with the mob.

Woodworth had brought me down in a buggy, and I alighted and took my station in the line of the sentinel's beat, as he walked back and forth, and immediately the firing commenced. I heard the command given, elevate your guns, but it seemed to me that a constant blaze of fire the greater extent of the line was directed right at me; and as the sentinel got near the place I stood a shot struck him, and he fell, crying aloud I am dead. I took him up and carried him within the lines, and called for a surgeon. While he was coming I examined the wound, finding the ball had passed in on the right hip bone, and ranging back passing out through the spine. The surgeon came, and I assisted in conveying the wounded man to the hospital tent. The man died.

I inquired for Ford and Harding, and was answered that they could not tell where they were. Every thing seemed to indicate alarm and confusion. I spoke aloud that I believed the whole movement was intended to kill me, so as to have it said that it was done by accident. I was almost determined in my mind to bring down my cohort and wipe the whole tribe of dogs out of existence. No commissioned officer could be found. And after uttering a few formal blessings on the unmanly cowardly dogs, I got in my buggy, and Woodworth and myself returned to the city. The whole force of the renowned Gov. Ford soon decamped, bearing with them the trophies of their late victory. We had no mob movements the residue of this year. All other things about as they had been.

From the month of January, 1845, until June we had very little disturbance from our foes, but they were quite vociferous in threats. Col. Denning, who had espoused the side of the Mormons, and being the acting Sheriff of Hancock county, got into a rencounter with doctor Marshall, Clerk of the County Commission's Court, who was a violent Anti-Mormon. Marshall made the assault, and Denning drew his revolver and shot Marshall dead on the spot. Denning was held to bail, but before his trial came on he died of fever, and Jacob B. Backenstos was elected in his stead. He was also favorable to the Mormons.

The excitement now became very great, all taking sides. Those that were opposed to the Mormons were called Anti-Mormons, and the friendly portion were called Jack Mormons. The latter part of the summer there was a mob of three hundred collected. They encamped near Warsaw, at a place called Green Plains, and began their forays on the Mormons by burning houses, barns, stacks and other deeds of violence. They continued their marauding, occasionally killing, until over two hundred houses were burnt, together with most of the small grain. I went in person to Springfield to see Gov. Ford. I rode night and day. Ford told me to stand in our own defence, but not make an offensive war.

On my return Backenstos set about restoring law and order, but was driven before the mob about eighteen miles, with a view of killing him. Just at the moment of being overtaken by the mob, O. P. Rockwell and J. Reding met him, who were going as a guard to bring a family to Nauvoo that had been burned out, and he called on them in the name of the people of the State to defend him against those murderers, (the pursuing mob, ten in number, and headed by Francis Worell, one of Joseph's assassins.) Worell leveled his gun to shoot, when, at the instant, the Sheriff commanded Rockwell to shoot which he did, and felled Worell to the ground by passing a ball through his heart, exclaiming that he was good for that crowd, (he was armed with a fifteen shooter.) They all fled precipitately, and Backenstos came up to Nauvoo to raise a posse compunctus to assist him in restoring law and order.

But B. Young would not agree to let a force go from the city, until he should have failed in all the county. About this time I went to Carthage to sell some county orders. I went in a buggy, and had my wife and a female friend of hers with me. While trading

my county orders for dry goods an officer stepped up and arrested me on a charge of treason against the State, telling me in a low voice that there was a mob there of forty men, and their design was to commit me to jail and kill me that night, and told me not to betray him. I went into court, leaving my wife and her friend sitting in the buggy. The room was crowded, but room was made for me. Two lawyers were prosecuting, viz., Backman and Hopkins. They demanded of the court a mittimus to be made out, and the crime charged not being a bailable offence, I must therefore go to jail.

I told the court that my wife was sick, and to send a guard with me until I could take her home, and I would forthwith return and await the decision of the court. This was however not agreed to. The mittimus was ordered. I arose, opening my coat, saying, that I had made the roads and killed the snakes in the country, and must needs be an old citizen; further, that all Carthage could not put me in jail; that they were a set of almost still-born and white-livered dogs, and by the God of Moses, Abraham, Isaac and Jacob I was going home, and none could hinder. Hereupon drawing my large knife and revolver, making for the door; at which they said, consider yourself in bonds under a verbal recognizance of five hundred dollars, to be made of your goods and chattels, and to be here a week from this day. I went out, they making room for me to pass, and home I went. I have frequently thought it a miracle that they let me go.

Sheriff Backenstos got no help from any part of the county, as the Jack Mormons feared they would share the same fate of the Mormons, in case they assisted the Sheriff in restoring law and order. And he was again forced to flee to Nauvoo for protection, the mob declaring that they would burn his house and destroy his property. Brigham Young had at the time of the Sheriff's return a council assembled to consult on some plan of safety. Backenstos came into the council, stating the danger he was in, and that he must have help from Nauvoo, as he could not get it elsewhere; and he wanted men at that instant to bring his family out of Carthage that night.

Brigham Young said that men could not be got in readiness in one hour, as it was not over that until sundown. I replied they could. He said will you do it? I told him I would try, and started out of the council room, and by the setting of the sun I was ready with one hundred and four choice men, who, I had no doubt, would have attempted the taking of the loads out of cannon, if men were standing with lighted matches to touch them off, if I would command it.

We forthwith set out for Carthage, to bring to Nauvoo the Sheriff's family, and to stop the burning of houses, which was then going on from day to day. On our approach to Carthage we were fired on, but they immediately fled before us. We made no stop until I drew up my command ready for action in front of the Sheriff's house.

About this time I discovered lighted torches passing in various directions. I apprehended that they intended to burn their own houses and lay it to the Mormons, in order to raise a greater excitement against us, if possible. I sent men all over the village, and had every man arrested and brought before me. I told them I had discovered from their movements that they intended to burn their own houses, and charge it on the Mormon posse, that were then acting under the directions of the Sheriff. I assured them that if a house was burned then or after my leaving, I would put the place to the sword without discrimination.

While these things were going on without, the Sheriff was preparing his family for a move to Nauvoo. We soon started, taking the road to Warsaw, until we came to the road leading from Bear Creek settlement to Nauvoo. Here I detailed six men as a guard and conductors to take the Sheriff's family to Nauvoo, and Backenstos, in company with us, took the road to Bear Creek settlement to arrest the house burners, who were reported to be there carrying out the work of destruction. By this time it was near day break.

When we got to Sidney A. Knowlton's (a Mormon) we bought grain for our horses, and food for ourselves, and called a halt to feed, and for the men to feed and refresh themselves. While eating our breakfast a messenger came to let us know that the work of burning was going on.

Sheriff Backenstos gave orders to prepare for a march, and that he would go ahead with one division of my command, under the command of Col. John D. Parker, and I might bring up the rear. There was no time lost, as all hands were eager to avenge the wrongs of their suffering brethren. Col. Parker's division set out, headed by Backenstos, and I soon followed. I had not proceeded far until Backenstos rode up to me, saying, do you see those smokes? pointing about two or three miles off to our left. On my answering yes, he added, saying, go and rout them, and I will go ahead with Col. Parker and cut off their retreat.

We all set off at full speed. I approached the house burners under cover of a narrow skirt of woods, wholly unperceived till within a hundred paces of them. I commanded them in the name of the people of the State to surrender. They mounted their horses and put off at full speed. I had some difficulty in crossing a ravine, which gave the enemy about a fourth of a mile the start of us.

I ordered a charge, telling the men to have no regard to order, for the fastest horses to go

ahead and bring on the action, and all the others to go at the top of their speed, until they should come up with the advance, and then fall into line. We had a race of three miles on the even prairie, when four of our best horses overtook the enemy and fired on them, killing one man on the spot, and two others that fell from their horses and crawled into a cornfield near at hand, and there died.

In a minute there was over twenty horses running through the prairie, saddled and bridled, to be sure, but no riders on them; the men having dismounted and fled through the corn field, and all the others escaping on their horses into the woods near by. Thus a victory was won by firing three guns, which resulted in the killing of three of the house burners. I formed my squadron and made them a short address, rather by way of command. By this time Backenstos and Col. Parker came up, who were to have cut off the enemy's retreat. I ordered them to form into line on the left, and then called a council of the officers of my command, to consult on such things as should be thought best to do.

It was proposed by Backenstos that we should go direct to Nauvoo and get an additional force, and return and rout the house burners in their camp, numbering three hundred, then a mile from us. As we were under the Sheriff's control, of course we all agreed to his proposal, and immediately set out for Nauvoo, where we arrived a little after dark, having marched sixty-five miles in twenty-six hours.

On our getting to Nauvoo I learned that a force of something over a hundred, under command of Col. Markham, had on that morning been sent to reinforce me. Sheriff Backenstos called on me early the succeeding morning, to make ready for a return to Green Plains. In a short time we took up the line of march, and at 4 o'clock of the same day we got to Col. S. Markham's camp, near thirty miles from Nauvoo. The same night I sent two discreet men to spy out the situation of the enemy's camp. They returned with all the facts relative to their encampment and intentions.

They were in two bodies, one-fourth of a mile apart, in the woods, on the side of a large corn field. They were three hundred in number, and intended to remain in camp until they could be reinforced by men from Missouri, and the counties round about. I instantly insisted on Backenstos sending a despatch to Brigham Young to send two pieces of artillery and four hundred men; to send one company by water to scuttle all the boats and skiffs from Nauvoo to LaGrange, and take their station opposite Tulley, in Missouri; another company at Warsaw, another opposite Keokuk, thus securing all the crossings of the Mississippi river below Nauvoo, and the residue of the men and the cannon come as a reserve to back us up; and our plan was to lay ambuscades on all the roads leading from the enemy's camp, and make two divisions of the remaining force, and to attack the camps of the enemy from the side of the corn field, where they kept no guard, and put them to the sword just at the break of day of the second morning, and by carrying the plan into effect we should be forever clear of mobs.

The Sheriff sent the despatch, with the plan of operations, by O. P. Rockwell, the same night, so as to have every one in the place by the time fixed on for the attack. We got no tidings, until two days after, Rockwell returned with a letter from Young, stating that he had no doubt of the success of the plan concerted to destroy the mob, but we might in the mean time have many brethren killed, and withal bring upon us all the surrounding States. He assured Backenstos that in a day or two the men and cannon would be sent down to our camp, to assist us in making arrests.

Before the next day after this all the mob took flight, (likely at the approach of the reinforcement,) and they all crossed the Mississippi, and encamped on the Missouri side. On the arrival of our reinforcement, Backenstos marched us to Warsaw, then to Carthage, and encamped us on the Court House square, and detailing strong guards, and posting them in various parts of the county, and doing such other things as he thought the peace of the people required.

Such was the state of affairs when Gov. Ford and Gen. J. J. Harding arrived with a strong military force into Hancock county, disarmed the Sheriff's posse compunctus, arrested Backenstos for the killing of Worell, and put the county under martial law. Sheriff Backenstos was taken to Quincy, and tried before Judge Purple, and put under bonds of \$3,000 to appear at the next term of the court. The mob that fled to Missouri, upon the introduction of the Governor's military force, took courage, and re-crossed the Mississippi river, and commenced depredations, leaving us in a worse condition than we had at any time been since the church had been in the State.

About this time Brigham Young proposed leaving the United States, that if the Mormons were to remain in peace, that he would leave the State, taking with him all the official members, and this exodus should begin before the springing of the grass in the ensuing spring. The remainder of the fall was taken up in negotiations with the people who wished us out of the country. From this time forward all was hurry and bustle, active preparations going on for the early exodus of the Saints from the city that the God of heaven had chosen to establish them in righteousness, if they would but keep his commandments.

Most truly and sincerely,
GEORGE MILLER.

NORTHERN ISLANDER.

VOL. V.—NO. 11.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, SEP. 13, 1855.

WHOLE NO. 73.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

CORRESPONDENCE.

Saint James, July 1, '55.

DEAR BROTHER:—In my last communication I closed my narrative with the discharge of the Sheriff's posse, and his arrest for the killing of Francis Worrell.

The Sheriff being fully aware of the prejudice of the people of Hancock against him for the killing of the murderer Worrell, he did not deem it safe to be tried on the charge of murder in Hancock county, therefore changed the venue to Peoria county, and was there acquitted honorably.

In the course of the winters of 1845 and 1846, at the instance of Brigham Young, H. C. Kimball and Willard Richards, and others of the quorum of the Twelve, it was agreed upon by them in council that brethren who had been faithful in paying tithing, and could produce the proper vouchers that they have paid a full tithe of all their property, should receive an endowment of patriarchal priesthood, under the hands of the twelve Apostles, so soon as the upper room of the Temple could be fitted therefor, and tithing gatherers were sent in every direction. Consequently there was an immense sum of money and property paid in, and the rooms in the Temple were fitted up, and the promised endowment began in the latter part of December, or thereabouts, and was continued from day to day until in February, 1846.

It is not my design to give in detail the things that transpired during the continuance of the exciting times from the death of Joseph Smith to the beginning of the exodus of the Saints, for it would really take more time to write them than I can at this time devote to the subject. But as many things are inseparably connected with my history, I cannot well abridge this work so as to leave them out.

Brigham Young and myself had frequent sparrings as it respected the legitimate authority to lead the church, as I always conceived the leadership of the Twelve nothing but a usurpation of authority, that could not under any circumstances be exercised rightfully by any quorum of the church. And without the prophet at their head, they could not enter upon the duties of their calling. Therefore, no prophet, no church.

Brigham on a certain occasion, in the upper room of the Temple, urged emphatically, (before the principal official members of the church and their wives there assembled to hear instruction,) that so long as one man remained on earth holding priesthood

the kingdom of God would be borne off triumphant in all the nations of the earth, until the coming of Jesus Christ; and in the event of the Apostles being killed, or otherwise die, they would be succeeded by the quorums of the Seventies, (then thirty-three quorums,) and by gradation down to the Deacons; each in their time and order, until the winding up of the present dispensation.

After he had finished his teachings, I asked leave, and obtained the floor. On rising I told them that I differed in opinion with the President of the quorum of the Twelve; that I did not so understand the revelation of God's law; that I so understood the law that no quorum, from that of the Twelve, in regular gradation to High Priests, Seventies, Elders, Priests, Teachers and Deacons could rightfully exercise any authority in the government of God's church and kingdom, except under the legitimate head of the church, viz., the Prophet, Seer and Revelator, of the church; that all acts of the several quorums were invalid, unless so directed.

I considered the order of God's kingdom, in its full organization, to be, a Prophet at the head, with his home ministry, consisting of a High Council, chosen from among the High Priests after the order of Melchisedec, High Priests, Elders, Priests, Teachers and Deacons, and amenable to the Prophet, the Chief Shepherd of the flock; the quorum of the Twelve Apostles, under the direction of the Chief Shepherd, of equal authority as a traveling High Council, with the Seventies to help them; whose duty is to open the gospel to the nations, and have jurisdiction on all the face of the earth.

And, furthermore, the order taught by the President of the Apostles must certainly be erroneous, unless the order and priesthood of God's kingdom had been abrogated, and another established instead thereof. The difficulty (or rather breach) between Brigham Young and myself grew wider daily, and I was told, confidentially, by Lyman Clark Whitney that there had been a plan laid by Brigham and Hosea Stout to contrive a row to take place in the Temple, and have me called in to appease the rowdies, (as I was then superintending the boring of some cannon in the ground room of the Temple,) and Stout was to be there in readiness to kill me. The row was raised, and I was called in to appease the strife, but was not killed.

I bore all this, and more too, with patience, as I was yet laboring under the delusion that Joseph Smith, the younger, was really prophet, and Brigham, by sufferance, was acting as temporary leader. After many plans proposed for the sake of order in traveling, finally, on the 6th day of February, 1846, there were as many families started west for California as could conveniently ferry their wagons and effects over the Mississippi River, and I among them. We went eight miles out into Iowa, and camped on a stream called Sugar Creek. Orders having been issued by Brigham Young for all hands that could be ready to start west to be moving.

We remained in this camp until the 4th of March, when or-

ders were again issued to move forward. We went on sixteen miles further, and camped between Farmington and Boneparte, on the Des Moines River.

While we were encamped on Sugar Creek there was scarce a night without a council, and quite as many changes of plans as councils. At one of those councils (which were usually held in the night) Howard Egan came to my tent and called me aside for a private talk. He asked me if I was going to cross the bridge to the council tent that night. I told him I was.—He then told me that he had a private matter to communicate, and did not want me to tell who informed me; that orders had been issued by Hosea Stout to all the sentinels, that if I crossed the bridge to kill me and throw me over the railing into the creek. I immediately started to the council, and the sentinel on the bridge hailed me. I told him that I was the person that he had orders to kill and throw into the creek, and at the instant set forward my foot, taking him by the arms. I threw him his length on the floor of the bridge, then passing on into the council tent, I demanded of Brigham Young what kind of order had been given the guard to kill me and have me thrown over the bridge into Sugar Creek.

He said he did not know that any such order had been given. We had Stout and some of the guard sent for, who appeared before the council, and upon examination stated that Stout had given the order to kill me.—Stout said, on mustering and charging the guard that he had, by way of joke, said to the guard, let all who pass the bridge to the council except Bishop Miller, go unmolested, but kill him and throw him over the bridge. He supposed all had understood it as an idle joke, as he had spoke at his usual tone of voice, and in a public way. The guard said they did not know whether Stout had been joking or not, but could not think he was in earnest, as it seemed to them a very strange order. They were inclined to think he was joking.

We had repeated delays, from causes which I could not find out. On one day orders would be issued to go ahead, and perhaps the day after to stop and lay by in camp. On one particular occasion the two brothers, O. and P. P. Pratt, and a company of others and myself, had gone on ahead about eight miles, where we lay in camp a day or two, awaiting the coming up of Young, when a messenger arrived from Brigham with orders to return forthwith to their camps, and give an account of ourselves, or they would cut us off from the church for disobedience. We got on our horses and rode back. I remonstrated at their high handed measure. They said that they had sent for us, to have us in their council. And in such like manner our time was consumed, without making much progress on our journey. And it was not until the 13th of June that we arrived at Council Bluffs, a distance of two hundred and seventy-five miles from the city of Nauvoo, by my computation.

Here another round of delay took place, and it was not until the 6th of July that we crossed the Missouri River, and only a

minor part of the camp at that. About this time a deputation of officers came up from Fort Leavenworth, with orders from Gen. Kearney that we could not be permitted to leave the U. S. with the bad feelings we entertained against the general government, and go to California, unless we furnished a battalion of soldiers to operate with the U. S. against Mexico in the present war; and if we refused compliance, we were to be forthwith dispersed into the States.

Brigham called a council, (I did not attend.) The result of their deliberations was to enlist a battalion for one year's term of service, and were to be mustered out of service, with permission to retain their arms, and conditioned that such mustering out of service should take place at San Francisco. About this time the Sioux Indians attacked the Pawnee Loup Indian village, burnt and sacked it, (the Pawnees' being on their summer hunt,) and no one at the village but the missionaries, farmers, &c. They took alarm and sent a despatch to the Bluffs for teams to bring them and their effects down to the Bluffs. I made a bargain to haul them and their effects down, and forthwith started (the distance 120 miles) with thirty-two wagons, and the families thereto belonging, intending to unload the families and camp, and let the teams return with the missionaries to the Bluffs.

We started on the expedition on the 9th of July, and on the 18th we arrived at the mission station, and on the 22d July we sent them to Council Bluffs.—We received in payment for hauling the effects of the missionaries their standing crop of wheat, oats and garden vegetables, together with a lot of old corn, which was all better for us than money. While the teams were gone with the missionaries' goods we harvested and thrashed our grain, shelled the corn, and sacked all ready for a move on return of our teams. One morning before the dew dried off so that we could proceed to threshing, we saw persons walking in the distance, and by the aid of a glass distinctly ascertained that the objects were eight Indians approaching. They came up without any hesitancy, and when I interrogated them through James Emmet, who acted as interpreter, we ascertained that they consisted of the principal chief of the Pawnee, and some chiefs or braves, who had come to offer assurances of peace to the Pawnees, lest they might think that the Pawnees had taken part in the burning and sacking of the Pawnee village. We pitched a tent for them, and extended our hospitality towards them.

On the return of our wagons from the Bluffs, a large number of wagons came up from there, which increased our whole number to two hundred and forty, and persons to six hundred, with written orders from B. Young to start forthwith for California. I had sent four men to the Bluffs to bring up two cannon, six pounders, that had not yet returned; but, nevertheless, I commenced crossing the River Platte, as our road lay on the south side of the Loup fork, on which we were then camped.

On the 8th of August our men got back that we had sent for

the cannon, bringing another letter from Brigham Young, directing me to stop short where I was; organize a high council of twelve, and for me to preside over them in their deliberations, and for said council to manage all matters relating to my camp (as it was called,) both spiritual and temporal, and go into winter quarters, some at the place we then were at, and the others at Grand Island, on the south Platte.

Our Punka Indian Chief was yet with us. We informed him of the purport of the orders we had received from our big captain. He told us that it would not do, at all; that our big captain knew nothing of Indian customs; that the Pawnees wintered their horses at Grand Island, and that our immense herd would eat up all the feed before the winter was half gone, and when the Pawnees came in from their summer hunt they would kill all our cattle, and drive us away; that it was wholly impracticable to winter in the places designated by our big captain. But said, if we would go with him to his village, on or near the Loquocore or Running-water River, that there was rushes abundant to winter all our cattle, and to spare; that it was his country, and he had the granting of privileges, and that there was none to object, and he could ride to it on his pony in two days.

We held a council in regard to what should be done in our present circumstances, and unanimously agreed to go with the Punka chief to his village. He had already agreed to act as pilot. We had in the mean time re-crossed the Platte River, and on the 13th of August started for the Punka village. We saw and killed a number of Buffalo on our route, and without loss or accident arrived on the 23d of August at the Punka village, and found every thing as represented by the Indian chief.

The excitement and surprise was very great in the Punka camp at our approach. They were riding and running in every direction, twenty or thirty riding towards us, (we were, no doubt, a great curiosity to them, two hundred covered wagons and a vast herd of cattle.) On nearing us they recognized their chief, who spoke to them, and all was calm. The chief was quite sick at this time, but however he called a council of all his chiefs and braves, and made a long speech to them, after which he told us that the land was before us, and to build ourselves lodges and feel ourselves at home. We made them some presents, and then prepared setting about making shanties for the winter. The name of the chief is Tea-nuga-numpa, signifying, or rather interpreted, Buffalo, Bulls, two.

We were now, as we supposed, at home. But very serious results sometimes grow out of very trifling things. The old chief continued sick, and as our wagons were moving up to the place of our shanties we passed through the Indian camp, and all the Indians, on a rush, with arms in hand, came upon us, threatening destruction, saying their chief was dying, and we must have poisoned him. I ordered a halt, and went into the chief's lodge, and found him just recovering from a fainting fit. He

It then says: "*Let the denial speak for itself.*" Upon inquiry we learn that we were mistaken."—

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And explains how it was misled as to the number of horses shipped at China.

With this general admission of mistake, made at the bottom of our sweeping and circumstantial denial of everything connected with the accusation, and coupled with a reiteration of other criminal accusations of a different nature, and none in this case, we submit that no man could understand the Gazette otherwise than we did.

As for the dark-lantern fraternity, we were about to say, "possibly you have us there," but it is enough to say that we have never discovered one word in the Gazette indicating its relation to that institution. We only judged it by the company we found it in.

LIFTING THE CHALICE TO THEIR OWN LIPS.

Just this side of the Missouri and Kansas boundary a few years since a foray was made on the Mormons, and they were all banished from the State, and their property confiscated. The only pretence made by the Missourians was that they were believers in a new and strange religion, and non-shareholders.

All christendom justified the outrage, but our northern anti-slavery christian Yankees invented the story that the Mormons were robbed and banished in reality for their crimes, and not for their religion, or their pin labor.

Well are they paid for it. Now since the opening of Kansas to slavery these same northern anti-slavery, christian Yankees have sent out colonies of the most staid, honest and peaceable of their neighbors to preserve that land to freedom.

These same Missourians, profiting by the lessons they have learned from the Yankees, are driving them out as ox stealers. Thus they are eating the fruits of their own planting. The following resolutions were recently passed at a public meeting in Atchison, Kansas:

Resolved, That one J. W. B. Kelly, hailing from Cincinnati, having upon sundry occasions denounced our institutions, and declared all Pro-Slavery men ruffians, we deem it an act of kindness to rid himself of such company, and hereby command him to leave the town of Atchison one hour after being informed of the passage of this resolution, never more to show himself in this vicinity.

Resolved, That other emissaries of this Aid Society who are now in our midst tampering with our slaves are warned to leave, else they too will meet with the reward which their nefarious designs so justly merit—hemp.

Resolved, That we approve and applaud our fellow-townsmen, Grafton Thomson, for the castigation administered to the said J. W. B. Kelly, whose presence is a libel upon our good standing and a disgrace to this community.

Resolved, That we have commenced the good work of purging our town of all resident Abolitionists, and after cleansing our town of such nuisances, shall do the same for the settlers on Walnut and Independence Creeks, whose propensities for CATTLE STEALING are well known to many.

Resolved, That the proceedings of this meeting be published, that the world may know our determination.

That is the stealing story the Yankee christians invented for the benefit of the Mormons. They dug the pit, and they have fallen into it. These men whose propensities for stealing cattle are so well known, are a fair average sample of honest, industrious down east farmers, just as the Mormon thieves in Missouri and Illinois were; just such men as those at Beaver Island are, whom these same Yankee christians are as ready to malign as Atchison, Stringfellow & Co. are to malign them. When they learn

to do justice they may expect it in return.

The reader may be interested in knowing the crime for which Mr. Kelley was flogged and banished. HE WAS SUSPECTED OF HAVING ADVISED A SLAVE WOMAN TO DROWN HERSELF. The evidence was that she had drowned herself, and he said, "she did right. Death was more tolerable than slavery." That is all.

A beautiful government we have, when such things are done boldly, and there is no remedy.

President Pierce is sick. Every man who desires the stability of the United States' government should pray for his recovery. Were he to die, a low, drunken, fighting, barroom brawler, by the name of Atchison, of the Missouri border, would actually be President of the United States till a special election.

GREAT TURTLEDOM.

In June last Hon. Jas. Guthrie, Sec. of the Treasury, superseded the Keeper and Assistant Keeper of the Light House at Skillingalee Rock, and appointed in their places Alden Hale and Charles Hale. The commissions of the Messrs. Hale were sent to Mackinac, addressed, "Alex. Toll, Esq., Collector." But Mr. Toll had been recently superseded in that office by J. A. T. Wendell.

Between the two it was managed that the Hales never received their commissions; Mr. Toll alledging that he offered them to Mr. Wendell, as the officer properly charged with delivering them, and Mr. Wendell that he never had control of them. Between them the commissions were returned to Washington, with a most pressing effort that the appointment be withdrawn, and the old incumbents re-appointed.

All this was characteristic of Mackinac, as the old keepers were turned out for plundering a wrecked vessel, lost probably by their neglect to keep a proper light, and expressing the hope of another wreck out of which they could make enough to retire on; all of which was proved on them by some of the most respectable business men in Kenosha.

But the Sec. of the Treasury issued new commissions to the Messrs. Hale, and sent them to Mr. Wendell early in July, which he retained until September, when, hearing through the Islander that Mr. Strang was in receipt of a letter from the Sec. of the Treasury on the subject, he sent them along.

So the 11th of Sept. Mr. Hale came into possession of an appointment, made at Washington in June, and went over to Skillingalee Rock to enter upon the duties, when he was met by the old keeper with instructions from Mr. Wendell to hold on, and refuse to deliver up possession until further instructions from Washington.

There can be but one purpose in keeping up this state of things; and that is, to insult and abuse those without whose assistance the Democratic ascendancy could not have been maintained in this District. In due season the tree will bear its

fruits. The following correspondence is a proper index to the foregoing:

TREASURY DEPARTMENT, July 17, '55.

Sir:—You have been superseded as Assistant Keeper of the Light House at Waquois, Mich., by the re-appointment of Joseph Blanchard to that office.

Your services in that capacity will, therefore, be no longer required.

I am, respectfully,

Sir, your obedient servant,

JAMES GUTHRIE.

Sec. of the Treasury.

PHINEAS WRIGHT, Esq.

Reply.

SAINT JAMES, Mich., Sept. 9th, 1855.

HON. JAS. GUTHRIE, Sir:—I have the honor to acknowledge the receipt of your favor of July 17, under cover from J. A. T. Wendell, Collector at Michilimackinac, of Sept. 1, informing me that I am superseded as Assistant Keeper of the Light House at Waquois, Mich.

I beg to assure you that this is the first information I have had that I had ever received the appointment. If by any means I have failed in any respect in promptness, it may perhaps be attributed to the fact that appointments do not easily get past Mackinac in this direction.

I have the honor to be,

Sir, yours faithfully,

PHINEAS WRIGHT.

We commend to the lovers of freedom and republicanism the following law of Kansas Territory. Especially do we commend it to Putnam, who fears the anti-republican influence of the Mormon hierarchy in Utah, and thinks that to save the Union Utah should be kept out.

Now, reader, don't gape and stare, and say such a law could only be enacted by Atchison's toppers and Stringfellow's bloodhounds. A dozen States have similar laws.

What says Putnam? Are these institutions republican? Under the constitution, has Kansas a right to be admitted as a State?

Section 1. Every person, bond or free, convicted of raising a rebellion of slaves, free negroes or mulattoes, shall suffer death.

Sec. 2. Every free person who shall aid in any rebellion of slaves, &c., or do any overt act in furtherance thereof, shall suffer death.

Sec. 3. If any free person shall, by speaking, writing or printing, advise, induce, &c., any slave to rebel, conspire against or murder any citizen of Kansas, or shaft import or aid in importing such documents, he shall suffer death.

Sec. 4. If any person shall entice, decoy or carry out of Kansas, any slave belonging to another, with intent to deprive the owner thereof of the services of such slave, or procure the freedom of such slave, he shall suffer death, or be imprisoned at hard labor for not less than ten years.

Sec. 5. If any person shall assist in enticing, &c., as above, shall suffer death, or be imprisoned at hard labor for not less than ten years.

Sec. 6. If any person shall entice or carry away out of any State or Territory of the United States, any slave, and shall bring such slave into this Territory, &c., he shall suffer death, or be imprisoned at hard labor for not less than ten years.

Sec. 7. If any person shall entice any slave to escape from the service of his master or owner, or shall aid any slave in escaping, he shall be imprisoned at hard labor for not less than five years.

Sec. 8. If any person in this Territory shall harbor or assist any escaped slave from another State, such person shall be punished in like manner as if such slave had escaped from his master in this Territory.

Sec. 9. If any person shall resist any officer while attempting to arrest any slave that may have escaped, or shall rescue such slave, or aid such slave to escape from an officer, the person so offending shall be imprisoned at hard labor for not less than two years.

Sec. 10. If any marshal, sheriff or constable, or the deputy of any such officer, shall, when required, refuse to aid or assist in the arrest or capture of any slave that may have escaped, such officers shall be fined not less than \$100 or more than \$500.

Sec. 11. If any person print, write, introduce into, publish or circulate, or cause to be brought into, printed, written, published or circulated, or shall knowingly aid or assist in bringing into, printing, publishing or circulating within this Territory, any book, paper, &c., containing any statements, doctrines, &c., calculated to produce a disaffection among the slaves of this Territory, he shall be punished with imprisonment at hard labor, for not less than five years.

Sec. 12. If any free person, by speaking or by writing, assert or maintain that persons have not the right to hold slaves in the Terri-

tory, or shall introduce into Kansas, print, publish, write, circulate or cause to be introduced into the Territory, written, printed, published or circulated in this Territory any book, paper, magazine, pamphlet or circular, containing any denial of the right of persons to hold slaves in this Territory, such person shall be deemed guilty of felony, and punished by imprisonment at hard labor for a term of not less than two years.

Sec. 13. No person who is conscientiously opposed to holding slaves, &c., &c., shall sit as a juror on the trial of any prosecution of any violation of any of the sections of this act.

Act to be in force after September 15th, 1855.

The latest news from Utah, is that the grasshopper calamity is less than was anticipated. The latter part of the season has been favorable, and the crops will be considerable. Fears of a general dispersion or actual starvation are no longer entertained.

Other accounts of the same date say only one-third of a crop will be made. Since writing the above we find the following letter of G. A. Smith, in the Mormon:

GREAT SALT LAKE CITY, June 20th, 1855.

To the Editor of the Mormon:

Sir: The grasshoppers are still continuing their ravages throughout the Territory; young broods of them continually hatching out on every bench. Large crickets are also making their appearance, and the sound of the locusts is continually in the ears of the husbandmen.

The weather has been oppressively hot, and until the 28th inst., there has been no rain of any amount; so that the drouth was uncommonly great, and the streams very low. There is not as much snow on the mountains now, as there was last August, and the common house flies are as thick as they were in August and September. On the 28th the weather turned a little cooler, and there was a refreshing shower in Davis County, and a little rain in this.

The grain is all destroyed at Parowan and Paragona; they are fencing the public square at Parowan, and planting it with potatoes. Men, women, children, geese, ducks and chickens all conspire to try and raise something. Some of the brethren, because of the water falling at Parowan, have gone to the Rio Virgin to plant corn, and a number of hands have gone lumbering for the Iron Works. They have also organized a company to go and fish at Pan-gwitch Lake, at the head of the Seyler River, where there is beautiful trout in great abundance.

At Cedar City the brethren are quite busy casting machinery for the Iron Works. At Fillmore the wheat is entirely destroyed, Chalk Creek being very low. The finishing of the State House is progressing rapidly.

The fields in Juab County present the appearance of a desert. About two-thirds of the grain in Utah County is destroyed, and a large black bug is devouring the potatoes.

All the farms south of this city are nearly a desert; the northern counties and Tooele have fared considerably better, but within the last few days the latter have had a visit from the enemy, and the result is, the wheat stalks have lost their heads; and moreover, as the farms have been located on small streams, a large quantity of wheat is being burnt up for the want of water. This is rather a dark picture, but I regret to say it is not overdrawn. Myriads of grasshoppers, like snow flakes in a storm, occasionally fill the air over this city as far as the eye can reach, and they are liable to alight wherever they can distinguish good food. A great portion of them, however, alight in the Great Salt Lake, which appears green at a distance, and the shore is lined with their dead, from one inch to two feet thick, and which smell exactly like fish.

Wherever there is a chance for water the brethren are still planting corn.

I am sorry to say there will be no beets this year and very few onions, the grasshoppers having eaten them as fast as they appeared above ground. The prospect, however, for fruit is very good.

GEORGE A. SMITH.

Terrible Disclosures.

The Adrian Watch Tower is publishing some most astounding developments of Mormon life, purporting to be from the journal of a female Mormon. There is so much joking and howling going on in these days, that very little reliance can be placed in these wonderful stories. If the editor will say that there are no "Nails" about, he will relieve us of a "dreadful" heap of dabbings.—Detroit Times.

Why don't the Watch Tower send us a paper? We want to learn all about these Mormons. By the way, if any other paper wishes to obtain disclosures, we can recommend a correspondent, at a very moderate compensation, who can furnish anything

foul in quantities to suit the public.

Among the recent publications of the Smithsonian Institution is a paper on the fish of the Northern Lakes, by James J. Strang. Mr. Strang was not aware of the publication until he learned of it through the newspapers, when he sent for and obtained the work. It was drawn up in haste, passed out of his hands without reading, and he had quite forgotten it. It is nevertheless, a paper of some interest.

WILLIAM C. BRYANT, the poet, in writing from the East, said that the Mohammedans are fast becoming Europeanized. They are becoming careless of the marriage vow, get drunk, beat their wives, bruise their children, associate with infidels, and in fact are getting to be almost like Christians.

STATE TEACHERS' INSTITUTE.

Office of Sup't Public Instruction, Lansing, August 7, 1855.

Applications in accordance with the provisions of law having been received at this Office from the following places, and their vicinities, and the same being regarded by this Department as eligible, the undersigned would hereby announce that a series of State Teachers' Institutes, to commence on the evening of the days named below, and to continue in session ten working days, severally, will be held as follows, viz:

At Detroit, beginning August 27th; at Rome, beginning September 10th; at Flint, beginning September 24th; at Grand Rapids, beginning October 1st; at Niles, beginning October 15th; at Coldwater, beginning October 29th.

UTILITY OF TEACHERS' INSTITUTES.

Teachers' Institutes have received the earnest approval of eminent Educators since their establishment in the country, nearly fifteen years ago. They constitute an efficient agency both in providing well trained teachers for the school room, and in cultivating an intelligent and active public sentiment in favor of Education. Wherever they have been properly conducted, the people have been awakened to a livelier interest in the education of their children, and a marked improvement in the character of the instruction given in our primary and higher schools, has been apparent. That this series of State Teachers' Institutes may be productive of great public benefit, it is earnestly requested that all good citizens will lend whatever aid or influence they can to insure a full attendance of the Teachers of the State. And all persons contemplating the charge of Schools the ensuing season, it is hoped will avail themselves with alacrity of the benefits here offered, and attend some one of the Institutes from the beginning to the close of the session.

The Board of Instruction will be composed of able and experienced Teachers and Lecturers and will include Members of the Faculty of the Normal School, and of other literary institutions of the State.

LOCAL COMMITTEES.

It is desirable that a committee of active friends of the cause should be immediately appointed in each place where an Institute is to be held, with whom the undersigned may confer, and who may materially aid in making the necessary local arrangements for the successful prosecution of the enterprise.

LECTURES AND INSTRUCTIONS FREE.

All the expense which Teachers and others attending the Institutes will need to incur, will be for board, which in some instances I am assured will be at considerably reduced rates, and especially for ladies, of which due notice will be given by the Local Committee; or, at least, information may be had touching the matter by application to them.

IRA MAYHEW, Sup't of Public Instruction.

F. JOHNSON & CO.

Have purchased and are continuing to purchase, for cash, a full assortment of fresh goods, by which they are enabled to sell at BUFFALO and DETROIT Prices.

DRY GOODS.

Calicoes, of various patterns. Mous de Laine and Bareges. Lawns, Shawls, &c.

A new supply of Bonnets, of handsome finish.

Book and Barred Muslins. Groceries and Fishing Tackle, and various other stores.

Staves of the most approved pattern and material, for sale.

68aa.

CITY STORE, SAINT JAMES.

ONE DOOR NORTH OF THE DOCK, WATER ST.

J. M. WAIT has just opened a large assortment of Dry Goods, Groceries, Crockery, Tin ware, Hardware, Cutlery, Iron, Nails, Nail-rods, Glass, Ready Made Clothing, Boots and Shoes, also a full supply of Fishermen's Tackle. Thankful for past patronage, I hope to merit a liberal share in the future, by selling cheaper than the cheapest for ready pay; cash not refused.

He has also on hand a small assortment of Clocks, Watches, Jewelry, &c.

Saint James, June 13th, 1855. 70a90*

The Packet "Maid of the Mist" will make weekly trips from Saint James to Galilee, Patmos, Charlevoix and Arbut Croche, carrying the mail. She has excellent accommodations for passengers.

THE DUTY OF THE STATE.

"Who bids for the little children—
Body and soul and brain;
Young and without a stain?
Who bids for the little children—
Young and without a stain?
Will no one bid for the children?
For their souls are pure and white,
And fit for all good and evil,
The world on their pages may write!"

"We bid," says Pest and Famine,
"We bid for life and limb;
Fever and pain and aqualor
Their bright young eyes shall dim.
When the children grow too many,
We'll nurse them as our own,
And hide them in secret places,
Where none may hear their moan."

"I bid," said Beggary, howling,
"I'll buy them, one and all;
I'll teach them a thousand lessons—
To lie, to skulk, to crawl.
They shall sleep in my fair like maggots,
They shall rot in the fair sunshine;
And if they serve my purpose,
I hope they'll answer thine."

"And I'll bid higher and higher,"
Said Crime, with wolfish grin,
"For I love to lead the children
Through the pleasant paths of sin.
They shall swarm in the streets to pilfer,
They shall plague the broad highway,
Till they grow too old for pity,
And ripe for the law to slay."

"Prison and hulk and gallows
Are many in the land,
'Twere folly not to use them,
So proudly as they stand.
Give me the little children,
I'll take them as they're born;
And I'll feed their evil passions
With misery and scorn."

"Give me the little children,
Ye good, ye rich, ye wise,
And let the busy world spin round,
While ye shut your idle eyes;
And your judges shall have work,
And your lawyers wag the tongue;
And the jailors and the policemen
Shall be fathers to the young."

"Oh, shame!" cried True Religion,
"Oh, shame that this should be!
I'll take the little children—
I'll take them all to me.
I'll raise them up with kindness
From the mire in which they've trod;
I'll teach them words of blessing,
I'll lead them up to God."

A SERMON.

BY E. C.

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob." Isa. xli. 21. By these words we are not to understand that the Lord wishes men to bring forth what they at the present day call reasoning machines, viz., seventy-four pounders, but that he wishes them to bring some reason from the past why he should not fulfill all his promises which are to take place in the future. Not to come out and say, away with your heresy, without a reason, and if you do not start they bring forth the machines to reason a man away, whether he wishes to go or not.

Now for a little reason from the past. God called Moses to go down into Egypt to accomplish a certain work. He did not send him with those machines for reasoning, but told him to go, and when the people asked him by whom he was sent, or by what authority he came? to say to them, I Am hath sent me unto you. In all probability this was not a very satisfactory answer to them, for they seemed to doubt his authority, and when he asked a favor of them he was denied; as much as to say, if you are sent, as you pretend, help yourself.

Now Moses was made God to Pharaoh, and Aaron was his prophet. Ex. vii. 1. Pharaoh being the acknowledged king of the Egyptians, and Moses being made God to Pharaoh, would make him God to the Egyptians. But he did not come out with some great exploit to prove to the people that he was their God, but undertook to reason with them. They being men of great wisdom in the arts of that age thought to confound him, and therefore asked him to do something—show them a sign, that they might believe.

Moses threw down his rod, and it became a serpent. Whereupon the magicians were called upon, and did the same thing, thinking that they had him fast. But, to their great surprise, Moses' serpent swal-

lowed up their serpents. After reasoning with them for a long time, and warning them that as the serpent had been swallowed up, even so would they be, by the overflowing scourge of the Almighty, if they did not hearken to his counsel, their hearts became hardened, and they would hear no more.

Moses then proceeded to accomplish his mission, according to the wisdom of God. After telling them what would be accomplished Pharaoh hardened his heart from time to time, until at last the first born of all living was required.—Then Pharaoh and all Egypt took up a lamentation, and told Moses to do even as he would. Whereupon Moses took his people and started to accomplish what God designed.

But what followed? Ah, Pharaoh's heart was again hardened. All the reasonings that Moses had presented were set aside. All the miracles he wrought were overlooked. All his long-suffering and patience towards them was a thing of naught. All the covenants with him were then to be broken, and the chariots and horsemen were gathered together, and the armies of Pharaoh, with machines for reasoning, (all else having failed,) not their own wills, for many of them believed on the words of Moses, but had to do the bidding of Pharaoh. And as it was told them, "even as the serpent was swallowed up so would they be," so it was done. Their reasoning machines did not save them.

I have scarcely begun what might be said of the ministry of Moses, and so I might follow down through all the prophets, but I omit them, and come down to Christ, and shall be very brief. Jesus Christ was born in a stable, and cradled in a manger.—Overlooking, as all the sects do, what was said of his coming, this is rather a small beginning for a man who has attained to be a God, according to the opinions among men at the present day. At the age of twelve years we find him reasoning in the Temple with doctors and lawyers, not with machine reason, but with the wisdom given him of God.

From that time on he continued to reason with men, and many have supposed that he commenced from that time to do mighty works, such as turning boys into goats, and such like operations. But he commenced in his ministry at the age of thirty, with the authority of the priesthood above all his fellows, even as Moses was above Pharaoh. He and the Apostles still continued to try the effect of reasoning, they being co-workers with him, to turn men from their evil ways. And when men found that they could not justify themselves with any reason that they could produce, and that there was no guile in the mouth of him that confounded them, therefore he was stretched between the heavens and the earth to die for the pure reasons of the hope that he had within him.

Much might be said of the ministry of Christ, his persecutions, sufferings, &c., but I omit it for the present, and come down to our day.

We hear men saying, now a days, if I had lived in the days of Moses, and could have seen the works that he did, I would not have doubted for a moment. It seems that for a man to reject what he can see and hear for himself is inexcusable. Did not Moses say, "a prophet shall the Lord your God raise up like unto me; him shall ye hear in all things?"—Now who prophesied of Moses before he came, so that the people might be looking for him? We have the word of the Lord through all the holy prophets concerning the work of the last days, and because, as in the days of Moses, men have their prepossessioned opinions

of the dealings of God with the children of men, when they see the very things they say they would have believed in Moses' day they thrust them away, just as men of that age did.

Another does not put it so far off, but says if he had lived in the days of Christ, and could have seen some of the miracles that he performed he would have laid down his life for such an one. This is what they say, but let us look at the reason of it. They have the history of Christ to guide them in the path of duty, and the teachings of the Apostles after his death for a way mark, and they all tell of things to transpire in the last days. But men have got their minds made up how it must come to meet their approbation, just as the people in Moses' time and in the days of Christ had their minds fixed, not remembering that the ways of men are foolishness before God.

Christ came in the very manner that he was prophesied of, and he did the things which were said he would do to bring about the redemption of the whole human family. And because he did those things he was rejected. He went about preaching the gospel of life and salvation, and administering in the authority of his priesthood, in the ordinances that pertain to the house of God. Yet he was called a wine bibber, a friend of publicans and sinners. Rather a grave charge against the son of God. Had not men better be a little cautious now a days, lest they find themselves in the same dilemma?

This is the character of which men say, Oh! if I had only lived in that day, I should have been the happiest being that ever did live. Did you ever read the scriptures enough to know that there was a similar work to transpire in the last days? If so, why regret that you did not live in Christ's day? He was called a Nazarene, a wine bibber, a friend to publicans and sinners. Doubtless this sounded as bad to the people of that day, as the name Mormon does to the pious hypocrites of our day. The prophet of God at this day is not charged of being a wine bibber, though he may have all the other charges heaped upon him as falsely as Christ did.

Now let me entreat you to not let this blindness lead you to ruin. Open your eyes and see for yourselves the things transpiring that were prophesied of, and you an eye witness. Say not that there are many lo heres and lo theres, and I do not know which to follow, for Christ himself gave you the key that you might know who are his followers, and he said go not after those lo heres and lo theres. This latter day work is to be the greatest that was ever accomplished upon the earth. It is to form a connecting link between the living and the dead, and bring out the prisoners from the prison house. Isa. xlii. 7. It is the time when God's everlasting kingdom is to be set up on the earth, no more to be thrown down, and is to stand until everlasting righteousness and the rest of God is brought in to all the saints.

Now do not fool yourselves, as those men in the time of Moses and of Christ did. Do not let your posterity have it to say of you as you do of your progenitors, if I had lived in a day when the gospel was preached and the gifts were among men, I would have believed, for you have them before your eyes. Remember that there are none so blind as those that will not see. Do not stand back, Pharaoh like, till you are scourged by the hand of the Almighty until you wake up in hell. Remember that this Mormonism, which is everywhere spoken evil against, is the power of God unto salvation, and that amid all the evil speaking we have the consoling words of

him who died between the heavens and the earth, that we might live; he whom you so much desired to live in the days of, saying: "Blessed are ye when men persecute you and revile you, and say all manner of evil against you, falsely, for my sake."

Having these things in view, with many others, we Mormons go forth as Moses and Christ did, challenging men to reason. But it has been in this age as it was then, men have failed to find a reason to justify their case, and they have resorted to machine reasoning, until some of God's chosen men have felt a victim to them, and their blood cries for vengeance upon the ungodly. It is by the mercies of God that they are spared for a little season, and we are still crying to you as watchmen on the walls of Zion, and warning you to flee the wrath to come, for the judgments of God will not slumber.

Arouse from your slumber, shake the scales from your eyes, and no more say if we had lived in some ancient time we would have done so and so, but put shoulder to the wheel now. Now is the time—now is the day of salvation. Remember that if you procrastinate the day, you do it at your own peril. Never look back to see what somebody did not do that you would have done if you had been in their place, but lay hold now, while there is a chance, and do your own work, and redeem the time they have lost.

Know ye not that you must become as little children, and be willing to learn wisdom from the least of his servants, or you will perish in your ignorance? The Lord always takes a different course from the one marked out for him by the wisdom of the world, in order to confound the wise and bring to naught the understanding of the prudent. He chooses men of low degree, even the simple and unlearned, and those who are despised, to do his work and bring about his purposes, that no flesh shall glory in his presence. O, ye wise and ye learned, know ye not that it was impossible for the world by wisdom to find out God? Then look about for those despised ones spoken of, and if they are called Nazarenes or Mormons, or any other name that sounds bad, just for a moment bring your reasoning faculties to bear, and if they have the truth as it is in Christ Jesus, embrace it.

THE LONDON SEWING WOMEN.

The London papers have been calling attention recently to the deplorable condition of the London milliners and mantua makers. Twenty-five thousand young women, between sixteen and thirty years old, are worked in gangs in ill ventilated rooms, without speech, without relaxation, without a smile, for eighteen hours out of every twenty-four. In the gray of morning they begin, and with the allowance of a quarter of an hour for breakfast, twenty minutes for dinner, and fifteen minutes for tea, they stitch till one, two and three o'clock in the morning. During the hours for rest they are cooped up in sleeping pens, ten in a room, barely large enough for two. Not a word of remonstrance is allowed. They may leave, indeed, but, on the other side of the door, starvation awaits them, or a fate still more dreadful.

Methodist Preachers in 1839, vs. Methodist Preachers in 1855.

To the Editors of the Chicago Dem. Press: I hasten to inform you of another mob in Platte county. The Methodist Church North had an appointment for quarterly meeting near Forley. The presiding elder, preachers and congregation had assembled and concluded the morning service, and were proceeding, when a mob of about eighty armed men made their appearance. The congregation, it being warm, were seated in the shade in front of the house, and the preachers were inside. When Dr. Walker led the mob to the door where Rev. Mr. Moore was preaching, and seizing him, Mr. Morris drew his revolver and cocked it,

when some one caught his arm and took from him. The mob then rushed on him, yelling, "Hang him! shoot him!" Some in the congregation interceded for him, and after a long parley they consented to let him go, under a pledge to leave and not preach any more till they gave him permission. The rest of the preachers escaped during the disturbance, and the congregation broke up and dispersed. The preachers were all armed with revolvers. They are aware of the threats daily made against them. The mob brought tar and feathers and hemp along with them. The excitement is great. These humble and pious ministers of religion will be driven out, and utter lawlessness prevail. In haste,

TRAVELER.

Platte County, Mo., June 30, 1855. These "humble and pious men" are now reaping the fruits of the seed that was so diligently sown by some of their humble and pious brethren, in Caldwell, Dewitt, and Davis counties, in Missouri in 1839. We happened to be traveling to Far West, Caldwell Co., Mo., when stopping at a friend's house in Dewitt, an armed mob of 150 men came down upon the inhabitants of that village, then about 24 in number; for a pretext they brought the Sheriff along with them, with the avowed purpose of serving a process upon a Mr. Hinckle, a Mormon, thinking he would resist, but for the real purpose of mobbing the people. Mr. Hinckle submitted to the process, which baffled in a measure the designs of the mob. To obviate all difficulty, however, two humble and pious men, Sessiel Woods and Abbot Hancock, the one a Baptist and the other a Presbyterian minister, of Carrollton, Carroll Co., Mo., led the mob on, who were kept in check by the Mormons from committing any particular outrage at that time. They, however, after firing off their guns, and showing other demonstrations of pious hostility, passed resolutions, pledging themselves to "return in two days, and if the Mormons were not gone, to burn their houses and throw their goods into the Missouri river." This they religiously observed.

A Mr. Bogard, a humble and pious Methodist preacher, headed a mob with which he burned houses, destroyed property and life, and committed some of the grossest outrages that ever disgraced humanity. Having got his hand in with Mormons, he commenced on others, and shot a man who was not a Mormon. This, of course, was neither pious nor religious, and could not be tolerated. He left and preached his way to Texas, where the people, no doubt, would be very much edified with his piety. These circumstances took place in the neighborhood of this late disgraceful affair. We believe that a Methodist preacher was the ringleader of that band of ruffians that murdered Joseph and Hyrum Smith, in Carthage jail. The Methodist papers have been the foremost among the pious journals in seeking by false representation to bring persecution upon the Mormons; whether they were all pious people that were led by these pious, humble leaders, we of course don't know. Perhaps, after all, there is a retributive justice that may even reach the cases of pious, humble people. They have opened the flood-gates; the waters rise higher than they bargained for; "they have sown the wind, they reap the whirlwind." They have raised a tempest that threatens their own bark. We think with the scriptures—"With what judgment ye judge, ye shall be judged; and with what measure you mete, it shall be measured to you again."—Mormon.

Something for the Ladies.

The London Gazette contains some important information for the ladies, in regard to the manner of placing their lips when they desire to look amiable, dignified, &c. It says when a lady would compose her mouth to a bland and serene character, she should, just before entering the room, say *Bonom*, and keep the expression into which the mouth subsides, until the desired effect upon the company is evident. If, on the other hand, she wishes to assume a distinguished and somewhat noble bearing, not suggestive of sweetness, she should say *Brush*, the result of which is infallible.—If she would make her mouth small and pretty, she must say *Flip*; but if the mouth be already small, and needs enlarging, she must say *Cabbage*. Ladies, when having their daguerotypes taken, may observe these rules with some advantage.

"You Forgot Me."

A good joke is told at the expense of one of our church-going citizens, who is the father of an interesting family of children, and among them a bright eyed boy, numbering four or five summers, the pet of the household, and unanimously voted the drollest little mischief alive. On Saturday night, he had been bribed to keep the peace, and retire to bed an hour earlier than usual, with the promise that on the morrow he might go with the family to church.—On Sunday morning it was found inconvenient to put the youngster through the regular course of washing and dressing for his proper appearance at the sanctuary, and the family slipped off without him. They had not, however, got more than comfortably seated in their pew, when in walked the youngster, with nothing on but his night-wrapper and a cloth cap. "You forgot me," said he, in a tone loud enough to be heard all over the church.—The "feelings" of the parents can be more easily imagined than described.

NORTHERN ISLANDER.

VOL. V.—NO. 12.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, SEP. 20, 1855.

WHOLE NO. 79.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

CORRESPONDENCE.

(Concluded.)

Saint James, July 1, '55.

All seemed to go on well with us for a time, until the Indians left on their winter's hunt. A short time after they had gone, all of our horses were stolen, with the exception of those belonging to James Emmet. A council was called to deliberate on the course best to be pursued in regard to the stolen horses. Nearly all were in favor of raising men, and pursuing the Indians and re-taking our horses. I alone opposed the measure, on the grounds that the Punks had most likely taken our horses, and it would not be advisable to break friendship with our Punka friends, as we were in their country; and if they had not taken them, as their chief had promised us protection, that they might undertake to recover our horses for us; and if the brethren would leave the matter to me, that I would recover the horses; and in case of failure, if I could not satisfy them, I would become responsible to them for their horses.

My offer was agreed to, and James Emmet and myself set out to find the Punka camp. We proceeded up the Loquocore River about one hundred and twenty miles, and came up with them. They manifested great pleasure in seeing us. On approaching their camp we discovered some of our horses running out among the Indian horses. It was but a short time after taking care of the animals we had rode until we were invited to partake of a feast at the lodge of the principal chief, and so on, in quick succession, until we ate four feasts, prepared at the lodges of chiefs. And at night we were conducted to the lodge of the principal chief, and after the usual ceremony of smoking, the chief said, if we had any thing to say we would then talk.

I accordingly began my speech by inquiring how they succeeded in their hunt. The chief replied, considering their lack of horses to ride in the chase, that they were making a very good hunt, and if we would send up four wagons he would load them with meat.

I told him we had nothing but ox teams, and they would not be able for the trip. If we took them from the rushes they would starve, as they could not eat the cottonwood bark as the horses; that I thanked him for his kind offer, and that I was sorry that I had not horses sufficient for their successful winter's hunt; but we were so poor that we could not help him, or we would gladly do it; that we had but eigh-

teen horses, and I supposed that on account of their great lack of horses his men had taken them, as I had seen the horses among theirs; but for us who were chiefs it would not do to break friendship, on account of our men doing wrong; that if I was rich I would give them the horses, but as I was poor that I could not do it, as they all belonged to my men.

I told them further, that I knew the Indians could take better care of horses than we could, and I was glad they had them; that they needed them on their hunt, and could return them in the spring in better plight than if we were to keep them ourselves. At this time the chief arose and smote on his breast, saying, his heart was sick; that my tongue was not forked; that I looked good to him, just as I did when he first saw me; that his whole heart was sick, to think his men had taken the horses of so good a man.

Then turning to the interpreter and saying a few words, he went out, and in a few minutes I heard the war chief going through their camp among the lodges, making a loud and long harangue. After he had done a silence prevailed, and the chief coming up to me, said, walk outside. Then presenting the horses, said, they are all here. I told him I did not want the horses, I would lend them to him till spring, and they might then return the horses, or buffalo robes, at their option. After this we smoked, and the chief allotted us our lodgings for the night. We laid down, and had a comfortable night's rest.

Next day, after feasting abundantly on the best of fat venison and buffalo meat, and receiving many assurances of good will, we set on our journey home, loaded with all the meat we would carry.

In the course of the winter we sent down eighteen wagons to Missouri for provisions, (a distance of 330 miles,) as we were apprehensive that we might be short before we should get on our next year's supply.

I saw daily manifestations of Brigham Young's jealousy and hatred towards me, as indicated by the letters he wrote up to our camp to sundry individuals, warning them not to let me prejudice their minds against the authorities of the church.

Part of the teams we sent down to Missouri, having stayed longer than I anticipated, and Brigham having sent an express to me to meet them in council at winter quarters, and bring James Emmet with me, (as he had also in Joseph's lifetime been organized into the council of fifty princes of the kingdom,) and not fail in coming, as important matters were to be taken into said council for their consideration and action.

I at the receiving of the message, thought I should not go; but my son Joshua, not having yet returned from Missouri, where he had gone with others to purchase grain, I altered my mind, and concluded to go, and after the counseling should have ended, help my son home to Punka village.

I had been down to winter quarters and returned a short time before this, and had the journey to perform on foot, (a distance of 180 miles,) and to a second time seemed rather a

task. But, however, Emmet and myself set off, hunted and killed our food on the way.—The excellencies of this man Emmet, as a skillful hunter and pioneer cannot be to highly spoken of, perhaps never excelled, even by the renowned Daniel Boone.

When we arrived at the Winter Quarters the council convened, but their deliberations amounted to nothing. But however, I was not wholly overlooked in their deliberations. Brigham Young, Kimball and Richards proposed I should come down to winter quarters, bringing with me part of my family, and take my place with Bishop Whitney in managing the fiscal concerns of the church, and I should be supported out of the revenues of the church, which, however, was not done. This council, originally consisting of fifty three members, and some twenty of them gone on missions, and by death and other means absent, was now swelled to a great crowd under Brigham's reign.

It adjourned *sine die*, and I proceeded on my way down into Missouri on foot, to meet my son. I went one hundred and forty miles before I met him.—The weather was intensely cold, and my son got his feet badly frost bitten. When we got to Winter Quarters, (about the 28th January, 1846,) I had presented to me a revelation, given through Brigham Young, in regard to the journeying of the saints west; Young intimated to me that a First Presidency would be organized.

I was greatly disgusted at the bad composition and folly of this revelation, as also the intimation that a First Presidency would be organized; that I was from this time determined to go with him no longer, and to look out a place where I might support my family, and remain until the true shepherd of God's flock should show himself, to lead the church and kingdom of God.—The trio, namely, Young, Kimball and Richards, sent up to Punka village E. T. Benson and others to teach the revelation received by Brigham Young, and assist in bringing me and part of my family to Winter Quarters or Council Bluffs, according to the decree of Brigham and his council.

I must confess that I was broken down in spirit on account of the usurpation of these arrogant Apostles, and their oppressive measures. I made a computation of the number of miles that I had traveled on foot during the course of the winter, to satisfy the desires of these capricious men, and it amounted to seventeen hundred miles; and as my mind was much depressed, my physical force was also greatly abated, and I really panted for a respite for a time from such needless toil, growing out of the jealousy of Brigham Young, lest I should lead away a body of the saints. he on one occasion prophesied that the President of the High Priests quorum would yet lead off a large body of the saints. He made the prophecy when I was not present. When it was told me I forthwith told my informant that I also would prophecy in my own name that President Young had prophesied a great lie in the name of the Lord; that really and truly I would have

nothing to do with his corrupt rot-heap; and when I left the leadership that if any of them (the corrupt followers of Brigham) should follow me, I would shoot them. Those sayings of mine were currently retailed through the camp, and multiplied no doubt when returned to the ears of Brigham Young.

After I had been some time in the winter quarters I discovered that Young's promise had not in any part been made good in having me supported out of the church revenue. The wages of the men composing the battalion enlisted to serve in the Mexican war, was sent for and obtained under the pretext of supporting their wives and children. The amount of money obtained was represented to me to be about forty thousand dollars, which was invested partly in dry goods and groceries, and in supplying the quorum of the Twelve Apostles and their huge families; and as there was much sickness in Winter Quarters, I was informed that many of the soldiers' wives and children actually died for the want of the common comforts of life; and when any of them got any of the means obtained expressly for them, they got it out of the stores of goods bought with their own money, and charged to them at high retail prices, at the rates of 25 to 100 per centum, and many of them never got anything.

The men having no families sent back their wages also to support the soldiers' wives, but was never appropriated as intended. Some of my acquaintances asked me why I did not put in for a share in the soldiers' money. I told them that I would not eat, drink or wear their price of blood. All these sayings of mine were told Brigham Young. He came to me and asked me if I had said it; I told him that I had, and much more. He then said that such like apostasy had caused Joseph's death. I told him not to presume to place himself on a parallel with Joseph—the contrast was as disproportioned as between the ox and toad. Their usurpation was insufferable, and none but fools would bear it.

The whole camp at Punka village was sent for early in April, to come down to winter quarters. They arrived about the time the pioneers set off west to look out a location for a permanent settlement. Three of my oxen were stolen, as my son came down in this camp the night before they got to Winter Quarters. I tracked them into camp at Winter Quarters, and I was convinced that they were taken by some of the pioneers at Brigham's instance.

I now began preparing to look out a place to settle myself for a while at least, and on or about the first of May, set out as a wanderer and pilgrim on the earth, and as one having no shepherd, not since (as I had before realized) the prophet Joseph had been killed.

My first move was to find a suitable place to pitch a crop, and accordingly moved on down the Missouri River about thirty miles, and began to make examinations for a suitable location to make a farm, on the territory now being vacated by the Potawatamy Indians.

While looking out a place I received a message from an old acquaintance and neighbor of

mine, to come or send him down some good mechanics, as he had a large amount of building that he wished to let out. I forthwith set off with my family to Col. Etill's, near Platteville, Mo., who had the above named work to let. But on my arrival Alpheas Cutler had, by false representation, that I was not coming, induced Etill to let him the job. Cutler had, the same day I got to Etill's started back to bring down workmen to execute the job he had foully supplanted me in undertaking.

I was now completely nonplussed, scarcely knowing what to do.

Most sincerely yours, &c.
GEORGE MILLER.

NATIONAL CHIROGRAPHIES.

It is a remarkable fact that no man can ever get rid of the style of hand writing peculiar to his country. If he be English, he always writes an English style; if French, in French style; if German, Italian or Spanish, in the style peculiar to his nation. Professor B—states: I am acquainted with a Frenchman who has passed all his life in England who speaks English like one of our own countrymen, and writes it with ten times the correctness of ninety-nine in a hundred of us; but who cannot for the life of him, imitate our mode of writing. I knew a Scotch youth, who was educated entirely in France, and resided sixteen years in that country, mixing exclusively with French people—but who, although he had a French writing master, and perhaps never saw anything but French writing in his life, yet wrote exactly in the English style: it was really national instinct. In Paris all the writing masters profess to teach the English style of writing; but with all their professions, and all their exertions, they can never get their pupils to adopt any but the cramped hand of the French. Some pretend to be able to tell the characteristics of individuals by their hand-writing. I know not how this may be, but certainly the nation to which an individual belongs can be instantly determined by his hand-writing. The difference between the American or English and the French hand-writing is immense—a schoolboy would distinguish it at a glance. Mix together a hundred sheets of manuscript written by a hundred Frenchmen, and another hundred written by Englishmen or Americans, and no one could fail to distinguish every one of them, though all should be written in the same language and with the same pens and paper. The difference between Italian, Spanish, and German hand-writing is equally decided. In fact, there is about as great a difference between the hand writings of different nations, as in their languages. And it is a singular truth, that though a man may shake off national habits, accent, manner of thinking, style of dress—though he may become perfectly identified with another nation, and speak its language as well, perhaps better than his own—yet, never can he succeed in changing his hand-writing to a foreign style.

It is a good thing to laugh at any rate, says Dryden: if a straw can tickle a man, it is an instrument of happiness.

GOOD OUT OF EVIL.

The judgments of the Almighty are just, and all his ways right.—When the people of Missouri banished the Mormons from that State in fire and blood, it was hard that those who had done so much in establishing God's law should be made the football of such vile wretches. But they had not been faithful to keep all his commandments, and it was necessary that they be further purified before they could establish his righteousness among men.

As fit was it that the vile men of Missouri should be the instruments to chastise them as that those of Babylon, ages before should chastise those who departed from God's law in Judah. As certain was it that they in their time should be judged.

It was a saying among the heathen, "whom the Gods will destroy they first make mad." The truth is, that God desires to save, not destroy. Destruction is the consequence of our sins. Every ruined people is the author of its own ruin.

Western Missouri is bringing on the reward of its iniquities, and all the State suffers with it. This is the consequential result of the Missouri vices, and not a providential act. The whole region is suffering from a moral blight and mildew. Its glory is dimmed, its spirit abated, and its hope faded.

Emigrants to Kansas all pass through Missouri. Out of them Missouri had begun to reap a rich harvest. But emigrants from the free States have nearly ceased to go, because they can get just as good land somewhere else, free from the power of mob law, and not ruled by bullies from just over the border.

Emigrants from the slave States do not go to Kansas, because the risk is too great. The free soil element is too strong. Kansas is the battle ground of slavery extension, and if they fail, the risk of losing their investment in slaves is too great. Slaves enough to stock a small plantation cost from \$10,000 to \$25,000. Such sums are too large to put in peril in a border war.

The slaveholders of the old slave States go to Louisiana or Texas. The freemen of the north and east go to Minnesota, Iowa, Nebraska or Oregon. The foreign emigrants stop in Illinois or Wisconsin. All avoid Kansas as a plague spot.

The result is, Kansas, one of the fairest spots of earth, is neglected and idle; occupied by a few honest and earnest men from the free States, and lorded over by two score drunken bullies from Missouri, paid out of the national treasury, who have cursed and desolated the land by their presence.—Such is Kansas.

Western Missouri stands infected by the lawlessness in which she has been cursed for twenty years, and dwindles away under the moral leprosy of its lawless spirit and mobocratic leaders, now that their wrongs are wrought on somebody besides Mormons.

Business of all kinds is dull.—Money is scarce. There is no sale

for cattle or produce. No emigrants are fitting out for California and Oregon. The report of inhospitality to Kansas emigrants has sent them another way.

Those who would otherwise go to the Platte purchase to purchase improved farms of the borderers who wish to "move west," dread a free border, in case the battle of Kansas should be against slavery, and the very men who are anxious to take slavery into Kansas lack the means.

The Kansas trade is not an item at St. Louis. Kansas steamers do not run on the river. There is nothing to carry. The sod remains unbroken in the prairie.—The sound of the axe is not heard, nor the smoke of the cabin seen.—The Kansas towns have no inhabitants. The lots will not sell for enough to pay for lithographing.

Of the fifty thousand emigrants who would have been there to make Kansas a State this year, not two thousand are there. The country is dead. Atchison and Stringfellow have dug its grave.—The grave of Missouri slavery yawns by the side of it.

Free labor produces and consumes vastly more than slave.—Thus it builds up great cities.—Much of the past growth of St. Louis is attributable to its free border. Southern Illinois was its back country, as well as Missouri. For that trade Cairo, Alton, Quincy and Chicago have all become successful competitors. Free States could make facilities not attainable in a slave State. Chicago, in twelve years, has increased its population by more than ten to one. St. Louis has little more than doubled hers.

To keep up in this race for metropolitan greatness, St. Louis needed railroads, and began them. They construct ten miles while Illinois, Wisconsin or Iowa do one hundred. Eastern men do not like to invest money in a slave State, where mobs rule. Their railroads will cross Iowa, while Missouri is struggling for means to continue work, and at Rock Island and Council Bluffs will spring up new rivals to St. Louis.

The tendency of emigration is rather to warmer latitudes. As free territory, Kansas would have filled up with great rapidity. Its productions would have poured into St. Louis in boundless abundance, to be paid for in merchandise and manufactures, on which St. Louis would have made an immense profit, and supported a vastly increased population. A new trade would have sprung up on the river, giving prosperity to all the towns along its banks.

The enterprising eastern men in Kansas would have called in capital from the east to push a railroad through that territory towards the Pacific, and thus helped the Missouri project by making it a necessary link in a continental work. St. Louis would have resumed its position as a metropolis, and Missouri become one of the most prosperous of States.

All this is thrown away in a lawless effort to carry slavery into Kansas. And this effort has been made by the very men who by the same means for six years, from 1834 to 1839 inclusive, were engaged in driving the Mormons from Missouri.

We recognize in the list of names

of Atchison's toppers and Stringfellow's blood-hounds many of the same names as those engaged in that lawless foray, and here and there the same individual is a prominent figure. Had the Mormons been protected, there would have been no foray upon Kansas. Instead of the material for such a work, the Missouri border counties would have been densely populated with industrious free laborers. This foray has brought just retribution to the door of a host of sinners, and the present is but the beginning.

The body of Missourians, which have been sitting as the Legislature of Kansas, has adopted the Missouri code in general, but have passed numerous laws of special severity for the protection of slavery. Every act to facilitate the escape of a slave is punishable with death. The mere expression of sentiments unfavorable to slavery is made a high misdemeanor, incurring little less than capital punishment.

Residents of Missouri are allowed to vote in Kansas at a dollar a piece, and a special law is made against emigrants from Massachusetts, Michigan, and other States which have passed laws for the protection of free-men being reduced to slavery, requiring them to take an oath to support the fugitive slave law, and pay five dollars before they vote.

These bullies expect to subject free State men to all this, believing that northern and eastern men will not fight. It is a mistake. They do not like to fight. They had rather make farms, build mills, construct railroads, speck the land over with churches and schoolhouses, diversify it with towns and cities, and fill it to overflowing with wealth. But they will fight.

They are very fond of making money, and these Missouri outlaws have located the town lots among themselves. They have elected themselves county commissioners for a long term of years, and conferred on themselves the most plenary power of levying taxes, locating county seats, building roads and bridges, and in numerous ways raising public monies at the expense of the whole people for their private interests, and the Yankees will not submit. They will fight and not pay.

Northern and eastern men are fond of speaking freely their opinions on all subjects, and voting at elections for their rulers. The Missouri outlaws have made their common conversation a crime, next to murder. In the name of popular sovereignty they have taken the election of all local officers from the people, and that the free State men may have no hope in their increasing numbers, they have established but a single polling place to a county, and located that with sole reference to importing votes from Missouri, and browbeating and fighting down the free State men.

They will resist, and unless Congress settles the matter in some way, will resist till they root out the outlaws. Reluctantly as northern men fight,

they will never withdraw from the contest defeated. Slave property will never be safe in Kansas, and the grave of Missouri slavery is dug.

Missouri will continue to languish under the blight of the present struggle. Kansas will fill up with horse-thieves, counterfeiters, bush-rangers, and all kinds of black-legs. It will become the roosting place of every foul bird.

Very slowly will industry and order grow out of this reeking mass of crime. The indignation of all the lovers of law and order in Missouri will, in the mean time sweep off the whole stock of borderers who are now doing the mischief unchecked. Every man in Missouri in the manufacturing and commercial interests will fraternize with the law and order party, in the hope that free labor will bring prosperity and a market. Then Missouri becomes the battle ground of slavery. Its grave is not dug too soon.

The free State party in Kansas are moving to adopt a constitution, and organize State government. This will raise the true issue of popular sovereignty. They ignore the late Legislature, and talk firmly of resisting its laws.—The fight is likely to begin in Congress. If not settled there, the free State men will fight it out to a satisfactory result at home.

Dates from Salt Lake to July 1st say the third sowing of grain had been destroyed. Rumors still later are from some points that the fourth sowing was likely to succeed, and from others that it was attacked and likely to fail.

Gov. Young with a large party had recently been up north to mark the boundary between Utah and Oregon. While there the grasshoppers appeared in that region, and the farmers were all engaged in cutting the grain in hopes of saving the straw for cattle feed.

A St. Louis paper says the Mormons are drying the grasshoppers, intending to use them for winter food. We see a Michigan paper thinks they are good enough for Mormons. Probably they are as good as the locusts which John the Baptist feasted on, and Herod thought them better than he deserved, and cut his head off. Like men, like judgment.

CHICAGO JOURNAL SOLD.

Correspondence of the Journal.

Excitement at Grand Traverse.

GRAND TRAVERSE, Aug. 28.

A great excitement is at present existing at Grand Traverse, Mich., growing out of recent Mormon outrages.

A few days since, two of the Mormon fraternity visited the house of a Mr. Ladd, and he being from home, took his child, telling its mother they would make a king of him. Mrs. L. called for help, when a plaster was put over her mouth. Three Indians, however, hearing her cries, proceeded to the house, when the Mormons decamped.

Subsequently, at midnight, four persons were seen prowling about the house, when they were fired upon, the shot taking effect upon one of them, who ran about three hundred yards and fell. He is supposed to be a Mormon.

The inhabitants of Grand Traverse are greatly excited, and intend holding a meeting to invoke the aid of the government. If denied them, they will take the responsibility, and drive them out from among them.

Yours, &c., O. S.

We find the foregoing in the Chicago Journal, of Sept. 1st, and hesitated whether to bestow on it a passing notice.

If there had been a case involving a controversy as to the custody of a child, or any attempt to recover possession of a child, wrong-

fully withheld, we should expect such use to be made of it, for the purpose of raising a public excitement against Mormons. They are never allowed to pursue the usual remedies for injuries done them, without some such appeal to public prejudice.

But no such thing has occurred. No one in the Mormon settlements claims any right to any child at Grand Traverse. Nor has any one been to Grand Traverse on any business or pretension whatever for three months past.

So far as the Mormons are concerned, there is not one word of truth in the statement. And we are inclined to the opinion that there is no truth in it in any respect.

A gentleman well known here, and on terms of familiar intercourse with the inhabitants, but a resident of Grand Traverse, was here a few days since on business, and we had long free conversation with him about Grand Traverse affairs, and especially of the public feeling there towards the Mormons. Though he informed us of a half dozen cock and bull stories there circulated about the Mormons, he made no mention of this, though it must have been a fresh occurrence, if it occurred at all.

Moreover, the story does not sound like truth. First—It is alleged that the men, the two boy stealers, were Mormons, but their names are not mentioned, and from the run of the story Mrs. Ladd did not know them, and of course did not know whether they were Mormons or not.

Second—It is incredible that any mere strangers would, in the presence of the mother, endeavor to persuade a child to leave her and go with them.

Third—To tell a child at Grand Traverse that they would make him a king among the Mormons would frighten, not persuade him.

Fourth—If men were undertaking such a crime, they would use the plaster first, not wait till the woman called help. Any fool knows a woman will not be silent and see her child carried into captivity by strangers.

Fifth—It is said one man was shot down the following night, and that he was supposed to be a Mormon; but nothing is said whether he was taken, dead, alive or not at all. If any such thing had occurred, this fact would have been stated; and if the man was alive, it would have been stated whether he was lynched, lodged in jail, or what his fate was.

Sixth—This man who was shot was only supposed to be a Mormon, the others were Mormons, though all were clearly unknown.

Unless the Journal has a well known correspondent, Dick Wilson may set himself down as sold. If he knows his correspondent, and is sure he is not running rigs on him, then the correspondent is fooled.

But whether fooled or not, he is a fool. What do the Mormons want to steal children for? With their dozen or twenty wives a piece, can't they raise as many children as they want? If they wanted more, could not they get them at the Chicago poor house, at half the expense of stealing them?

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petitioning government for help.—
Help for what? If they don't know who the criminals are, will the government know? Can it help their ignorance? And if they do know, why don't they arrest them? Never once did an officer come here to arrest a Mormon but he was forthcoming.

But if they expect resistance, why do they want any help to put it down? Do the people of Grand Traverse think they can exterminate the Mormons, and yet need help to come and arrest two or three men?

Who would have imagined that Dick Wilson, with his early experience in Illinois, and his two or three years tramp on the still wilder borders of Texas, would "suck such stuff?"

As for the indignation and the extermination, all we have to say is, "come when you dare." We know very well that the dread of us is all that saves us from murder. But we shall not eat or sleep the less.

Perhaps these men do well to keep up a continual irritation.—The *dies irae* will tell. If they wish to make Grand Traverse such another plague spot as Kansas, avoided by all honest and peaceable men, they have but to progress. It will not affect us further than to impress upon us the motto, "be ye always ready."

J. A. T. Wendell complains that the Islander was unjust to him, in asserting that he retained the appointments of the Messrs. Hale.

The commissions are dated early in July. We have not the exact date, but it was previous to the middle, and were mailed at Washington to Mackinac the day following. They could scarcely fail of being in Mackinac by the 20th July, and they reached here the 11th September, by a mail which left Mackinac that day.

Who retained them at Mackinac? Clearly either Wendell or the P. M. They can divide the responsibility between them as they please. We have no doubt Wendell was the villain. Nor does he care how well his villainy is established at home. If he can escape censure at head quarters, at home he will be proud of his successful frauds.

The Michigan State Journal, of Sept. 6th, has a long account of outrages committed on one Pardee Butler, in Kansas. Butler had expressed himself in favor of making Kansas a free State, for which crime he was painted black, ducked, and put afloat on a raft, on the Missouri River, with notice that if he returned they would hang him.—The act was done by Kelly, joint owner with Stringfellow of the "Squatter Sovereign," and a mob collected by him.

The following is from Mr. Butler's account of the transaction, as published in the Missouri Democrat:

The Squatter Sovereign is published at Atchison, Kansas territory, by J. H. Stringfellow and R. S. Kelly. The following editorial appeared in that paper, under date of July 31st.

Here follows a very violent article from the "Squatter Sovereign," denouncing all in favor of making Kansas a Free State as "Abolitionists," "horse-thieves," the "scum of the Eastern cities," &c., &c. The article goes on to say:

"We cannot feel safe while the air of Kansas is polluted with the breath of a single Free-Soiler. We are not safe; and self-preservation requires the total extermination of this set.

Let us act immediately, and with that decision that will convince these desperadoes that it is our firm determination to keep their dishonored feet from staining the fair carpet of Kansas.

"We propose a meeting to the friends of the South, which includes all the 'law and order' men in the Territory, where we may devise some way for protection against the depredations of our town, that their presence is no longer needed, and will not be tolerated."

A meeting was held, specially to request them to leave, threatening them with "hemp" if they did not. A committee was appointed to wait on them, &c.

He then details an attempt to compel him to sign the resolutions, on his refusal to do which they attempted a compromise by which his right to vote should be relinquished, or at least his mouth closed. Failing in both these attempts, after various indignities, he was put afloat on a raft, with a flag bearing the following inscription:

"EASTERN EMIGRANT AND EXPRESS."
The Rev. Mr. Butler, Agent for Underground Railroad.

THE WAY THEY ARE SERVED IN KANSAS.
FOR BOSTON.
Cargo insured, unavoidable danger of the Missourians and the Missouri River excepted. Let future emissaries from the North beware. Our Hemp crop is sufficient to reward such scoundrels.

Let no one attribute these abuses to Gen. Cass' doctrine of "popular sovereignty." It is the denial of the right of the people of Kansas to rule, that produces all this disorder. The invasion of Kansas by ruffians from Missouri, which is bringing the doctrine of popular sovereignty into disrepute.

Though the Rev. Pardee Butler is probably one of the same righteous men who call Mormons "horse-thieves and black-legs," as an excuse for driving them out of Missouri and Illinois, we cannot help feeling some sympathy for him, when he suffers in the same way. And we really have some hope that these good Christians from Yankee land will learn that this word "thief, black-leg, rascal," &c., when used against a whole community, is just equivalent to the old cry of "heretic."

When they learn these border blood-hounds a little better, will they remember to do justice to the Mormons, who were driven out of Illinois under the same cry? Will they recant their original invention of this cry, to excuse these same blood-hounds for expelling the Mormons from Missouri? We don't flatter ourselves that the Christians will.

Three boats are now employed constantly between this place and Pine River, carrying emigrants and their goods.

These emigrants are all bound for Lake Mormon, all the prominent positions around which are now occupied.

The Elders are preparing for their winter missions. The intention is to send about fifty on missions for the winter, and the present prospect is that it will be the most efficient mission yet sent out.

We have had no frost yet.—There has been a small second crop of strawberries and whortleberries, and choke cherry trees are again occasionally blossoming.

The newspapers are having a gala day over Mormon atrocities. Next year they will be whist as mice, and the Mormons will be very respectable citizens. Let a book of remembrance be written.

We have a few fine samples of the crops raised this year about Lake Mormon. It is a superior agricultural region.

Many are quoting against a prohibitory liquor law, the Mohammedan prohibition, and asserting that drunkenness is common in Mohammedan countries. This is an error. The sobriety of Musselmén, as compared to Christians, is attested by all Christian travelers in the orient.

But the success of prohibition there is attributable to religious sentiment, rather than statutory prohibition.

Bryant, the poet, who is now sojourning in the east, spoke of drunkenness, profanity, and adultery as new sins, scarcely known among Mohammedans until the late decay of their power.

The propensity of human nature to indulge in something intoxicating, with them, till lately, satiated itself with opium and coffee.

The attempt to build up a settlement at Pine River, hostile to the Mormons has been abandoned. Only one family remain there, and they are preparing to leave.

A PREACHER TURNED HORSE THIEF.

On Saturday night, officer Fox, in company with an officer from Kalamazoo, Michigan, arrested at Levi J. North's Circus, a man of clerical and dignified appearance, white cravat, black coat, etc., on a charge of horse stealing. It appears that this individual, who calls himself the Rev. S. J. Taylor, and who claims to be a preacher in good standing in the Methodist Church, hired a horse and buggy a few days since at Kalamazoo, to take a short ride into the country to preach. After proceeding about ten miles, he drove the buggy into a ditch, and broke off one of its wheels, and then took off the harness from the horse, filled a bag with prairie hay to answer for a saddle, and, mounting his steed, proceeded on his way toward Chicago, where he arrived on Saturday—in the meantime, however, selling his horse and pocketing the proceeds. On Saturday night, he visited the circus, and, as we have said, while enjoying the sports of the ring, was arrested and taken to the watch-house. On examining his person, a quantity of sermons, texts, skeletons of discourses, etc., were found upon him, and he offered to preach to the officers, upon any theme they might select, which offer was declined. He was sent back to Kalamazoo yesterday morning, in custody of the officer who came after him.—Chicago Tribune.

If he had been a Mormon, all the religious papers would publish his shame. As it is, not one.

[ED. ISLANDER.]
HAS THE SLAVE A RIGHT TO STEAL.

There were eight persons in the family. There was, each week, one half bushel of cornmeal brought from the mill; and in the kitchen, corn-meal was almost our exclusive food, for very little else was allowed us. Out of this half bushel of cornmeal, the family in the great house had a small loaf every morning; thus leaving us, in the kitchen, with not quite a half a peck of meal per week, a piece. This allowance was less than half the allowance of food on Lloyd's plantation. It was not enough to subsist upon; and we were, therefore, reduced to the wretched necessity of living at the expense of our neighbors.

We were compelled either to beg, or to steal, and we did both.

I frankly confess, that while I hated everything like stealing, as such, I nevertheless did not hesitate to take food, when I was hungry, wherever I could find it. Nor was this practice the mere result of an unreasoning instinct; it was, in my case, the result of a clear apprehension of the claims of morality.—I weighed and considered the matter closely, before I ventured to satisfy my hunger by such means.

Considering that my labor and person were the property of Master Thomas, and that I was by him deprived of the necessities of life—necessaries obtained by my own labor—it was easy to deduce the right to supply myself with what was my own. It was simply appropriating what was my own, to the use of my master, since the health and strength derived from such food were exerted in his service.—To be sure, this was stealing, according to the law and gospel that I heard from St. Michael's pulpit; but I had already begun to attach less importance to what dropped from that quarter, on that point, while, as yet, I retained my reverence for religion.

It was not always convenient to steal from master, and the same reason why I might, innocently, steal from him, did not seem to justify me in stealing from others. In the case of my master, it was only a question of removal—the taking his meat out of one tub, and putting it into another; the ownership of the meat was not affected by the transaction. At first, he owned it in the tub, and last he owned it in me.

His meat house was not always open. There was a strict watch kept on that point, and the key was on a large bunch in Rowena's pocket. A great many times have we, poor creatures, been severely pinched with hunger, when meat and bread have been moulding under the lock, while the key was in the pocket of our mistress. This had been so when she knew we were nearly half starved; and yet, the mistress, with saintly air, would kneel with her husband, and pray each morning that a merciful God would bless them in basket and in store, and save them, at last, in his kingdom.—But I proceed with the argument.

It was necessary that the right to steal from others should be established; and this could only rest upon a wider range of generalization than that which supposed the right to steal from my master.

It was some time before I arrived at this clear right. The reader will get some idea of my train of reasoning, by a brief statement of the case. "I am," thought I, "not only the slave of Master Thomas, but I am the slave of society at large. Society at large has bound itself, in form and in fact, to assist Master Thomas in robbing me of my rightful liberty, and of the just reward of my labor; therefore, whatever rights I have against Master Thomas, I have, equally, against those confederated with him in robbing me of liberty.—As society has marked me out as privileged plunder, on the principle of self-preservation, I am justified in plundering in turn. Since each slave belongs to all; all must, therefore, belong to each."

I shall here make a profession of faith which may shock some, offend others, and be dissented from by all. It is this: Within the bonds of his just earnings, I hold that the slave is fully justified in helping himself to the

gold and silver, and the best apparel of his master, or that of any other slaveholder; and that such taking is not stealing in any just sense of that word.

The morality of free society can have no application to slave society. Slaveholders have made it almost impossible for the slave to commit any crime, known either to the laws of God or to the laws of man. If he steals, he takes his own; if he kills his master, he imitates only the heroes of the revolution. Slaveholders I hold to be individually and collectively responsible for all the evils that grow out of the horrid relation, and I believe they will be so held at the judgment in the sight of a just God. Make a man a slave, and you rob him of moral responsibility. Freedom of choice is the essence of all accountability. But my kind readers are, probably, less concerned about my opinions, than about that which more nearly touches my personal experience; albeit, my opinions have, in some sort, been formed by that experience.

FRED DOUGLASS.

STATE TEACHERS' INSTITUTE.

OFFICE OF SUP'T PUBLIC INSTRUCTION,
LANSING, AUGUST 7, 1855.

Applications in accordance with the provisions of law having been received at this Office from the following places, and their vicinities, and the same being regarded by this Department as eligible, the undersigned would hereby announce that a series of State Teachers' Institutes, to commence on the evening of the days named below, and to continue in session ten working days, severally, will be held as follows, viz:

At Detroit, beginning August 27th; at Rome, beginning September 10th; at Flint, beginning September 24th; at Grand Rapids, beginning October 1st; at Niles, beginning October 15th; at Coldwater, beginning October 22d.

UTILITY OF TEACHERS' INSTITUTES.

Teachers' Institutes have received the earnest approval of eminent Educators since their establishment in the country, nearly fifteen years ago. They constitute an efficient agency both in providing well trained teachers for the school room, and in cultivating an intelligent and active public sentiment in favor of Education. Wherever they have been properly conducted, the people have been awakened to a livelier interest in the education of their children, and a marked improvement in the character of the instruction given in our primary and higher schools, has been apparent.—That this series of State Teachers' Institutes may be productive of great public benefit, it is earnestly requested that all good citizens will lend whatever aid or influence they can to insure a full attendance of the Teachers of the State. And all persons contemplating the charge of Schools the ensuing season, it is hoped will avail themselves with alacrity of the benefits here offered, and attend some one of the Institutes from the beginning to the close of the session.

The Board of Instruction will be composed of able and experienced Teachers and Lecturers and will include Members of the Faculty of the Normal School, and of other literary institutions of the State.

LOCAL COMMITTEES.

It is desirable that a committee of active friends of the cause should be immediately appointed in each place where an Institute is to be held, with whom the undersigned may confer, and who may materially aid in making the necessary local arrangements for the successful prosecution of the enterprise.

LECTURES AND INSTRUCTIONS FREE.

All the expense which Teachers and others attending the Institutes will need to incur, will be for board, which in some instances I am assured will be at considerably reduced rates, and especially for ladies, of which due notice will be given by the Local Committee; or, at least, information may be had touching the matter by application to them.

IRA MAYHEW,
Sup't of Public Instruction.

F. JOHNSON & CO.

Have purchased and are continuing to purchase, for cash, a full assortment of fresh goods, by which they are enabled to sell at BUFFALO and DETROIT Prices.

DRY GOODS.

Calicoes, of various patterns.
Mons de Laines and Barges.
Lawns, Shawls, &c.
A new supply of Bonnets, of handsome finish.
Book and Barred Muslins.
Groceries and Fishing Tackle, and various other stores.

Stoves of the most approved pattern and material, for sale. 63na.

CITY STORE, SAINT JAMES.

ONE DOOR NORTH OF THE DOCK, WATER ST.

J. M. WAIT has just opened a large assortment of Dry Goods, Groceries, Crockery, Tin ware, Hardware, Cutlery, Iron, Nails, Nail-roads, Glass, Ready Made Clothing, Boots and Shoes, also a full supply of Fishermen's Tackle. Thankful for past patronage, I hope to merit a liberal share in the future, by selling cheaper than the cheapest for ready pay; cash not refused.

He has also on hand a small assortment of Clocks, Watches, Jewelry, &c.

Saint James, June 19th, 1855. 70a90*

The Packet "Maid of the Mist" will make weekly trips from Saint James to Galien, Patmos, Charlevoix and Arbour Croche, carrying the mail. She has excellent accommodations for passengers.

THERE'S WORK ENOUGH TO DO.

The blackbird early leaves its nest
To meet the smiling dawn,
And gathering fragments for its nest,
From upland wood and lawn.
The busy bee that wings its way
Mid sweets of varied hue,
At every flower would seem to say—
"There's work enough to do."
The cowslip and the spreading vine,
The daisy in the grass,
The snow-drop and the eglantine,
Preach sermons as we pass.
The ant, within its cavern deep,
Would bid us labor, too,
And writes upon its tiny heap—
"There's work enough to do."
The planets, at their Maker's will,
Move onward in their cars,
For Nature's wheel is never still—
Progressive as the stars.
The leaves that flutter in the air,
And summer's breezes woo,
One solemn truth to man declare—
"There's work enough to do."
Who then can sleep when all around
Is active, fresh and free?
Shall man—creation's lord—be found
Less busy than the bee?
Our courts and alleys are the field,
If men would search them through,
That best the sweets of labor yield,
And "work enough to do."
To have a heart for those who weep,
The sordid drunkard win;
To rescue all the children, deep
In ignorance and sin;
To help the poor, the hungry feed,
To give him coat and shoe;
To see that all can write and read—
Is "work enough to do."
The time is short—the world is wide,
And much has to be done;
This wondrous earth and all its pride,
Will vanish with the sun.
The moments fly on lightning's wings,
And life's uncertain too;
We've none to waste on foolish things—
"There's work enough to do."

GIVE THEM ROPE.

The following report and bill are a specimen of the legislation of Atchison and his gang of ruffians, now playing the fool at Shawnee Mission:

The Committee on the Judiciary, to whom was referred a bill entitled "a bill to punish persons decoying slaves from their masters," respectfully report, they have had the same for some time under advisement, and recognizing the correctness of the provisions of the act, but one question has occupied the attention of the Committee, and that is the character of the punishment prescribed in the bill. At first presentation of the subject, there was an apparent severity which seemed not to be in consonance with the crime, and viewing the offence in the light of grand larceny alone, the genius of our institutions and the prejudices of the day in which we live, at once discard so extreme a punishment.

But when we view the offence in its peculiar bearings upon our institutions at this particular time, it assumes more the character of treason against the laws than an ordinary crime which but affects the immediately interested, or in the immediate community in which the offence may have been committed, and may, in its incendiary tendencies, lead to consequences of the most fearful character, as well upon our political as social institutions. It is an offence, the frequent recurrence of which we may well imagine, might light the bonfires of a civil war, and result in bloodshed more fearful than a thousand murders. We are, therefore, in view of this, prepared to sanction the penalty of death, and most respectfully recommend the passage of the act.

All of which is respectfully submitted.

R. R. REES, *Chm.*

AN Act to punish persons decoying slaves from their masters.

Be it enacted by the Governor and Legislative Assembly of Kansas Territory:

Section 1. If any persons entice, decoy, or carry away out of this Territory, any slave belonging to another, with intent to deprive the owner thereof of the services of such slave, or with intent to effect or procure the freedom of such

slave, he shall be adjudged guilty of grand larceny, and on conviction thereof shall suffer death.

Sec. 2. If any person shall aid or assist in enticing, decoying, or persuading, or carrying away, or sending out of this Territory any slave belonging to another, with intent to procure or effect the freedom of such slave, or with intent to deprive the owner thereof of the services of such slave, he shall be adjudged guilty of grand larceny, and on conviction thereof shall suffer death.

Sec. 3. If any person shall entice, decoy, or carry away out of any State or other Territory of the United States, any slave belonging to another, with intent to procure or effect the freedom of such slave, or to deprive the owner thereof of the services of such slave, and shall bring such slave into this Territory, he shall be adjudged guilty of grand larceny, in the same manner as if such slave had been enticed, decoyed or carried away out of this Territory, in such case the larceny may be charged to have been committed in any county of this Territory into or through which such slave shall have been brought by such person, and, on conviction thereof, the person offending shall suffer death.

A correspondent of the St. Louis Democrat, writing from Shawnee, says of the above bill:

During my absence last week a bill making negro-stealing a capital offence was passed by the Council, and is now in the hands of a House Committee. When it is recollected that in such case the evidence of negroes is admitted, this act will excite wide-spread astonishment. The lives of no citizens are safe against the hate of any slaveholder who chooses to instruct his negroes to commit perjury. Unless extraordinary pains are taken in trials for such cases, this act may yet lead to many cold-blooded official murders.

Boys of the North, how does this suit you? Who will go to Kansas and teach the fools that such enactments are not laws?—We can, in a walk of fifteen minutes, find a dozen who need but hear the rallying cry and they will go to Kansas and trample on all such enactments, and teach such murderers there is a *higher law*, and a power to execute. Why not go and turn all the slaves free?

PHYSIOLOGICAL EFFECTS OF TOBACCO.

In small doses tobacco causes heat or burning in the throat, a sensation of warmth in the stomach, followed by nausea and giddiness. In large doses it produces retching, vomiting and purging, and a most distressing sinking feeling at the pit of the stomach, followed by languor, relaxation of the muscular system, trembling of the limbs, extreme anxiety and great tendency to faint, vision is obscure, the ideas are confused, the pulse is small and weak, the perspiration laborious, the surface cold and clammy or bathed in a cold sweat, and frequently convulsions occur.

In very large doses all these symptoms are manifested with more violence, and are followed by paralysis and stupor, terminating in death. These general effects are manifested very similarly whether the article is chewed, smoked, snuffed or swallowed. In the form of snuff, however, small portions only occasion an increased flow of mucus, sneezing, and an acrid and burning sensation in the throat.

When tobacco is used habitually in any form, all of its most violent and striking effects are gradually diminished in degrees, until finally they cease to be apparent, and when the organic instincts are

thoroughly subdued by its influence, its impressions become pleasurable, and ultimately a wonderful charm, a strange exhilaration, a mysterious spell, an absolute fascination pervades the whole domain of sense, and binds the organic sensibilities, and with them the moral emotions and intellectual powers in a servitude which, in some cases, grows stronger and more irrevocable during the remainder of life, and terminates only with death.

The great grand parent of vices in the way of the world's reformation are alcohol and tobacco.—They waste human energies and destroy human talents equal to war, pestilence and famine, which, in fact, they engender and beget.—*Crescent.*

We publish the following bill of sale, and Gov. Doty's letter accompanying it, to show our readers how near here African slavery has found footing:

From the Milwaukee Sentinel.

A DOCUMENT FOR HISTORY.

The bill of sale of a negro named Frank, (who for a time was at Prairie du Chien, and then at Mackinac,) is the hand writing of Thomas H. Benton, of which the following is a copy, was found among the papers of the late Michael Dousman, at Mackinac.

Frank, it is stated, after the sale by Mr. Benton, was taken across the river from Missouri into Illinois, and there bound by "articles of apprenticeship," according to the laws of that Territory, to serve for a term of years. Under these he was brought to this country, then a part of Illinois, and was held to service several years, but he left this for a country of greater liberty than the one which was governed by the ordinance of 1787; the slave of another country found no freedom here.

Is this "climate" more favorable to slavery than that of Kansas or Nebraska? A similar transaction occurred in this State after it became a separate Territory.

This is the first warrantee I have met with that property was "sensible." And, it is suggested, the form of this instrument may be useful to the legal profession, if slavery exists, as Judge Kane intimates it does, in States in which it has been abolished.

J. D. DOTY.

BILL OF SALE.

To whom it may concern:

KNOW YE, that for and in consideration of the sum of seven hundred dollars to me in hand paid, the receipt whereof is hereby acknowledged, I THOMAS H. BENTON, of St. Louis, have bargained, sold and delivered to Benjamin Jordan of St. Louis, a certain NEGRO MAN SLAVE named Frank, age nineteen years, to have and to hold to the said Benjamin Jordan forever. And I warrant the said slave Frank to be sound, healthy and sensible, and free from any bodily defect or infirmity whatever, and will forever warrant and defend the right and title of the said slave to the said Benjamin Jordan, his heirs or assigns, against [all] claimants whatever. In witness of which I have hereunto set my hand and seal, this twenty-seventh day of November, 1846.

T. H. BENTON. [SEAL.]

Test.
W. CHRISLY,
TAYLOR BERRY.

THE LIGHTS AND SHADOWS OF A SAILOR'S LIFE.

A correspondent of a Nantucket paper describes, in a truthful and impressive manner, the anxieties and hardships of a sailor's life, as follows:

A few days ago a man was speaking to me of the emotions with which he was overwhelmed when he bade adieu to his family on the last voyage. The ship in which he was to sail was at Edgartown, on Martha's Vineyard.—

The packet was at the wharf which was to convey him from Nantucket to the ship. He went down in the morning and saw all his private sea-stores packed away in the sloop, and then returned to his home, to take leave of his wife and children.

His wife was sitting at the fireside, struggling in vain to restrain her tears. She had an infant a few months old, in her arms, and with her foot was rocking the cradle, in which lay another little daughter, about three years of age, with her cheeks flushed with a burning fever. No pen can describe the anguish of such a parting. It is almost like the bitterness of death. The departing father imprinted a kiss upon the cheek of his child. Four years will pass away ere he will again take that child in his arms. Leaving his wife sobbing in anguish, he closes the door of his home behind him. Four years must elapse ere he crosses that threshold again.

A lady said to me, a few evenings ago, "I have been married eleven years, and counting all the days my husband has been at home since our marriage, it amounts to but three hundred and sixty days. He is now absent, having been gone fifteen months; and two years and two months must undoubtedly elapse before I can see his face again; and when he does return, it will be merely a visit to his family for a few months, when he will again bid them adieu for another four years' absence."

I asked the lady, the other day, how many letters she wrote to her husband during his last voyage.

"One hundred," was the answer.

"And how many did he receive?"

"Six."

The invariable rule is to write by every ship that leaves the port of New Bedford, or any other port, that may be heard of, for the Pacific ocean. And yet the chances are very small that any two ships will meet on this boundless expanse. It sometimes happens that a ship returns, when those on board have not heard one word from their families, during the whole period of their absence.

Imagine, then, the feelings of a husband and father who returns to the harbor of Nantucket after the separation of forty-eight months, during which time he has heard no tidings whatever from home. He sees the boat pushing off from the wharves which is to bring him the tidings of weal or woe. Pale and trembling, he paces the deck with emotions which he endeavors to conceal. A friend in the boat greets him with a smile, and says:

"Captain, your family are all well." Or, perhaps, he says, "Captain, I have heavy news for you; your wife died two years and a half ago."

A young man left this island last summer, leaving in his quiet home a young and beautiful wife and infant child. The wife and child are both now in the grave. But the husband knows not, and probably will not know of it for some months to come. He perhaps falls asleep every night, thinking of the loved ones left at his fireside, little imagining that they are both cold in death.

On a bright summer afternoon the telegraph announces that a Cape horn ship has appeared in the horizon, and immediately the stars and stripes of our national banner are unfurled from our flag-staff, sending a wave of emotion through the town. Many families are hoping that it is the ship in which their friends are to return, and all are hoping for tidings from the absent.

Soon the name of the ship is announced; and then there is an eager contention with the boys to be the first bearer of the joyful

tidings to the captain, for which service a silver dollar is the established and invariable fee.

Who can describe the feelings which must agitate the bosom of a wife? Perhaps she has heard no tidings of the ship for more than a year. Trembling with excitement, she dresses herself to meet her husband. "Is he alive?" she says to herself, "or am I a widow, and the poor children orphans?" She walks about the room, unable to compose herself sufficiently to sit down; eagerly is she looking out of the window and down the street. She sees a man with hurried step turn the corner, and a little boy hold of his hand. Yes, it is he. And her little son has gone down to the boat and found his father. Or, perhaps, instead of this, she sees two of her neighbors returning slowly and sadly, and directing their steps to her door.—The blood flows back to her heart. They rap at the door. It is the knell of her husband's death; and she falls senseless to the floor, as they tell her that her husband has long since been entombed in the fathomless ocean.

This is no fiction. These are not extreme cases, which the imagination creates. They are facts of continual occurrence; facts which awaken emotions to which no pen can do justice.

THE RAINING TREE.

The Island of Fierro is one of the most considerable of the Canaries, and the name is supposed to be given it upon this account—that its soil not affording so much as a drop of fresh water, seems to be iron, and indeed there is in this Island neither river nor rivulet, nor well nor spring, save that only toward the seaside there are some wells, but they lie at such a distance from the city that the inhabitants can make no use thereof.

But the great Preserver and Sustainer of all remedies this inconvenience by a way so extraordinary that man will be forced to acknowledge that he gives in this an undeniable demonstration of his wonderful goodness. For in the midst there is a tree which is the only one of the kind, inasmuch as it has no resemblance to any of those known to us in Europe. The leaves are long and narrow, and continue in constant verdure, winter and summer and its branches are covered with a cloud, which is never dispelled, but resolving into a moisture, causes to fall from its leaves a very clear water, and that in such abundance that the cisterns which are placed at the foot of the tree to receive it are never empty, but contain enough to supply both man and beast.

IMPORTANCE OF PUNCTUATION.

Punctuation not only serves to make an author's meaning plain, but often saves us from being entirely misconceived. There are many cases in which a change of points completely alters the sentiment.

An English statesman once took advantage of this fact, to free himself from an embarrassing position. Having charged an officer of government with dishonesty, he was required by Parliament, under a heavy penalty, publicly to retract the accusation in the House of Commons. At the appointed time he appeared with a written recantation, which he read aloud, as follows: "I said he was dishonest; it is true; and I am sorry for it." This was satisfactory; but what was the surprise of Parliament, the following day, to see the retraction printed in the paper thus: "I said he was dishonest; it is true, and I am sorry for it."—By a simple transposition of the comma and semicolon, the ingenious slanderer represented himself to the country, not only as having made no recantation, but even as having reiterated the charge in the very face of Parliament.—*Quaek-embos' Composition and Rhetoric.*

NORTHERN ISLANDER.

VOL. V.—NO. 18.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, OCT. 11, 1855.

WHOLE NO. 80.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,

at St. James, Beaver Island,
Lakes Michigan, by

COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to Cooper & Chidester, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

CORRESPONDENCE.

Saint James, July 4th, '55.

DEAR BROTHER:—In my last I closed in a brief relation of the manner in which Alpheus Cutler supplanted me in a contract, for a large amount of building.

This left me in a situation that I knew not what to do, as it was getting too late in the season to pitch a crop. I was also destitute of the means of subsistence. In this crisis there was something necessary to be done. I had five wagons, and not teams sufficient to haul them, since the loss of my cattle, that were stolen at Winter Quarters. I therefore sold one yoke of oxen and a wagon, on the avails of which we subsisted for the time being.

About this time Joseph Kelting and Richard Hewett came down from Winter Quarters, expecting to get employment on the building they supposed I had undertaken. I told them of the failure in getting the work, on account of Cutler's treachery, and that I had seriously contemplated going to Texas, and took up my son, John F. Miller, that had gone off with Lyman Wight, as I had recently learned his whereabouts. They proposed going part way with me, and in two or three days we departed for the Cherokee Indian Nation, as it was represented as a good place for mechanical and other labor.

We took what is called the line road, having the Indian territory on our west and the State of Missouri on the east. We prosecuted our journey without any serious difficulty, and when we got to Maysville, a small village on the west line of Arkansas, we oblied to the right, taking the Port Gibson road, and on the 9th day of July, 1847, arrived at Tahlequah, the Capitol of the Cherokee Nation.

Upon our arrival here I looked around a day or two for work. I had a great many applications to do several kinds of mechanical labor, at good prices. I went to work, not losing a day. I in a short time became quite popular among the Cherokees, on account of my close attention to my labors.

The brothers Hewett and Kelting proposed to me that we should have meetings every Sunday at one of our houses, (or my tent, as I then lived in one.) The first meeting we held was at Hewett's, and only our own folks in attendance; but before the end of our services two white men came in, one a Methodist preacher, and the other a merchant. They both had well-bred wives, and solicited me to preach in the Court House; that

I could occupy the house once every Sunday, either forenoon, afternoon, or at candle lighting. I assented to their request, and on the next Sunday had a large congregation in the Court House; and from this time onward I became the popular preacher. These things moved on smoothly through the summer and fall, and after the session of the Cherokee Legislature I was solicited by them to preach twice a week. My compliance with this request created a clamor and jealousy among the missionaries and teachers in their seminaries, some of them having been among the Cherokees over thirty years.

They sent in a petition to the principal chief, setting forth that they had been preachers and teachers among them all their best days; had grown old in their service, and always been faithful to their interests; that they had educated their Legislators and Statesmen, and, for the interest they had taken against the U. S. in behalf of the Cherokees, were identified as of them, and had no country or interest aside from the Cherokees; and when I preached I had crowded houses, and they had to speak to the empty walls; and, furthermore, the Legislature had never called on them to preach, notwithstanding the services they had rendered the nation; and I, a stranger holding heterodox principles, could preach to crowded houses, and receive the caresses of the principal men of the nation. They therefore prayed that my preaching be stopped.

I was confidentially told that the chief informed the petitioners that he could not constitutionally grant their prayer. After being apprised by a friend of what was going on, and having but a short time to stay, I gradually broke off preaching.

In the course of the summer and fall my son, myself and the female part of my family, earned twelve hundred dollars, and received the pay; and having finished my contracts, except some things of minor importance, which I turned over to Kelting and Hewett, I, on the 15th day of December, 1847, loaded my wagons and started for Texas. The Indians did not wish to give me up; but having laid my plan, and having now means in abundance to prosecute my journey, I would not yield to their solicitations.

My journey was not characterized by any remarkable occurrence, until I got into Texas. I however had beautiful dry weather the entire extent of my journey. I passed through the Creek, Seminole, Choctaw and Chickasaw Indian territory. I will not leave this country without giving it a passing notice. In point of soil, climate, mineral and agricultural products, it will rank above Arkansas.

The face of the country is undulating, and in some places mountainous. The soil is productive in wheat, rye, oats, cotton, rice and maize, (or Indian corn,) better than southern Missouri and Arkansas, and more highly cultivated; and in regard to refinement in civil society, and institutions of learning, an age before them.

The hand of Almighty God seems to have favored this region of country. Beside iron ore, and bituminous coal, saline

springs or wells abound so as to make salt in great abundance for the immediate wants of those Indian nations, as also for all south-western Missouri, western Arkansas, and all northern Texas. Timber and stone for building abundant, and not surpassed by any country in point of water powers.

We crossed the Red River at the village of Warren, in Texas, passing down from the sources of the Trinity River, to the Cedar Springs about four miles above Dallas. The part of Texas that I passed through, lying between Warren and Dallas, is the most densely populated of any part of the State, and under a better state of cultivation, and susceptible of sustaining more people than the same area of any other given portion of that country. This part of Texas is unhealthy from some cause, not apparent from its face, as the country is undulating and little or no swamp or wet land, unless it may be on the bottoms, or margin of the large water courses.

The country from Dallas to the falls of the Rio Brasos is very thinly settled, and in fact cannot be otherwise than sparsely populated for the lack of wood and water. When I passed through there was but one house on the road, a distance of one hundred miles. In the vicinity of the falls of the Rio Brasos is the village of Bucksnort, with settlements up and down the river.

On crossing the Brasos I entered upon a region of country destitute of water, and although I crossed two or three valleys where large bodies of water run in the rainy season I did not get water for our teams till I reached Little River, a distance of forty miles. At this place my cattle began to fail, taking a disease that all northern raised cattle are liable to. They are attacked with stupidity and high fever, urinating frequently, passing apparently nothing but blood. The disease terminates in the death of the animal in about three days.

When we arrived at the city of Austin, I had yet alive, out of my entire stock, consisting of ten yoke of oxen, eight cows and calves, and one horse—but four yoke of oxen and three cows. At this point I ascertained that my son lived west about seventy-five miles, and no house intervening. I ferried the Colorado River at this point, and the first night lost one cow and a yoke of oxen. There I left a wagon, and divided its load among the other three, and as my family until this time had rode in the wagons, they now walked on foot, from the least to the greatest.

After having gone about thirty-five miles from the city of Austin, I could go no further, for the want of teams to draw my wagons. I therefore sent up to Lyman Wight, and my son for teams to haul my wagons, and their contents to his place, and according to my request my son came down to my camp with teams, and some additional wagons, to haul us and our effects. On the arrival of my son I had but four head of cattle remaining out of thirty-six, the whole number of cattle with which I crossed Red River, and in a few days after but one survived.

The cause of the mortality

among the cattle reared east and north of Red River, upon being taken into Texas, I could not myself or ever heard any one else satisfactorily account for. The malady is not alone confined to horned or black cattle, but to horses also. However horses have a different kind of disease, called Spanish fever, and in acclimating more than half the number die; but not exceeding one out of ten of cows and oxen survive a year after coming to the country.

Native cattle are generally fine looking, and very healthy. And with ordinary industry and care no portion of the United States is better suited for the growing of every kind of cattle. The grazing being perpetual, and acclimated stock uniformly healthy. The greater portion of Texas is better suited to pasturage than any other place I have a knowledge of, and with proper care and little labor a frugal man may grow into boundless wealth in herds and flocks, having no necessity for winter stores to keep them.

There is however care required on account of the numerous insects incident to all low climates, excoriating the skin of animals. There is a fly that deposits an egg, which in a few hours will hatch into a maggot, that sometimes endangers the life of the animal, if not seen to in time. The means of a comfortable subsistence can be easily secured by a very small amount of labor and attention. All the hill part of Texas is healthy, keeping off the large creeks and rivers; but never can be densely populated for the lack of timber and water.

On the sea coast, and the distance of a hundred miles or more inland, the country is badly watered, and generally unhealthy, and lacking timber, but not to the same extent as the part just spoken of. The country now under consideration, although a good grazing region, the whole extent coastwise and a hundred miles inland, contains the agricultural wealth of the State, beginning with the Rivers Trinity, Brasos, Colorado, Gaudaloupe, San Antonio, Nueces and Rio Grand, (common to Texas and Mexico,) together with all the minor streams flowing into the Gulf of Mexico, are the sugar, cotton and rice growing portion of Texas.

The plantations are all cultivated by negro slave labor. The yield of sugar (although this article could be raised to any extent so far as climate is concerned) is barely sufficient for the wants of the inhabitants, and in many instances, large quantities are imported. This lack no doubt is altogether attributable to the want of capital among the planters; and, like all other countries where slave labor is wholly resorted to, the growth in wealth and individual enterprise is comparatively slow, and always a half century or more behind the countries where free hired laborers are employed to conduct their agricultural interests.

In contemplating the natural resources of the country, its susceptibility of producing the grape, mulberry tree, lemons, oranges, figs, almonds, olives, peach and apricots to any extent, almost in the range of human comprehension, and if under a system of good husbandry, would

undoubtedly abound in silk, wine and oil, tropical fruits, milk and honey. The honey bee abounds in all Texas, and wherever you meet with timber and hollow trees, or crevices in the rocks, you can most generally find the bee and honey.

And in all my travels from the Rio Trinity River to the Nueces coastwise, and from the latter to Red River north-east, I rarely found fruit of any kind, and four-fifths of the entire population in my observation had not a fruit tree of any kind, or an ornamental tree or shrub about them.

Beans of every kind may be raised to great perfection. Sweet potatoes, peanuts, cucumbers and melons of every variety cannot be excelled in any country. Other edible roots and plants are inferior in quality and quantity to those grown in the other States of the union.

It is a frequent occurrence, in traveling through the country, that you may for a week not meet with a vegetable of any kind at the table of any person. Their uniform diet being meat, bread and coffee; no butter or milk, although they may have from ten to five hundred, or even a thousand cows and calves. Poultry can easily be raised to a great extent, as they have no winter to prevent the laying, setting and hatching of all fowls that lay more than one brood of eggs in the year, and you may find hens' eggs at all times of the year, at every house where you find hens. Having said some things in regard to the natural and physical resources of this country, I again resume my narrative.

After getting to my son's house, who was living in a common stock association of some hundred and fifty persons, under the control of Lyman Wight, in the vicinity of a German Domain at any, located in the un- region of Texas, on a tributary of the Colorado River, called Piedernalles, signifying in the Spanish language, Stony River, in the county of Gillespie.

This community had a grist and saw mill, which they had but six or nine months before my arrival got into full operation. They had also a turning lathe, blacksmith and wagon shop, together with comfortable houses. They furnished me a house until such time as I could build me one, which I accomplished in about two months. They extended every kind of hospitality and aid in helping me build a cabin or cabins suitable for the convenience of my family.

Wight's company seemed to be in a prosperous condition, but were in debt to merchants in the city of Austin some two thousand dollars or thereabouts; and with all their industry the debt seemed to be growing larger, owing to Wight's bad financial management.

They made overtures to me to join their association, which I declined, but however let them have the use of my wagons and other property, and money to a small amount, amounting in all to eight hundred and sixty dollars, and putting our labor with theirs until such time as I could make it convenient to leave them and go by myself.

I soon became convinced that Lyman Wight had become

addicted to drinking that he would, if persisted in, destroy himself, and bring ruin upon his community. He had also misled them by false teaching in regard to lineage and the laws of matrimony, and many other things.

I took the liberty of speaking to Lyman Wight and some few of his adherents in regard to the corruption and errors they were running into, not doubting but I could convince them without getting their ill will; but I soon found my mistake, and had it made doubly manifest to me that by a multitude of transgressions of the laws that God has given for the purifying and guidance of his people, the transgressors will lose the spirit that directs the mind to all truth, and become wholly darkened, and will invariably persecute those that point out to them their errors with the most bitter feelings.

It was so with Lyman Wight and a number of his followers. From this time forward Lyman would, by innuendos, allude to the facts that I had in a friendly way advised them to abstain from. I plainly saw the hand writing on the wall, and fully discovered that the war was in.

And in the early part of the month of August I began to make arrangements to go by myself. And upon naming my intention to Wight, he flatly told me that I could not have a particle of my property; that whenever any one apostatized from the church, (as he called himself and followers,) that they should go out empty.

I told him that I had not joined his association, which he very well knew, and that I would have the things I had brought there, less the expense of the teams to move me up to his place. He said he would call a meeting to take the matter under advisement. In the result of their deliberations they decided that if I left them I should go away empty. My son John, who had married Wight's daughter, siding with them.

I told them I was going if I walked and carried my family on my back, and I then warned them that I would have even more worth than they were—namely, combining to rob me of; that if I had covenanted or agreed to join their association, I would not draw back; but as I had not, I wanted them to distinctly understand that I was after them with warm cloths and hot blocks and sharp sticks, until I got the last cent. They defied me, and urged me to go ahead.

I went to the Dutch colony and hired teams to haul my family, as I had very little of anything else to haul. I learned that Lyman Wight, lest I might bring evil upon them, had sent some men after me to waylay and assassinate me on the way, urging that it was better for one man to die than a whole community to be mobbed and suffer; and one man preceded me to Austin, to advertise the people against me as a renegade. But I however went ahead, not knowing where I should stop. I had promised the teamsters that I would pay them in corn; and in the city of Austin I ascertained that I could buy corn of a Mr. Glasscock, if I would dig in a mill race by the yard to pay for it, at a very low price. But I could do no better, therefore went on a distance of twenty-five or thirty miles and commenced operations, thereby paying the teamsters for hauling me down, or rather across the country to this place.

I now again resorted to living in tents—had no wagons or any thing else to help myself with. But in a short time Wight sent me an inferior light wagon and

a span of mules, to help myself with; and after two or three months of the most excessive labor by myself and boys, we accumulated a little stock of provisions and three or four cows and calves, and cutting mill race sufficient to pay for hauling my family to this place, and pay for the stock I had on hand, and fifteen dollars over, I told my employer that on account of the sickness of my son Joshua and nephew, that I would have to seek other employment.

He told me that he calculated on my finishing all his digging, amounting to four or five hundred dollars, and that he would not have employed me at all if he had not supposed that I would finish the job. I told him that I had taken no definite amount of yards to cut; that I had been cutting his mill race by the yard, at the rate of nine cents the cubic yard, and that he had paid me for the most part I had done, as we had agreed, and the expense of my family and their ill health would not permit me to prosecute his work any further.

He said I could get a house in the neighborhood to shelter my family, and if I abandoned his work he would prosecute me for damages. I told him I had no one to work but myself, and it took all my time to take care of my sick, and therefore could work for him no longer.

I therefore moved off twenty-five miles to a place where I expected to raise a crop the ensuing year, and adopt some mode of living without the toil of digging in a mill race for my daily bread. But my tyrant employer made good his word, and attached my wagon and team to secure the damages.

I went to see a lawyer, who informed me that the whole matter was illegal, and that he would bind himself to set it all aside for the fee of fifty dollars, if I would secure him in the payment of his fee; that Glasscock was a rich man, and had great influence, and although he might recover damages for me he would have to fight for it to the last bat's end, and that he could not work for nothing, and as the property attached was worth only about a hundred dollars, together with the fifteen dollars he owed me on my work. Glasscock told me that Wight had cautioned him to watch me, and he was bound to do it.

I abandoned the whole concern, as I could get no security to aid me in the prosecution of my suit. Glasscock afterwards sent me about ten or fifteen dollars worth of groceries.

I now had shanties or cabins to build to shelter me from the weather, as the rainy season had fully set in, and my tents worn out; and to augment my perplexity, I had no team to aid me, only as I hired it. And if ever a man had suffering and privation, I think a large share fell to my lot.

In the month of February, about the time of planting my corn, my wife Mary had a stroke of palsy, that made her as helpless as an infant, all attributable to Lyman Wight's cruelty towards me. I sent my son Joshua after my son John, who had married Wight's daughter, a distance of a hundred and twenty miles, to come and see his mother, as she wished to see him, and did not expect to survive the shock of her then sickness.

But John did not come, on account of some preventing cause. In about a week from this time I came to the conclusion to go to the city of Austin and seek employment as a builder, and therefore employed teams to

haul my family and effects down to the city; and the second day, on my way down to my destination, I met my son John, and Wight's son Orange L. Wight, with a message from Lyman and his association that if I would return and take possession of a farm they had, with the growing crops, about eight miles from their residence, of near a hundred acres cultivation, that they would assist me with teams and provisions, together with a sufficient number of men to cultivate the crop, and give me the half of it, and also reimburse me in property for that which they had taken from me by violence and force, until I should be satisfied.

I accordingly agreed to accede to the proposal, and on getting to the city of Austin I discharged my wagons that I employed to move me and pitched a tent, where I remained five days, until my son John and O. L. Wight came with wagons and teams to take us up to Wight's camp.

A few days after getting to Wight's place I learned that a number of his company had left him since I had been there, but they were better off in their pecuniary interests than when I left them.

I discovered a disposition in Wight to procrastinate the compliance of his late agreement with me, and a proposal was hinted to me that if I would join their association that it would be made greatly to my interest to do so.

I went to Wight, after fully weighing the whole matter in my mind, and plainly told him of his conduct and cruelty toward me and family, and that my wife had been victimized on account of it, and if he did not comply with the agreement, that I would take vengeance and inflict punishment upon him for all the wrongs that I had suffered at his hands, and that I would do it in a summary way.

He without further delay, complied with his agreement, or put things in a way of compliance, and I fully engaged all my time with my utmost energy and skill to gather about me the means of comfort. But when I came to look about me, and fully realize the distracted condition of the church in their scattered situation without a shepherd, that I knew of, I felt in my heart that I was a mourner, and became almost weary of life. While in this state of mind I had a dream, in which I saw Joseph Smith in the heavens in a glorified state, together with countless numbers of glorified beings, shouting hallelujah, praising God and the Lamb, and bidding me welcome to the celestial abode.

A thin veil separated us, and their brilliancy was whiter and brighter than the sun. Joseph spoke to me, and told me that if I would come I might, but I had best not come, as my work was not yet finished on earth. At this time the spirit of praising God came upon me, and I shouted, whereupon part of my family, having not retired to bed, hearing me, supposed I had the night mare, and pulled me from my bed. When I awoke my eyes were so affected from the light I had seen that I could not for a time distinguish the surrounding objects.

On another occasion I had a dream that I saw Joseph Smith sitting in a room, talking to a person, who I have since seen. Upon my entering the room, he (Joseph) looked at me, saying, God bless you, brother Miller. I am instructing my successor in the prophetic office, how to

manage and conduct the affairs of the church. The appearance of the personage shown me by Joseph Smith, in this dream, was so stamped on my mind that I could not keep it from my view for a single moment, and I was secretly whispered that I should soon hear news that would cheer my drooping spirit.

Most truly and sincerely,
GEORGE MILLER.

Mr. Strang has handed us the following correspondence for publication:

Beaver Island—Mormon Bloomers—Strang the "Saint."

Correspondence of the (Rock) Daily Democrat, BEAVER ISLAND, Mich., Aug. 15, '55.

This island has an excellent harbor, and is 12 miles long and 8 broad. Its exports are wood, potatoes and fish. Its imports, Mormonism, from all parts of the globe—mostly females. If they bring chastity with them, it is soon lost, for polygamy is an article "in the creed" here, as well as in Utah. The population is about 800—from the small beginning some six years ago of 30. The women wear the bloomer costume, and many of them are very fine looking, some of them well educated. They are from most every State in the Union, and a large number from the factory districts of Great Britain. Some come here with considerable funds—some are runaway daughters—some have rid themselves of their husbands, and got here in some manner. It is a good place to find abandoned wives, if they are worth looking after.

Strang, an educated, cunning lawyer, with a thorough knowledge of human nature, and withal a "Philadelphia lawyer," is the monarch "of all he surveys." His first wife resides in Wisconsin. He has particular favor to two women here, by whom he has children. Strang resides near the wharf. He is postmaster and editor of the newspaper, in which he defends the order.

Not a being resides on the island except the "Saints"—a Gentile cannot stay among them. Lately a fisherman, not of the "faithful," went among them, and met with a horrid murder.

Strang was a member of the Baltimore Convention in 1840, to nominate a candidate for the Presidency, and is now one of the hard shell democracy, and also a member of the Michigan Legislature. Just before election, he writes to the Cass gentlemen, at Detroit, to know how many votes they require to carry the district for Judge or any other office. As he is inspector of elections for his town and returning officer, he can furnish the requisite amount, even if the number amounts to more people of all ages than there is on the island. A "blessed saint" he is to the party. Michigan will, in the end, have much trouble with these people, but as long as demagogues purchase their votes, agreeing not to molest them, they may go on swimmingly. He has been indicted several times. On one occasion the revenue cutter, with loaded cannon, had to go to take him, but he got clear on trial, as he has many times since. R. M. A.

Mr. Strang's Reply.

SAINT JAMES, BEAVER ISLAND, }
October 4th, 1855. }

Editors of the Monroe Democrat:—My attention has been called to a communication in the Democrat of August 23d, signed "R. M. A." and headed, "BEAVER ISLAND—MORMON BLOOMERS—STRANG THE 'SAINT,'" containing some pretended information concerning the Mormons in general, and myself in particular, which, perhaps, calls for more than a mere passing notice from me. Possibly I have as little disposition to falsify the facts as your correspondent "R. M. A." and a good deal more means of knowing the truth.

Of notoriety, you will readily believe that I have more than I desire; and as to defending the Mormons from the numerous vices which rumor, with her thousand tongues, charges them with, I know as well as any one how vain the task. I confess to some natural sensitiveness as to the public opinion of myself. Since becoming a Mormon I have made some effort, with what success I can hardly say, to content myself with the prospect of living and dying hated. Whether content or not, I have no hope of avoiding that fate.

Still that natural love of truth, of which I hope no man is quite

divested, rather calls for some correction from me of errors so gross as some of those of your correspondent.

I have no doubt many persons prefer to all things some account of "Mormon atrocities," but I cannot but think that many of your readers would regret the falsification of history for so small a gratification.

The Beaver Islands, with an export trade in wood, potatoes and fish amounting to three hundred and twenty-five thousand dollars during the last year, do import something besides Mormons; and the population capable of sustaining itself at cutting cord wood, raising potatoes and catching and curing fish, is made up of something besides lewd females and their paramours.

The Mormon settlements of this region are not confined to Beaver Island. They extend to the whole Beaver and Fox Island groups, which, with the two Manitue Islands, constitute the new county of Manitue, and sparsely over the southern half of Emmet county, the north half being in the hands of Ottawa Indians.

These settlements, by the official census of May, 1854, contain a population of four thousand nine hundred and seventy-one, of whom two thousand four hundred and forty-seven are males, and two thousand five hundred and twenty-four females. Excess of females seventy-seven, or as sixty-four females to sixty-three males.

The quantity of fish caught, packed, inspected and exported during the year preceding the 1st of May, 1854, was, by the official returns, thirty-three thousand eight hundred and sixty-three barrels, of two hundred pounds to the barrel, worth at this place \$7.00 per barrel, or the snug sum of \$237,041. Rather a handsome export to be produced by a population which your correspondent scales down to eight hundred, consisting principally of lewd women.

The statement of "R. M. A." that a large portion of the population are from the "factory districts" of England, is of no consequence, except as showing a utter ignorance of the matter. From my personal acquaintance throughout the Mormon settlements, I am warranted in saying that there is but one family here, raised in England, and that consisting of an old bachelor and a widowed sister, who have resided in Pittsburgh twenty years, and five here. The population is more purely American than any north-western settlement of the same extent in the range of my acquaintance.

The assertion that a portion of the population is made up of "runaway daughters" and women who have "rid themselves of their husbands," is simply false. There is not nor ever has been a runaway daughter among the Mormons, in Manitue and Emmet counties. "R. M. A." cannot name a case, for the simple reason that none ever existed.

Since the commencement of the Mormon settlement here, in 1847, three runaway wives have reached here. Mrs. Brown and Mrs. Coltrin, from Parma, and Mrs. Beebe, from Thetford, Mich. The Mormons gave them no countenance.

Mrs. Brown married a fish trader, not a Mormon, and went to

Kenosha, Wisconsin. The other two were followed by their husbands, and by the advice of the Mormons returned with them.— Besides these three I have never heard of a runaway wife in the Mormon settlements, and I hope never to hear of another.

On the last of these occurrences, that of Mrs. Beebe, the *Islander*, a newspaper published here, made public our solemn protest as a people against being involved in any such acts. From that protest I make the following extracts:

"The marriage tie, spite of all men, is a tie for life, and more than for life. It is hardly possible that a man should treat his wife so ill that she will permanently leave him. Thousands run away, but all, all return. Whoever assists one against her husband, however deserving, however much an object of sympathy, is sure to meet with curses rather than thanks, even from her.

"We hope this will be the last transaction of this kind in this quarter. It is a matter of serious regret that any woman should be maltreated by her husband. But we wish to see no more runaway wives here. If this woman had brought thousands and bestowed it all on us, it would not compensate for the injury she has done us."—*Northern Islander*, Aug. 14, 1851.

I do not acknowledge the right of any man to drag my private affairs before the public, by saying that my "first wife resides in Wisconsin," and that I "have particular favor to two women here, by whom I have children." Yet I should not notice it but for the implication that my first wife is a "runaway wife," or a separated woman. I cultivate a farm of seven hundred and sixty acres in Walworth county, Wisconsin, where I spend about one-fourth of my time. It is convenient to have some person there who has more than a hireling's interest in the success of my business, and Mrs. Strang, or, if you please, my first wife, stays there most of the time to take charge, occasionally spending a winter with me at the Capitol, or on this Island.

I am nevertheless quite willing your readers should believe that I "have particular favor for two," four or ten women, whom I provide for, and who bear children to me, and whom I would marry if the law permitted me. If they imagine that in this I violate any law of this State, they are mistaken.

As to the question of morals I am prepared to justify it. And upon any question of morals, until the law interposes, I have a right to judge for myself. Though I acknowledge myself amenable to public opinion, I shall not answer at the bar of men who avail themselves of every opportunity to corrupt a neighbor's wife or prostitute his daughter. I never did such a deed, and never stepped my foot inside a house of ill fame. Doubtless there are men who think those venial offences, and mine mortal. On the other hand I think mine no offence at all, and theirs very abominable—destructive of peace and life. If I am in error, I err with Patriarchs, Prophets and Apostles.

I am not postmaster, and have never been, except about four years, at Ellington, N. Y.; nor have I been editor of a newspaper for several years, though I write regularly for several.

I was a lawyer in Chautauque county, N. Y., several years, but am not aware that in any sense I am a *Philadelphia lawyer*. If I have any reputation whatever as a lawyer in court, it is owing solely to the fact that newspapers have given me a world wide fame as a great criminal; and as the courts have uniformly acquitted me, people who knew nothing of the facts imagined I must be a very talented or very technical lawyer to so successfully slip through the meshes of the law. Their primary mistake is in imagining that I was ever in those meshes.

For my kingly state, if I am "monarch of all I survey," it is because people will have it so. I have not seized or sought power. Whatever I have of it, I hold it by the tenure of the hearts of the people.

It is true that I decide all controversies among men, all questions of right and obligation between them, throughout a territory sufficient for a respectable State; that no appeal has ever been taken from a determination of mine, and that my awards are performed without review, question or process. To any other man these results would be the proudest monument to his intelligence and virtue. To me I believe they are accounted the badges of crime. I shall content myself in appealing from the judgment of my fellows to that of posterity, and of God.

Of our Yankee population, the most litigious people in the world, out of five thousand, not one has ever been found to refuse to submit any question of his rights and liabilities to my judgment, nor to object to the justice of my awards.

Masters of vessels and insurance agents, having maritime controversies for fifty miles around, submit them to my judgment almost as uniformly as if I had, by the law of the State, an exclusive jurisdiction here.

And there is scarcely an Indian from Green Bay to the Grand Manitoulin, but if he suffers an injury at the hands of a white man, appeals to me for redress.

This is the very accusation of my enemies. It is thus, "I am monarch of all I survey." If this fealty is voluntary, who ever presented a higher evidence of justice? If it is involuntary, why does not the State vindicate its sovereignty by taking the teeth out of the mouth of this whelp, before it grows to a lion?

I may add that several of the new counties in this part of the State are without a judiciary, and others are provided only with courts held by Justices of the Peace. At each session of the Legislature, when I have been a member, I have labored most earnestly to remedy this defect in our laws; at the former session with but partial success, and at the latter with none at all. If it is a fault that I have acted as peace-maker and Judge throughout a large district of country, with a jurisdiction apparently more potent than any of the courts possess, it is not my fault that the necessity of some such voluntary jurisdiction exists. It is not improbable that the fear that a Mormon would be elected Judge of a judicial circuit, with a seat on the supreme bench, may have had something to do with the continu-

ation of this state of things.

Your correspondent makes us thirty in number six years since, and now strong enough to banish all Gentiles and take the life of such as venture over the boundary, and to laugh at the authority of the State. If this is true, the State must wake up or perish.

I have no connection with the "hard shell democracy," and very little to do with political parties, and should have had nothing but that a political party in this State attempted not only to deny Mormons all share in the administration of government, but to ignore them as citizens.

When in 1850 a ticket was put in nomination for county and judicial officers, publicly pledged to exclude Mormons both from office and the jury box, and to deny them legal protection and process at law in all cases whatsoever, I cast my first vote since the election of Gen. Harrison to the Presidency. When I see an end of that crusade I shall have cast my last. And whatever party most secures the freedom of religion, with that shall I affiliate, while reluctantly forced into politics. Here I meet all men, and here I part with all.

It is proper for you to know that the accusation of your correspondent that "demagogues purchase our votes, agreeing not to molest us," and that Strang is inspector of elections and returning officer, and "just before election writes to the Cass fuglemen to know how many votes are necessary" to carry the election, and furnishes them, "even if the number amounts to more people than there are of all ages on the Island," is a two edged sword, and cuts both ways.

Kinsley S. Bingham, the present Republican Governor of Michigan, received 650 of the 695 votes cast at the last November election in the county of Emmet, (then including Manitowish.) I think you would not like to accuse him (and his worst enemies here do not) of obtaining those votes by "agreeing not to molest us, and to let us go on swimmingly."

Against Bingham, that old Democratic wheel horse, John S. Barry, was a candidate. It was known that the canvass would be a close one. Was the Democratic party bankrupt, that it could not bid for those votes, either money, immunity, patronage; that it could not promise, coax, cajole or threaten; or is there something lying deeper in the popular heart than demagoguism, which controls this vote? The Governor's case is not alone.

The vote at that election was a very large one; far the largest ever given here. It is therefore the proper test whether we have a practice of overvoting or making false returns.

I have already stated that in May the population was, by the official returns, 4,971. In November following, with the benefit of the summer emigration, the entire vote was but 695, or less than one in seven. In the entire State the vote was one in six of the population, or about 17 per cent. higher than in the Mormon settlements.

If our elections are fraudulent, why have they not been set aside? The opportunities have been abundant. Why have I been allowed to sit in the Michigan Legislature, both by a Dem-

ocratic and a Republican House, against a most powerful effort to unseat me?

At the last election I was returned for the district consisting of the organized counties of Newaygo, Oceana, Grand Traverse, Emmet and Cheboygan, and several unorganized counties attached. A powerful demonstration was made to unseat me.— It was a triangular canvass. I held every vote in Emmet, and all but one in Cheboygan; Mr. Lay had all but six in Grand Traverse, and stood next to me in the canvass, and the allegation against me was that Emmet county had over voted more than my plurality. Newaygo and Oceana voted nearly unanimously for Mr. Brooks. The examination of documents on file in the Secretary of State's office, showed my vote 695 in a population of 4,971, or less than one in seven; and his 367 (and six against him,) in a population of 911, being more than one in three. So ends every such contest against me. After a great flourish of trumpets, this thing looked so bare faced, Mr. Lay shrank from the exhibition.

The fact that I received a unanimous vote save one, in the adjoining county of Cheboygan, containing but two Mormon families, is a singular comment on the assertion of "R. M. A.," that we are so hostile to the Gentiles as to banish and murder them.

If any of your readers will look into the "Catholic Almanac and Directory," under the head of "Diocese of Detroit," they will find recorded, right in the midst of us, four churches, La Croix, Middletown, Arbor Croche, and Beaver Island. I presume these churches are not kept up without some "Gentiles" to attend them. A few must have been more lucky than "R. M. A.'s" murdered fisherman.

We also have in our midst a Presbyterian church, the minister of which, the Rev. A. J. Porter, we recently elected to the respectable office of Judge of Probate. Much more hospitable than cutting his throat, and burying him beneath the rough sands.

I have been indicted several times, as your correspondent says; and he might have added that on several of these indictments I have been tried in the courts of my persecutors, being prejudged and foredoomed, and have, nevertheless, in every instance been honorably acquitted.

And more, I have been imprisoned on one charge and another, trumped up against me, but in fact for the witness of Jesus and the word of God, so many times, that by the utmost stretch of memory I cannot count them over; but I never failed of getting liberated, as soon as a respectable Judge could go through the legal forms.

I have sat sixteen days on trial for my life, listening to the false tale of each witness against me as one would listen in a theatre, without a play bill, have beheld the ponderous grates—have walked amidst clanking chains, or gazed between bars of iron

for sun light, and beheld the ghastly gibbet, and I yet live beloved of many wise and good, ready to serve or be sacrificed for my fellow men.

It is news to me that a "revenue cutter" has accomplished my arrest. When so few honors are conferred I cannot afford to dispense with any that rightfully belong to me. I believe that I am the first "foreign potentate," upon whom the United States have conferred the distinguished honor of bringing him into the country in a national vessel. At a subsequent date Gov. Kossuth shared the honor. Previously Generals La Fayette and Santa Anna had only been sent home in men of warships. Twice the United States have made me their guest on board the war steamer Michigan, from my own Capitol to the Republican Court; and once in the same august style returned me to the bosom of my people. The revenue cutter Ingham, though provided with an extra armament, only acted a subordinate part in the squadron.

Truly it requires some power of face to avoid laughing at the relation of these occurrences.— But it is a little over four years since they were the issues of life, to a community of six hundred people.

Of wealth I have more than enough, and would gladly part with three-quarters of it, so I could be sure it would be used for the same philanthropic purposes to which I devote its incomes. From choice I dwell here in a small, plain log house, half filled with library and cabinet, which with its rural surroundings requires little labor in preserving, devoting the largest share of my time to the study of the natural sciences.

From duty, some portion of another week is devoted to the administration of public affairs. But nothing short of the necessity of providing for the safety from mobs and lawlessness, of those who have trusted all they have and all they hope for, on their faith in my divine mission, has ever called me for one moment from my favorite studies to politics. I envy not the man who considers me a proper object of assault.

Truly and sincerely,
JAMES J. STRANG.

NEW WHARF.

Mr. J. M. Wait has got his new wharf so far completed as to be in use. The steamer Michigan was lying to it a few evenings since receiving freight, being the first boat to try the work. The style of construction is new, but destined to serve well. This is the fourth wharf in the harbor, and as yet the business is not in the least diminished in value by the competition. So far the increase of facilities has increased the amount of business more than in proportion, and we presume two or three more first class wharves would find abundance of business at profitable prices. Too much credit cannot be awarded to Mr. Wait for his enterprise. Well does he deserve his success.

WHILE 'TIS DAYTIME LET US WORK.

Every mortal has his mission;
In this world of active strife,
Whether in a high position,
Or a lowly walk of life.
He it is, who now fulfilling
Every duty day by day,
Shows the mind and spirit willing
To perform its upward way.
Life's a bark upon the ocean,
Tossed and rocked by every gale;
Now scuds on with speedy motion,
Now with rent and tattered sail.
Life's a bright and sunny morning,
With some light refreshing showers,
Followed by dark cloudy warning
Of the storm that o'er us lowers.
Life's the chord of silver binding
Man in contact with his kind,
Death is but that bond unwinding,
Setting free the earth-bound mind.
Life's the pitcher of the fountain,
Whence immortal rills descend;
'Tis the fragile wheel surmounting
Cistern where pure waters blend.
Life's the day for deed and action,
Death's the rest, the time is night;
He who works with satisfaction,
Works while yet the hour is light.
Forward, then, the day is waning,
Westward sinks the setting sun;
Onward! on! without complaining,
Work, while yet it may be done.

HOW THE MASTERS LIVE.

But, let us now leave the rough usage of the field, where vulgar coarseness and brutal cruelty spread themselves and flourish, rank as weeds in the tropics; where a vile wretch, in the shape of a man, rides, walks or struts about, dealing blows, and leaving gashes on broken-spirited men and helpless women, for thirty dollars per month—a business so horrible, hardening and disgraceful, that, rather than engage in it, a decent man would blow out his own brains—and let the reader view with me the equally wicked, but less repulsive aspects of slave life; where pride and pomp roll luxuriously at ease; where the toil of a thousand men supports a single family in easy idleness and sin.

This is the great house; it is the home of the Lloyds. Some idea of its splendor has already been given—and it is here that we shall find that height of luxury which is the opposite of that depth of poverty and physical wretchedness that we have just now been contemplating. But, there is this difference in the two extremes, viz.: that in the case of the slave the miseries and hardships of his lot are imposed by others; in the master's case, they are his own.

The slave is a subject, subjected by others; the slaveholder is a subject, but he is the author of his own subjection. There is more truth in the saying that slavery is a greater evil to the master than to the slave than many, who utter it, suppose. The self-executing laws of eternal justice follow close on the heels of the evil doer here, as well as elsewhere.

The close-fisted stinginess that fed the poor slave on coarse corn meal and tainted meat; that clothed him in crasy tow linen, and hurried him on to toil through the field, in all weathers, with wind and rain beating through his tattered garments; that scarcely gave even the young slave-mother time to nurse her hungry infant in the fence corner; wholly vanishes on approaching the sacred precincts of the great house, the home of the Lloyds.

There the scriptural phrase finds an exact illustration: the highly favored inmates of this mansion are literally arrayed "in purple and fine linen," and fare sumptuously every day. The table groans under the heavy and blood-bought luxuries gathered with pains-taking care, at home and abroad. Fields, forests, rivers and seas, are made tributary here.

Immense wealth, and its lavish expenditure, fill the great house with all that can please the eye, or tempt the taste. Here appetite, not food, is the great desideratum. Fish, flesh and fowl are here in

profusion. Chickens, of all breeds; ducks, of all kinds, wild and tame; the common and the huge Muscovite; Guinea fowls, turkeys, geese, and pea fowls, are in their several pens, fat and fattening for the destined vortex.

The graceful swan, the mongrels, the black-necked wild goose; partridges, quails, pheasants and pigeons; choice water fowl, with all their strange varieties, are caught in this huge family net.—Beef, veal, mutton and venison, of the most select kinds and quality, roll bounteously to this grand consumer.

The teeming riches of the Chesapeake Bay, its rock, perch, drums, crocus, trout, oysters, crabs and terrapin, are drawn hither to adorn the glittering table of the great house. The dairy, too, probably the finest on the eastern shore of Maryland—supplied by cattle of the best English stock, imported for the purpose, pours its rich donations of fragrant cheese, golden butter and delicious cream, to heighten the attraction of the gorgeous, unending round of feasting.

Nor are the fruits of the earth forgotten or neglected. The fertile garden, many acres in size, constituting a separate establishment, distinct from the common farm—with its scientific gardener, imported from Scotland, (a Mr. McDermott,) with four men under his direction, was not behind either in the abundance or in the delicacy of its contributions to the same full board. The tender asparagus, the succulent celery, and the delicate cauliflower; egg plants, beets, lettuce, parsnips, peas, and French beans, early and late; radishes, cantelopes, melons of all kinds; the fruits and flowers of all climes and of all descriptions, from the hardy apple of the north to the lemon and orange of the south, culminated at this point.—Baltimore gathered figs, raisins, almonds and juicy grapes from Spain. Wines and brandies from France; teas of various flavor, from China; and rich, aromatic coffee from Java, all conspired to swell the tide of high life, where pride and indolence rolled and lounged in magnificence and satiety.

Behind the tall-backed and elaborately wrought chairs stand the servants, men and maidens—fifteen in number—discriminately selected, not only with a view to their industry and faithfulness, but with special regard to their personal appearance, their graceful agility and captivating address.—Some of these are armed with fans, and are fanning, reviving breezes toward the overheated brows of the alabaster ladies; others watch with eager eye, and with fawn-like step anticipate and supply wants before they are sufficiently formed to be announced by word or sign.

These servants constituted a sort of black aristocracy on Col. Lloyd's plantation. They resembled the field hands in nothing, except in color, and in this they held the advantage of a velvet-like glossiness, rich and beautiful. The hair, too, showed the same advantage. The delicate colored maid rustled in the scarcely worn silk of her young mistress, while the servant men were equally well attired from the overflowing wardrobe of their young masters; so that, in dress, as well as in form and feature, in manner and speech, in tastes and habits, the distance between these favored few, and the sorrow and hunger-smitten multitudes of the quarter and the field, was immense; and this is seldom passed over.

Let us now glance at the stables and the carriage house, and we shall find the same evidences of pride and luxurious extravagance. Here are three splendid coaches, soft within and lions without.—Here, too, are gigs, phaetons, barouches, sulkeys and sleighs. Here

are saddles and harnesses—beautifully wrought and silver mounted—kept with every care. In the stable you will find, kept only for pleasure, full thirty-five horses, of the most approved blood for speed and beauty.

There are two men here constantly employed in taking care of these horses. One of these men must be always in the stable, to answer every call from the great house. Over the way from the stable is a house built expressly for the hounds—a pack of twenty-five or thirty—whose fare would have made glad the hearts of a dozen slaves. Horses and hounds are not the only consumers of the slave's toil.

There was practiced, at the Lloyd's, a hospitality which would have astonished and charmed any health seeking northern divine or merchant, who might have chanced to share it. Viewed from his own table, and not from the field, the colonel was a model of generous hospitality. His house was, literally, a hotel, for weeks during the summer months. At these times, especially, the air was freighted with the rich fumes of baking, boiling, roasting and broiling.—The odors I shared with the winds; but the meats were under a more stringent monopoly—except that, occasionally, I got a cake from Mas' Daniel.

In Mas' Daniel I had a friend at court, from whom I learned many things which my eager curiosity was excited to know. I always knew when company was expected, and who they were, although I was an outsider, being the property, not of Col. Lloyd, but of a servant of the wealthy colonel.—On these occasions, all that pride, taste and money could do, to dazzle and charm, was done.

Who could say that the servants of Col. Lloyd were not well clad and cared for, after witnessing one of his magnificent entertainments? Who could say that they did not seem to glory in being the slaves of such a master? Who, but a fanatic, could get up any sympathy for persons whose every movement was agile, easy and graceful, and who evinced a consciousness of high superiority? And who would ever venture to suspect that Col. Lloyd was subject to the troubles of ordinary mortals?—Master and slave seem alike in their glory here. Can it all be seeming?

Alas! it may only be a sham at last. This immense wealth; this gilded splendor; this profusion of luxury; this exemption from toil; this life of ease; this sea of plenty; aye, what of it all? Are the pearly gates of happiness and sweet content flung open to such suitors? Far from it. The poor slave, on his hard, pine plank, but scantily covered with his thin blanket, sleeps more soundly than the feverish voluptuary who reclines upon his feather bed and downy pillow. Food, to the indolent lounge, is poison, not sustenance.

Lurking beneath all their dishes are invisible spirits of evil, ready to feed the self-deluded gourmandizers with aches, pains, fierce tempers, uncontrolled passions, dyspepsia, rheumatism, lumbago and gout; and of these the Lloyds got their full share. To the pampered slave of ease there is no rest in place. What is pleasant to-day, is repulsive to-morrow; what is soft now, is hard at another time; what is sweet in the morning, is bitter in the evening. Neither to the wicked, nor to the idler, is there any solid peace. "Troubled like the restless sea."

FRED. DOUGLASS.

WHAT WE DRINK.

Recent investigations by scientific men have developed an alarming condition of affairs with reference to our usual articles of diet. There is even death in our tea and

coffee, and no such thing as pure green tea is to be met with. It is adulterated in China, and we have learned to adulterate it at home with all the cunning of the Asiatic. The beautiful blush bloom of the real green tea is exactly imitated by the Hong merchants, and black tea is openly colored in the neighborhood of Canton, in the most wholesale manner.

The materials used in coloring green tea are Prussian blue and gypsum. Mr. Robert Fortune, in his work, "The Tea Districts of China and India," ascertained precisely the quantity of Prussian blue and gypsum used in dying green teas. To 14 1/2 lbs. were applied 8 mace 2 1/2 candereens of this coloring matter, or rather more than an ounce. To every hundred pounds of colored green tea consumed in England and America, the consumer actually drinks more than half a pound of Prussian blue and gypsum. Of fifty samples of green tea analyzed by Dr. Hassall, all were adulterated.

The tea called Gunpowder—both black and green—is almost entirely a manufactured article—the former being called "scented caper." Both have a large admixture of what is termed "lye tea," or a compound of sand, dirt, tea-dust, and broken down portions of other leaves worked together with gum into small nodules. This compound contains forty-five per cent of earthy matter, and is manufactured both in England and China for the express purpose of adulterating tea.

When mixed with "scented caper," it is "faced" with black lead; when with gunpowder Prussian blue; turmeric and French chalk give it the required bloom. Illicit tea is also often mixed with a solution of gum, and a quantity of copperas.

Such being tea, we turn for consolation to coffee, but it is only avoiding Scylla to fall into Charybdis. Coffee is adulterated even more than tea. Chicory is one of the chief materials used for the adulteration. In twenty-eight samples tested, chicory constituted the main part of the so-called coffee. Red earth, roasted horse chestnuts, and black horses' and bullocks' livers are also used in the adulteration of coffee. These last are ground into a powder, and so mixed with chicory and other vegetable imitations of coffee.

As for milk, the pump contributes not the only adulteration.—Annatto, flour, starch and treacle are in the milk pan and the cream-jug. In brown sugar there are hundreds of what is called the sugar insect, and with white sugar there is mixed albumen of bullocks' blood. Pickles are made to look a bright green by means of verdigris, and cheap confectioners color their confections with arsenite of copper, chromate of lead, and other equally deadly poisons.

The adulterations of liquors are too numerous to give in detail. It will be enough to say that log-wood often enters largely into the composition of port wine, sulphate of zinc and white vitriol into that of London gin, and the nature of brandy is often extremely complicated in the ramification of its drugs. So much for the adulterations of food and drink.

SHE CHANGED HER MIND.

There are some persons who are never sick without thinking themselves very much worse off than they really are. Of this class was Mrs. Haskins, a young married lady, and the mother of two fine boys. On one occasion, being visited by a fever, the consequence of imprudent exposure, she gave herself up to the melancholy fancies which usually assailed her, and persuaded herself that she was going to die.

In consequence of this melancholy presentiment, she assumed so woe-begone an appearance that even her medical attendant was

startled into believing that she was much worse than from her symptoms he had judged her to be.

Under these circumstances he advised her to make what earthly preparations she had yet to make, while she had yet time to do so.

Mrs. Haskins was an affectionate mother, and the thought of parting from the children to whom she was so warmly attached, at a time when, more than any other, they needed a mother's care, was peculiarly distressing.

"Their father will be kind to them, no doubt, and see that they are amply provided for, but nothing that he can do will supply to them the loss of a mother."

Gradually the idea of a step-mother suggested itself to the lady's imagination, and such was her care for the happiness of her children, that she became reconciled to an idea so repugnant to most wives, and actually began to consider who, among her acquaintances, was best fitted to become a second Mrs. Haskins.

At length her choice fell upon a Miss Parker, an intimate friend of her own. Feeling anxious to have this matter settled, she dispatched a messenger post haste for Miss Parker, who, after a brief interval, made her appearance at her friend's bedside.

"My dear friend," said Mrs. Haskins, in a feeble voice, "I have sent for you for what perhaps you will consider a singular reason.—But, believe me, it is a mother's anxiety that prompts me. I am very sick, and cannot live long.—So the doctor tells me, and my own feelings tell me that it must be so. The situation in which I shall leave my poor boys, who will thus be deprived of a mother's watchful care, distresses me beyond measure. There is only one way in which my anxiety can be relieved, and this it is which has prompted me to send for you. Promise me that when I am gone you will marry Mr. Haskins, and be to them a second mother. Do you refuse me? It is my last request."

Desirous of comforting her friend, Miss Parker assented to her request, adding:

"I will comply with your request, and more willingly, for I always liked Mr. Haskins."

"Always liked Mr. Haskins?" exclaimed his dying wife, raising herself on her elbow, her feeling of conjugal jealousy for a moment overpowering maternal affection, "you always liked my husband, did you? Then, I vow you shall never marry him, if I have to live to prevent it."

And Mrs. Haskins did live.—The revulsion of feeling resulting from Miss Parker's unexpected declaration accomplished in her case what the skill of physicians had been unable to effect.

There is an old saying, which, like most old sayings, has in it not a little truth, that when a woman wills, she will, depend on't, and when she won't, she won't, and there's an end on't. So it was in the case of Mrs. Haskins. She was determined that if Mr. Haskins ever does have a second wife, it shall not be Miss Parker.

MR. SNIPE'S LITANY.

From Nebraska bills, doctor's pills, western chills, and other ills—deliver us.

From want of gold, wives that scold, maidens old, and sharpers 'sold'—preserve us.

From Popish seers, mock auctioneers, Cossack spears, and woman's tears—deliver us.

From stinging flies, bakers' pies, and baby cries—deliver us.

From colic gripes, Paddies' pipes, and Mrs. Snipes—deliver us.

From modest girls, with waving curls, and teeth of pearls—never mind.

From evils, worse, sins that curse, and every dearth—deliver us.

NORTHERN ISLANDER.

VOL. V.—NO. 14.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, OCT. 18, 1855.

WHOLE NO. 81.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,

at St. James, Beaver Island,

Lake Michigan, by

COOPER & CHIDESTER.

Terms:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

CORRESPONDENCE.

Saint James, August 10th '55.

DEAR BROTHER:—I resume the subject where I left off in my last communication. While pondering in my mind the scattered state of the saints, and hearing of no shepherd that I believed was authorized to lead the church, I was really in a state of gloom and despondency.

One afternoon, after the toil of a warm day, I came to my house to rest, and found some papers setting forth the appointment of J. J. Strang to the prophetic office, instead of Joseph Smith, deceased. It is true that I had heard his name spoken of as a leader and prophet; but in my mind numbered him with other pretenders, as I had not wholly abandoned the belief that Joseph Smith had appointed his successor in one of his own posterity.

I therefore wrote brother Strang a letter, questioning his assumption of authority, and requesting him to publish my letter; but the next day after mailing my letter I received another package from brother Strang, containing the Diamond, a small tract, setting forth brother Strang's appointment and calling to the prophetic office.

On a close and critical reading and investigation of the tract I changed my opinion, and wrote to brother Strang countermanding the publication of my former letter. From this time I had frequent manifestations of brother Strang's being called of God to lead his people, even as Moses to lead the Israelites out of Egyptian bondage, and I began to set myself earnestly to make preparations to gather with the saints. I was prospered in all my undertakings, and managed so as to be well provided with teams and four or five hundred dollars to bear my expenses to Beaver Island.

Jarvis G. Miner, who had been with Lyman Wight, having had a difficulty with him, left his organization; and Miner solicited me to intercede with Wight to get a wagon and team for him, and he would go with me, as he was convinced that brother Strang was the true successor of Joseph Smith.

I spoke to Wight in his behalf. He said Miner had a large family of children, and all the labor they had done since members of his association had not half fed them; and they had been a great bill of expense to the company; and that he had brought nothing into the company, and if a just account had been kept, that Miner would be many hundred dollars in his debt, (or rather the company's), and he could not, consistent with the

rights of the company, give him anything; and that he was an unprincipled knave; but if I would haul him away, that he would add a yoke or two of oxen to my outfit.

I concluded to take him part or all the way, as he manifested a great anxiety to go, and furnished him an old wagon and two yoke of oxen to haul his family. I also gave him money according to the number of his family to bear their expenses, as a matter of liberality, on account of his penniless condition. I had all preparation made to start on the 12th of October, 1849, but my horses strayed off that we did not find them until after noon on the 13th, at which time we yoked up our oxen and started.

If it had not been for the circumstance of my horses straying I should have started the afternoon of the 12th; and as every thing that transpired from the day I made up my mind to move to the Beaver Islands, seemed to be directed for my good, so also on this occasion. I received a letter from brother Strang (that gave me much comfort) which I should not have received if my horses had not strayed, as it came to hand the evening that I had set apart for starting my journey.

We had a great deal of rain for the first ten days of our journey, a circumstance unusual at this season of the year in Texas, the waters mostly high and difficult crossing them. We however had no evil befall us until we crossed the Brasos River. We crossed at the falls. There was a crowd of emigrants crossing at the time of our reaching this place, which set us back in crossing with our wagons, (four in number.) We swam our oxen and horses, and took our wagons apart and ferried them over in canoes, together with our baggage.

While this toilsome labor was going on, we put Miner in charge of the camp and cattle. When all was ferried over we began to prepare for a start, but through the negligence of Miner and the little boys left to assist him, they so managed as to let all our oxen stray off, but one yoke. My son Joshua, nephew and myself got upon horses, put the remaining yoke of oxen in charge of Miner, and went in pursuit of the lost cattle. After much diligent search we found them about five miles off in the Brasos bottom, however not until the second day.

When we got into camp we found that Miner had let the yoke of oxen we left in his charge escape, and after a day or two search for them, without hearing any tidings of them, we abandoned them, and proceeded on our journey, lest we should lose more of our oxen, as the bottom was so thickly set with vines, brush and high weeds that it was only with the utmost care that we could keep them together by constant herding.

I found in Miner and his careless, wasteful family a cumbersome load to drag along. But on account of his professed faith and his apparent desire to get to the church, I would not abandon him. I had given him two yoke of oxen and a wagon, and also money to defray his expenses, but he did not seem to realize my liberality, and used very little economy in the expenditure of the money I had

given him. And I apprehended he would soon be out of money, and that if he got through to the church he would have to be assisted. I therefore made no other calculation than to help him through to the church, if he would try in a small degree to help himself.

We had a very rainy fall, and much high water, which made our progress very slow. We however kept moving, and every night got nearer our place of destination. The day after we crossed the Trinity River, I heard that Clark Lyman Whitney, who had come from Council Bluffs, to build a mill for a Mr. Overton, an old Missourian, was then only two days in advance of me, on his return to Council Bluffs, and from thence to Salt Lake. I started on horseback, the same night that I received the intelligence, to overtake him, and on the third day in the forenoon I overtook him at Preston, on Red River. As we had been a long time acquainted, we had a joyous meeting.

I, without ceremony, told him where I was going, and my reasons for so doing; and in a concise manner laid before him brother Strang's appointment to the prophetic office and calling, according to the revelations relative thereto in the Covenants and Commandments given to the church through Joseph Smith. After a short conversation with him on the subject, he acquiesced with me in opinion, and, without hesitancy, said he would go with me if he had but means to travel on.

I told him I had money, and would divide with him, and when we run out of funds we would stop and work for more. (Whitney's family are now on the Island,) and thus keep moving until we got to our place of destination. I returned and met my family, and brother Whitney remained at Preston (the place I overtook him) until I arrived there with my family and effects. And on my arrival at Preston we ferried Red River, entered the Choctaw Nation, and prosecuted our journey north. The rain was almost an every day (and night also) occurrence, consequently we got along very slowly, and uncomfortably for the women and children. We had to lay by many days on account of high water, and after taking the advanced season of the year, the cold and wet weather, together with the delicate situation of some of the females, we came to the conclusion to stop at the first good place to obtain profitable employment, and make our winter quarters.

We had difficulty that we did not anticipate, on account of our Texas oxen having been raised altogether on grass, there was some of them that could not be learned to eat corn and hay, (when we were even able to procure it, as the article was scarce, and the price very high,) and three of our oxen died of fatigue and hunger, before they would eat corn, (one ox that I had let Miner have, and two of mine.)

On the 12th day of December, 1849, we arrived at the North Canadian River, (a tributary of Arkansas,) one of the principal trading posts in the creek and Seminole Indian territory, where we stopped for the winter. We

obtained an abundance of labor, by which we procured a full supply of every thing necessary to make ourselves comfortable, and feed our teams. It was not long until it was known who we were, and I was solicited by some of the missionaries to preach, to which I assented. We had a full attendance of missionary priests, traders, and some few Indians and half breeds that could speak English.

After I was done sermonizing, the missionaries held a council, (as I was afterwards informed,) in which it was agreed that it would be an injury to their cause to enter into a controversy with any of the Mormons, as they had no one among them able to meet us in a religious controversy, and their better policy would be to treat us respectfully and courteously, as we were esteemed industrious and intelligent men; that their true policy would be to chime in with the public opinion, and avoid, if possible, the injury of their cause by indecent controversy with us on doctrinal tenets.

During our stay in this country, we made numerous friends among the Indians, and some of the half-breeds. I preached frequently to the Indians through an interpreter, and many were believing, and I would have baptized many, but I did not know what to instruct them, and I had doubts also that my authority would be irregular, as I had not been authorized and sent to preach the gospel by the legitimate head of the church. I preached many sermons, at the request of the traders, and became quite popular among them.

They patronized us and paid us liberally for our labor, and after we had raised a sufficiency of money (as we supposed) to take us to the church, we could scarcely get away from them, as the traders and Indians, without exception, wished to retain us among them. We got all our engagements fulfilled, and ready to leave the country. Miner concluded to stay, as he had not made enough money to bear his expenses to the church. We proposed helping him, if he would go; but he declined going with us, having several jobs of work on hand unfinished, and could not get the pay for it until completed.

On the fourth day of July, 1850, we started for Beaver Island. The little company, consisting of twenty-three persons in number, viz: brother Whitney and family, my son, Joshua L. Miller, wife and children, and my own family. The weather was excessively warm and rainy, and we made slow progress in getting along; and after getting along to the west side of the State of Arkansas, the murrain broke out in our cattle. We had three oxen that died of the disease, and upon consultation we concluded to stop and exchange our oxen for horses, and our ox wagons for horse wagons, although we were fully aware that we would have to do it at a great sacrifice.

In making the exchange of our oxen and wagons necessarily took some time. We had wagons to fit up and repair, and harness to buy, and it was not until about two weeks after our stop that we were again ready for an onward move. We however got all our preparations made, and on the afternoon of

the 22d of July we again resumed our journey. Having all horse teams we progressed finely and comfortably, taking into account the great amount of rain that occasionally fell while on our journey.

We passed through the State of Missouri diagonally, crossed the Missouri River at Jefferson city, (the capital of the State,) and the Mississippi River at Hannibal. At this place we had twelve miles ferrying, and for the privilege paid a round sum. I do not now remember the precise amount. Nothing of particular interest occurred on our journey through the State of Illinois, except the hindrance of our progress, caused by the high waters. And on the fourth day of September, 1850, we arrived at Voree, where we were kindly received by the saints there, and greatly comforted and refreshed by the manifest kindness extended towards us by all the brethren, which was indeed consoling to us, after the exposure, toil and trouble incident to our journeyings, and attendant perplexity of being without a shepherd.

The sensations roused up in our bosoms, by the manifest brotherly kindness of all the saints, has left a remembrance of gratitude on my mind that time never can efface. We found the brethren closely engaged in hauling their grain crops. We laid hold with our teams to assist them. I made known to brother Benjamin G. Wright (who was in charge of affairs at Voree,) my intention of going to Beaver Island, the seat of the First Presidency, and we took under advisement how to dispose of my wagons and horses and procure the necessary outfit, whereupon we came to the conclusion that I would turn all I had over to brother Wright, (or rather the association,) and for him to provide me with such an outfit for the Island as their circumstances would justify. Brother Whitney concluded to remain at Voree, (where he died the succeeding spring.) On my part I worked with my might in assisting the brethren in their ordinary labors, until such time as might be convenient to get my outfit for the place; my desires inspired me to go, and I did

No one can possibly realize my gratitude, praise and thanksgiving to the God of heaven for my safe deliverance from that perplexity of mind and burning anxiety for a respite from the misrule of the haughty and arrogant usurpers of authority in the church and kingdom of God; and my then expectations of being in a week or two placed again under the guidance of the true shepherd of the flock of God's people on earth, but those alone who have passed through the like ordeal that I have in the last six years, subsequent to the death of Joseph Smith, and up to the time of my arrival at Voree.

The remembrance of my feelings on the occasion herein alluded to, awakens anew in my bosom the liveliest sensations of gratitude for the past, and also praise and thanksgiving for the glorious prospects of the present and future blessings, that the God of heaven is so graciously bestowing on the little flock. And were the saints under surrounding circumstances to withhold their gratitude and praise,

it does really seem to me that the very stones, seas, mountains, brooks, rills and forest trees would cry aloud in praise to the God of our fathers Abraham, Isaac and Jacob, for his matchless blessings in his deliverance from Gentile oppression, and the sustaining us in the dominion and inheritance he has given us, as also the blessings and bounteous yield of our crops and present prosperity.

Although at the present time I am heavily borne down with disease and bodily infirmity of long standing, nevertheless in my heart I feel to magnify and praise the God of heaven for the blessings I have received at his bounteous hand, as also for the blessings and good things he is daily bestowing on his people who have congregated on the God-given possession, that they may keep his law.

After a necessary time had elapsed to procure an outfit to go to Beaver Island, near the last days of September, by the assistance of brother Wright and the brethren at Voree, we set out for the seat of the First Presidency with light hearts and buoyant spirits, of so soon realizing our expectations in seeing a prophet called of God and ordained by angels to lead the church of Christ.

We lay waiting at Racine for a boat to convey us to the Island a day or two, but none calling as we expected we engaged a passage on the brig Boston, and went aboard. She was bound for Grand Traverse Bay, and not having a full freight, the master agreed to take us at about propeller rates. There were other brethren aboard beside my family, which made it rather an object to take us to Beaver. There was nothing of an extraordinary nature occurred on our voyage. It was rather of a pleasant kind to me, but those of my family who had never been on large waters or a sail vessel, had a good deal of sea sickness.

On our arrival at Beaver Harbor, our vessel came to anchor, and in a short time brother Strang came on board, giving us a hearty welcome. I knew him from description or otherwise, before he got on board. He and brother Phineas Wright rendered us all the assistance in their power in getting us and our effects landed, and getting a cabin to shelter us from the weather, which was somewhat boisterous at this time.

I did not, it is true, act as the pilgrim fathers that landed some centuries ago at Plymouth Rock, but I have no doubt in my mind that I felt quite as much or more gratitude and heartfelt joy for my safe arrival and landing at this place, as they possibly could have felt on that memorable occasion.

I may at some future time resume my narrative, as subsequent events are fraught with some of the most thrilling incidents of my life.

Most truly and sincerely,
GEORGE MILLER.

SYMPATHY.

How much better this beautiful world we live in would get along, or rather we should say, we its denizens, if there was only a little more brotherly love and neighborly feeling manifested by us for one another. If, instead of being forever on the alert to watch for and point out the foibles and failings of our friends, we bestow an equal amount of care upon the suppression of our own errors, the regulating of our own lives.

It is customary to say that human nature is pre-eminently prone to decay virtues and magnify sins, but this is only a soph-

ism by means of which we shift a burden we have no desire should fall to the ground, upon other shoulders, and go on our way rejoicing that we are not accountable for what is innate in our very souls. When a man has his way in life to carve out, it must be accomplished, if accomplished at all, in the midst of persecution, envy, selfish rivalry, and an earnest endeavor on the part of all who have reached the top of the ladder to prevent his attaining an equal height; but let him once get there, let him once touch the spot he has toiled for, and then lay himself open in any particular to the censures of the carping world, and he will be at once hurled from the dizzy height without one act of sympathy; one word of pity to soften his downfall.

NORTHERN ISLANDER

SAINT JAMES, BEAVER ISLAND,

THURSDAY, OCT. 18, 1855.

The following article is from the Grand River Times, published at Grand Haven, Mich., of September 26th:

Land and Water Pirates.

Reports have been frequent for several days past of robberies and other outrages being committed by men in boats, supposed to be Mormons, upon the inhabitants and their property along this coast of Lake Michigan. The first we heard of these piratical crews was from those who accompanied Judge Martin, in holding Circuit Court at Grand Traverse. The story was that twenty-one men were seen in three boats, hovering along the coast, near Grand Traverse, and that about that time an attempt was made to carry off a woman with her child, from Grand Traverse. About the same time they made an attempt to rob a house, and were fired upon.

We next hear by the mail carrier, on the route from Grand Haven to Manistee, that Freeman's mill, at Free Soil, was burned down two weeks ago last Friday night, and that on the same night the store at Freeman's mill was broken open and barrels of sugar, and various other things of considerable value, were taken out and carried off.

At the same time five men, with a new boat, nicely painted, and built for speed, were known to be in that vicinity. Another report is, that the store at Stony Creek, belonging to Mr. Campbell, of that place, was robbed. Last Wednesday night these five men, with the new boat, were in this port, and were probably frightened away by an old acquaintance of theirs, who had been driven from Beaver Island. This acquaintance knows the men and their names, or a part of them.

They left here on Thursday morning, and on Saturday morning last made a descent upon the store of Robinson & Plummer, and the tannery of Calvin Cox, of the town of Ganges, in Allegan county, robbing the store of goods to the value of sixteen hundred dollars, and the tannery of five hundred dollars worth of leather and hides, in an unfinished state; they were tracked from the store and tannery to the wharf, where this new boat was known to have been lying on Saturday night.

A warrant has been issued in Allegan county for their arrest. The men who have thus been robbed, at Ganges, came here on Sunday night, and here learned from Mr. D. Moon, and others, that the same boat was seen to pass here between eight and nine o'clock on Sunday morning, bound north, under full sail, with their boat heavily laden.

There is no longer any doubt of there being a gang of desperadoes along this coast, well armed, taking various kinds of goods, preparing a good winter's store of goods, to be sold somewhere at the north this winter. We advise the inhabitants, the whole length of this coast, to be on their guard when any small boats visit them.

This story is well told. Keep it going. Possibly somebody will believe it. Of all the credulous people in the world, the most credulous are those who think it the height of credulity to believe anything good of the Mormons.

Here is strung together seven crimes, including burglary, arson and an attempt to kidnap, having no similarity of character, no unity of purpose, and no apparent connection whatever, occurring in four different counties, along three hundred miles of Lake coast, and no evidence

whatever as to who are the guilty parties; and to the Mormons the Mormons are upon thee, Sampson.

And who are the Mormons?

A little community of people, of a peculiar religion, located eighty miles from where any of these crimes were committed, and three hundred from some of them, forcing the means of subsistence out of rigid nature in the frozen north, where industry and economy are necessary to sustain life; acknowledged by their bitterest enemies to present an example of honesty and good order among themselves without a parallel in all the State; enforcing unpopular laws, like the liquor law, and the laws against gambling, &c., as they are no where else enforced among an Anglo-Saxon people; so exemplary in their every day life that in two counties there is not a prisoner, a pauper, a drunkard, and scarcely a Sabbath breaker.

And crime is so uncommon in a border country, just upon the verge of civilization, like the settlements along the east shore of Lake Michigan, it is not to be believed that any along there could do any of these things. No; the Mormons must have done it. These Mormons have been steadily accused of all the crimes committed, and half the State watching for six years past, and never detected them in doing anything; therefore they must have done it.

A few years since somebody stole a lantern, worth a dollar, and a piece of old iron, worth three shillings, from the wharf at Presque Isle, one hundred and twenty-five miles east of here; and lo! it must be a gang of Beaver Island pirates. What a convenience it is for the thieves in Ottawa and Allegan that only three hundred miles away there are Mormons to serve as scapegoats for the petty thefts they commit on their next door neighbors.

We congratulate the Grand River Times that he has something besides conjecture to found his opinion on. He has information from "Mr. D. Moon." Pray, is this "Mr. D. Moon" the "old acquaintance who was driven away from Beaver Island?"

We presume he is. We recollect of a person of that name being driven away. There are several other fugitives from justice, scattered about, who have a similar claim for the sympathy and confidence of the public. The Mormons have driven them away. Hence the order that prevails here.

And "Mr. D. Moon," who is he? O, he is a common sample of the accusers of our brethren. We did not know before that the editor of the Times kept such company. How odd it must sound to the Times' conferees to be Mr. D. It had been supposed that except for an occasional legal proceeding he would have forgotten that he had any other name than Dave.

In 1843, late in the fall Dave landed at the Indian village on Beaver Island and cast away, and a renegade from his father's house, debilitated with licentiousness, and

the diseases incident to keeping the company of strange women.

Infirm, destitute and unable to get away, the Indians, with characteristic hospitality, sustained him through the winter. Change of modes of life, constrained morality, and, more than all, the want of whiskey, improved him so much, that in the spring he succeeded in inducing a low, ignorant Indian woman to marry him.

This woman he murdered. We don't know as a case of murder could really be made out at law. Some of his set in this region regarded it a case of justifiable homicide. At least she disobeyed him, and he whipped her with an axe, sometimes striking with the butt of the helve, sometimes with the head of the axe, and two blows with the edge. But as he was drunk and she sober, the blows only took partial effect. She did not die under his hands. She survived three or four days; and the only question was whether she died of the wounds, or of getting flyblown and maggoty, for want of care.

No man gets so low but some woman will trust herself in his keeping. He got another Indian wife, with whom he lived two or three years. She finally left him and married an Indian, and is yet living in this neighborhood. Until 1848 his life exhibited the usual round of dissipation and violence, with all the outlaws and robbers, who infested this border country in such numbers as to make a distinct feature in society.

In 1848 he was living with Joseph P. and Anson Young, men of a similar class, though not as low as himself. With them he had a quarrel, real or pretended, and left them, threatening vengeance, and the third night after, at midnight, their establishment burnt. The buildings, being of cedar poles, were of little value, but several hundred dollars worth of staves, barrels, clothing, and a boat load of traders' goods, belonging to other persons, were in the buildings, and were a total loss.

Whether this was really an act of revenge on the part of Dave, or the quarrel, burning and all were a joint enterprise of the set, was never satisfactorily ascertained.

Certain it is that the Youngs prosecuted Moon, and on the examination before Justice Bowers proved that his boat left their place about the same moment the fire sprung up, and went with the utmost speed to the Indian village, six miles off, where he landed from it and made haste to bed, where in a very few minutes the pursuing messenger found him, and as he called to him, Moon made a hurried answer, "what is the matter Jo? are you burnt out? There, now, that will be laid to me, but I haven't been there." When "Jo" asked, "what did you know about the burning, if you have not been there?" Dave replied, "O, I dreamed it, but they will all say I did it."

Why such a prosecution was got up and abandoned as it was with such evidence, those can tell who were in the secret. The Youngs lost nothing, but some trifling cabins of cedar poles. But nobody in this country ever believed that the goods burned with the buildings. Not only all the parties to the proceedings, but the Justice before

whom the examination occurred, were suspected of being richer in consequence. If any one wishes to know more, he must ask them. Doubtless they can answer, "who killed Billy Patterson?"

Once well out of this scrape, Moon contrived to get into another, by joining with Bunker and Pond, from Schoharie Co., New York, and three others in committing a succession of rapes on a squaw, each serving himself in turn as the others held the victim. This partly broke up the nest, but as the Indians were quieted by presents, Moon gradually returned to his old haunts and habits.

But the reader asks, what has this to do with the Mormons driving Moon off from Beaver Island? Nothing. There was no law here then. We were attached to Mackinac Co., and Mormons had not the control as they have now.

As soon as they got control, Moon was driven out. Would you like to know how that was done? Moon got a quantity of stove bolts off from Uncle Sam's land down on the beach, and offered them for sale. Mr. Ray Peckham, from Racine, an itinerant merchant and fish trader, purchased them, paying in provisions and shelf goods. Then Moon (the bolts not having been moved) got the Capt. of a Mackinac vessel to examine them, and going with him to Mackinac, he there sold the same bolts to Michael Dousman for a new boat, a quantity of gilling twine, and two barrels of whiskey.

Returning from Mackinac he commenced dealing out his whiskey to the Indians, on which the distinguished brave, Wata-ne-sa, made complaint against him before a Justice of the Peace, for a violation of Sec. 15, of the act of 1851, to amend the revised statutes concerning "tavern keepers and retailers of spirituous liquors," and recovered a penalty of \$20.00 and the costs. Threatening to take vengeance on the Indian for complaining of him, the Justice very quietly committed him to custody until he should give security to keep the peace.

He got off with difficulty, and immediately Michael Dousman, the old patriarch of Mackinac, for a half century the wealthiest man in Michigan, commenced proceedings against him for obtaining goods of him by false pretences. Dousman had taken away a small portion of the bolts, and Peckham had got a writ of replevin for them.

Peckham, finding himself at law with Dousman about the title to property for which he had paid Moon, and uncertain what the result would be, commenced his suit against Moon for again selling the bolts after selling them to him.

Moon found himself in a land of law. The place was too hot for him, and so he stepped out. It was the Mormons that drove him from Beaver Island. True, the prosecutors in none of these cases were Mormons. But the Justices and Constables, all the officers who had any thing to do with them were. He is not

that the unfortunate victims should
suspect only the Mormons, a few
hundred miles away, instead of
looking after them.

NEW MILL.

The saw mill recently built by John Henderson, on "Big River."

St. James, Mich. Oct. 1st. '55.
MY DEAR BROTHER:—I was much gratified on the receipt of your kind letter to hear once more from my dear relatives, but I think you forgot to mention anything about the welfare of JAMES and

My beloved brother, the Bible teaches us; no such doctrine as declared in your confession of faith. When Jesus Christ committed a gospel dispensation to the Apostles he promised that the signs should follow the believer. In his name they should cast out devils; they should lay hands on the sick; and they should recover; and if they took up serpents, or drank any deadly poison, it should not hurt them. The church was left organized with Apostles, Prophets, Pastors and Teachers, tongues and interpretation of tongues, &c. &c.

F. JOHNSON & CO.

CITY STORE, SAINT JAMES.

J. M. WAIT has just opened a large assortment of Dry Goods, Groceries, Crockery, Tinware, Hardware, Cutlery, Iron, Nails, Nails, Glass, Ready Made Clothing, Hats and Shoes, also a full supply of Fishermen's Tackle. Thankful for past patronage, he trusts to merit a liberal share in the future, by selling cheaper than the cheapest for ready pay; cash not required.

He has also on hand a small assortment of Clocks, Watches, Jewelry, &c. : 211-7491
Saint James, June 19th, 1855. 70a90

The Pocket "Maid of the Mist" will make weekly trips from Saint James to Chaska, Atmos, Charlevoix and Auburn, Crookston, leaving the mail. She has excellent accommodations.

THE SECOND WIFE.

They told me he had won before
Another's heart than mine,
And laid his first and deepest love
Upon an earlier shrine.
They said my spirit oft must grieve,
If I my lot must cast
With one who held so sacred still
Remembrance of the past.
I heeded not; my bark was launched
With his on life's swift tide,
And earth holds not a happier heart
Than mine, a second bride.
I know that he had loved and lost
What life may ne'er give back,
The flowers that bloomed in freshness once
Have withered in his track.
I know that she—the angel called—
Looked out from yon blue heaven,
A watcher o'er the earth bound soil
From which her own was riven.
Together do we oft recall
This dream of other years;
Nor do I love him less to know,
He once had cause for tears.
More blest am I that he hath been
My love's appointed task,
To wake anew the "lights of home,"
In which his soul may bask.

GATHERING OF ISRAEL.

The gathering of Israel is a subject that has been a matter of study among many of the learned divines (so called) of the present age. In treating of this subject I shall necessarily be brief, but endeavor to give some of the outlines, and show that whenever God has had a people, owned and acknowledged of him, they have been gathered, to a greater or less extent.

In commencing upon this subject, let us go back to the days of Enoch. He was a righteous man before God, and the son of Seth, the seventh from Adam. It appears that he had an understanding of right and righteousness, and he plead with the people to do the will of the Father, and observe his laws and statutes. A few of the people took his counsel, and gathered together and built a city. Enoch kept the law of God perfectly, and walked with him, and taught the people from time to time in the ways of holiness. As I have to be brief, I refer the reader to the Book of Jasher, and also to the Book of Commandments, published at Independence, Jackson county, Missouri, for a minute history.

The history as given in the Book of Commandments is spoken of in the Book of Mormon, 211th page, Nauvoo edition. The people in those days became hardened in their hearts, and walked in their iniquitous ways to that degree that God repented that he had made man, and he called Noah and commissioned him to go and warn the people of his wrath, and tell them to repent and do the will of the Father, or he would destroy them off the face of the earth. Noah accordingly went forth proclaiming the word of the Lord for the space of one hundred and twenty years, preaching unto them that the earth would be deluged, and calling on them to gather up and prepare an ark, that they might escape the calamity that awaited the stiff-necked and rebellious.

Many believed on the words of Noah, and gathered up and prepared the ark; and because the floods did not appear when they got ready became discouraged, and began to say in their hearts, the Lord delays his coming, and turned away, inasmuch that when the floods did begin to descend, that there was no one to take possession of the ark but Noah and his family. After the flood, when the people had multiplied upon the earth, they again began to walk in their own ways, and contrive plans how they might outwit the Almighty, so that he could not drown them.

Therefore they commenced a tower that was to reach to the heavens; and God, ascertaining their plans, says, "Go to, let us go down, and there confound their language, that they may not understand one another's speech."—The question arises, who was God

talking to? He banished all human beings from his presence at the time he turned Adam and Eve out of the garden, so that he had no familiar friend to walk and talk with as before. But since that time Enoch had been faithful to him in the midst of a corrupt race, and God had taken him. So he could say let us go down and confound their language, &c.—With these brief sketches of Enoch and Noah I pass to Abraham.

It is abundantly evident that Abraham had the gospel preached to him. Abraham, as well as the rest of the patriarchs cotemporary with him, were saved by obedience to some law, not the law of Moses, for it was not then given; therefore it must have been the gospel, as I shall probably show. It appears that Abraham and those immediately connected with him were not all the righteous men that there were upon the earth at that time, for there was Abimelech, and the Gerarites. Melchisedec also was cotemporary with Abraham, and was a priest of the most high God.

Melchisedec had the same priesthood that Christ and the Apostles held, and therefore authorized to administer in the same ordinances, and build up churches upon the same principles. And it appears that he did officiate in the same ordinances, in that he administered bread and wine to Abraham, which is one of the institutions of the kingdom of Christ. It appears from the history of that age that Melchisedec and others preached the gospel with the same authority that Christ and the Apostles had, organizing churches and branches, over one of which Melchisedec presided at Salem; a branch also at Gerar, and in all probability one in Egypt.

Those shepherd kings spoken of in the land of Canaan were in all probability branches of the church. But as they did not gather up to the fold, where they could receive instruction, became indifferent and gave themselves over to idolatry, apostatized, and their priests became temporal monarchs.

In the days of Joshua there seems to have been but a vestige as it were of the pure principles of the gospel left among them.—The sayings or expressions which we hear from them, such as "Noah was a preacher of righteousness," "Melchisedec blessed Abraham, and gave him bread and wine," "that the gospel was preached to Abraham," "that the law of Moses was added (of course to the gospel) for transgression," and other like expressions, is sufficient to prove that the patriarchs not only understood the gospel, but obeyed it.

It appears that in the days of Abraham the people gathered together and were established with princes and patriarchs, and among them was Abraham, a mighty prince, having immense herds of cattle, sheep and asses, and a very great household. Upon a certain occasion he mustered three hundred and eighteen trained men to pursue the enemy, and rescue Lot, his brother's son, all of them servants born in his own house.—With these brief outlines of testimony in three cases in the early ages, we pass down to the dispensation of which Christ stood at the head.

Jesus Christ taught the pure principles of the gospel, and called on men to obey, that everlasting righteousness and the rest of God might be brought in. It seems that many received the word, and followed as he directed; others disregarding his precepts altogether, and opposing with all the sagacity that devils could invent. While gathered at Capernaum Jesus was teaching them in the ways of salvation, when they say among themselves, "These are hard sayings, who can bear them?"

These men, following in the same wake as those in the preceding ages, turned back and walked no more with him at all. Jesus Christ worked a faithful ministry, and in endeavoring to establish everlasting righteousness his life was sought for and taken by those who had strong delusion, that they might believe a lie, because they received not the truth, and took pleasure in unrighteousness.

After the resurrection and ascension of the Savior, the Apostles preached the gathering of the saints. Paul, upon a certain occasion, in instructing the brethren that were at Corinth, says: "Wherefore come out from them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." In another place we find him exhorting the brethren, as they had been gathered together, not to be easily shaken in faith; that satan, with all manner of signs and lying wonders, would endeavor to lead them from the fold of God, but for them to be firm, always abounding in good works. And again, Rev. xviii. 4, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues."

It appears that the old prophets had an eye to the gathering of Israel in the last days, or in the dispensation of the fullness of times. We discover by Isaiah v. 26 that the work was to commence by his hissing to the nations, and then setting up an ensign for the people to gather to. And in another place we find that Ephraim is to push the people to (at) the ends of the earth. Hissing to the nations, an ensign for the people to gather to, Ephraim to push them together from the ends of the earth; what for? Christ said that in the dispensation of the fullness of times he would gather together all things, both in heaven and on earth.

Christ likens the gathering to a net that is cast into the sea and gathers of all sorts of fish. Zechariah, in speaking of the subject, says: "Thus saith the Lord of hosts, in those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirts of him that is a Jew, saying, we will go with you, for we have heard that God is with you."

But, says one, all this does not prove the necessity of gathering together in this age. To such a one we are led to almost exclaim as Christ did, "ye fools, ye discern the face of the sky, but cannot discern the signs of the times."—Paul says that in the last days perilous times shall come. Turn to the 3d chapter of 2d Timothy, and read for yourselves. Where is the man that would wish to live in the midst of such an ungodly people as Paul describes there? Take Christ's own words concerning the last days, and see if they do not prove the necessity of gathering together to escape the calamities that await the ungodly. Upon a certain occasion his disciples asked him of the signs of his coming, and of the end of the world. He says: "Take heed that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many."

Look about for a moment, and see the numerous claimants to something of divine origin, and among them we find mesmerizers, with their clairvoyants, to tell of things that are estimated that nothing but a supernatural influence can reveal. The rapping spirits, with their mediums, acting in their capacity, deceiving many. All the followers of these strange fictions, too numerous to mention, do not take the admonition of Christ,

"take heed that no man deceive you," but press forward with all the energy they are possessed of, and fulfill his predictions.

And again, "Ye shall hear of wars, and rumors of wars; nation rising up against nation; kingdom against kingdom; famines, pestilences, earthquakes in divers places." Who are so blind they cannot see all these things taking place? Look at the commotion of the nations of the earth, and of kingdoms; the numerous human beings that are perishing for want of the necessities of life, from time to time; the different diseases among mankind, that set at defiance all the acquired skill of physicians; and earthquakes, read the accounts of some half dozen the present year.

And again we read in Luke, commencing at the 25th verse of the 21st chapter, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring," &c. For a moment consider the damage of the marine interests upon the Lakes the present season, greater than was ever known before. All these are but the beginning of sorrows.

In a revelation printed in the Book of Doctrine and Covenants, Joseph Smith has told the people of this generation that the waters were cursed. But still they say it is just as it always has been.—As it was in the days of Noah, so shall it be in the days of the coming of the son of man, eating, drinking, marrying, giving in marriage, discerning the face of the sky, but not the signs of the times, until the judgments of God creep over them step by step, and until they are overwhelmed. Take not only our advice, but the advice of Christ, and take heed that your hearts be not overcharged with the cares of this life, so that you be utterly blinded to these things, and that day come upon you unawares; but gather up to the places that God has appointed, and learn righteousness by the living word, and be prepared to enter into the rest that remains for the faithful. P.

ANTIQUITIES OF LAKE SUPERIOR.

In excavating near the mouth of Carp River, Marquette county, in what appeared to be the ancient bed of the river, (situated about ten feet above the present bed,) various implements and tools of copper have been found, such as knives, chisels, bodkins, (or a tool similar to a bodkin,) also arrow-heads or barbs, such as are used by the Indians in their wild state where they cannot get guns, also chips and pieces of copper, apparently left from the manufacture of the above named tools.

We have examined some of the tools and implements, and have in our possession a knife obtained from the excavation referred to.—Large pine trees stood over the place where the knife was obtained, at least one hundred years old. How long the knife and other implements had lain there is hard to tell, but suppose it must have been several hundred years, as a long time must have elapsed before the river bed of gravel could have been formed, and subsequently changed the soil deposited on the gravel bed to the depth of two feet, and the pine to take root, and grow to be one hundred years old.

The knife referred to is about seven inches long, shank and all, the shank two and a half inches and the blade four and a half inches long. It is made of copper, with pieces of silver attached, as we see in specimens procured from the mines now being worked in the country. In shape the knife corresponds very well to those generally used, and preferred by the natives of the country, viz,

with an oval blade. It also appears to be a fancy knife, tipped off with silver from point to shank: it is also very hard for copper, so much so that it is difficult to bend it without breaking.

This fact goes to show that the manufacturer, whoever he may have been, understood the process of hardening copper. The same fact holds good in relation to the other implements. To prove the fact that these implements had been hardened, and that their hardness is not due to any chemical change that might have taken place subsequent to their deposit in the river bed, we have only to compare them with the shavings and chips found with them, and probably a part of the original piece from which they were manufactured.

These chips or shavings are perfectly malleable, the same as we find the native copper obtained from the present mines. Consequently, if any change had taken place, it must have, or probably would have produced a corresponding change in the chips or shavings. In fact the existence of these shavings proves that they must have had some tools harder than the malleable copper, and thinner than those ordinarily made of stone, as some of these shavings are very thin, and have the appearance of being cut with some sharp tool. The socket to the chisel or bodkin, (for we know of no better name to call it,) was formed by hammering the copper out flat, and turning this, form the socket.—The socket is not welded or soldered, proving that the manufacturer did not understand that art.

The present native races in the country have no knowledge of the people who manufactured these implements, and worked the copper mines of Lake Superior hundreds of years ago. At the mouth of the river above referred to are abundant evidences to show that there has been a town or village there many years ago.

These evidences consist in the fact that lines of houses can be traced by the stone and clay intermingled that formed their chimneys and fire places. The outlines of the buildings are traceable in the ridge of clay that has fallen from their decayed walls. These were probably composed of logs and pointed or plastered with the clay that now indicates their existence.

These indications exist on ground where the forest a few years since waved in its majesty of a hundred years' growth, but now have given way to other occupants, hitherto unknown in that land. The strong probability is that the inhabitants of these dwellings were the manufacturers of the implements above referred to, and that they were lost in the river by them, while engaged in the common avocations of life.—*Lake Superior Journal.*

The slaveholders of Jackson county, Missouri, have warned the ministers of the Methodist church not to hold their conference, according to appointment, in that city. Among the resolutions was the following:

Resolved, That if the ministers and others constituting said conference, should, after this respectful remonstrance, persist in holding the same here, we shall hold ourselves acquitted from any consequences that may result therefrom.

It is about twenty years since the Methodist preachers and laity of western Missouri met with the rest of the border outlaws, at that same place, to pass similar resolutions against the Mormons, and enforced the resolutions, by tearing down the Mormon printing office, plundering a large store of goods.

They pursued the matter to the final expulsion of the Mormons from the State, which was not accomplished till they had murdered some fifty, and imprisoned numbers. These we suppose ought not to be called Methodist savages. But what shall we call it, when their comrades like the change to their lips?

NORTHERN ISLANDER.

VOL. V.—NO. 15.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, NOV. 1, 1855.

WHOLE NO. 82.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$3.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (13 lines) for three insertions, and 35 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

To James J. Strang, Presiding Officer of the Church on Beaver Island.

I received a letter from some brethren at Kirtland, Ohio, the 11th inst., notifying a conference for all the saints that felt disposed to send delegates to a conference, to be held October 6th, and to continue until such business was disposed of as should come before it; among which is to take into consideration the propriety of selecting a committee of three to go to Kansas, or such place as may be agreed upon, to select a location for the scattered saints to gather to, to agree, if possible, upon the word of God, and to see if union cannot be brought about among the saints, by all conforming to the law of God, &c.

The letter is signed by Wm. Smith, Martin Harris and Chilion Daniels, in behalf of the saints. I have seen Chilion Daniels this summer, he has been as far east as St. Lawrence Co., N. Y.

He thinks the Lord has called him to collect all the scattered saints, or as many as possible, and raise up the church for the last time, to be called the bride, the Lamb's wife.—Whether the conference will be asked to conform to his views, I am not informed; it will not wholly if it conforms to the word of God, and if any thing is likely to go wrong, to sow any more tares in the church, and distract it by divisions, I pray God that it may be nipped in the bud, and bring no more evil fruit into the vineyard of our Lord and Savior Jesus Christ.

I was requested to inform all the branches and brethren that I knew concerning the conference, and do so. The whole church have but one real interest. May they follow the true one. Truth is still moving on, though slowly, where I have been laboring in word and doctrine. I have baptized two new converts at Erie, and one old one. I expect to baptize two at least at my next appointment, a few miles north of me in Bloomfield. Bro. Wright and Bro. Savage will know them.—They used to live in Canada—names are Dingman. I wish to ask you a few questions, and for you to give me your views on them.

For a man or woman to be baptized for their dead friends, is it necessary that they have once observed the marriage covenant?

For a man to possess the fullness of God's glory in the eternal kingdom, is it necessary for him to be sealed to a woman?

Is the purity and chastity of the marriage covenant for the good of God's creatures here, or wholly for their glory hereafter?

When Zion is set up, and being still weak, comes into dispersion and bondage, when she goes out of the city into the field and from the field to Babylon where the Lord will deliver her, in what manner and how will the Lord deliver Zion?

"Deliver thyself, O Zion, that dwellest with the daughter of Babylon."

How shall she deliver herself?

If you see my brother Warren, please to say to him that we are all well.

Yours in the truth,

STEPHEN POST.

The foregoing letter reached here and was handed us early in October, but of course too late to take any notice of it previous to the 6th. If William Smith, Martin Harris and Chilion Daniels are Presidents of the Church, the call of a Conference by them is valid, and the saints ought to respond to it. Those who acknowledge their authority, of course attended. We have no curiosity as to how many assembled.

Such a Conference as they could call together would of course need a committee to look

up a place for gathering, if they ever found such a place. God sanctifies a place for his people. They want a revelation, instead of a committee.

As for agreeing upon the word of God, if any number should agree that any particular word was the word of God, their argument would not make it so; and if they should fail to agree upon that which is really his word, their disagreement would not diminish its authority.—

Agree upon the word of God!

What nonsense. The celebrated John Wesley was once in a sharp discussion with his sister, on some question about the authority of human institutions for church government. Forgetting argument he asserted dogmatically, "I tell you, sister, the voice of the people is the voice of God." How truly did she reply, "Yes, THEY CRIED CRUCIFY HIM, CRUCIFY HIM!" It is no wonder that men as lost as these callers of this Conference should talk of agreeing upon the word of God.

Harmony does not need to be brought about. It already exists "among the saints, by all conforming to the law of God."—It is apostates only who are destitute of this harmony, and the only thing they will ever agree in is speaking evil of and persecuting the saints.

The prayer against the Conference going wrong and thereby sowing tares in and distracting the church, and producing evil fruit in the vineyard, is a work of supererogation. Let them distract; it will only be themselves. Let them sow tares; it is not in the church. Let them produce evil fruit; it is for their own eating. The church have nothing to do with any of these things. Why should the saints grudge them to those who take delight in nothing else. Since they are given to their idols, why not let them alone? Why covet the poor comfort their gathering together will bring them?

It is true the whole church have but one real interest. But if any body believes that persons who, like Wm. Smith, have been cut off, after a fair open trial, with confronting witnesses, on proof of a long series of fornications and adulteries, are any part of that whole church, such an one is yet in the gall of bitterness and the bonds of iniquity. If any one thinks that in thus condemning Smith the church did him injustice, we shall not take the trouble to convince him. Such an one has only to act according to his opinion, by receiving Smith in his house. If three months does not fully convince him, we consent to be damned for slandering him.

Mr. Strang desires us to answer brother Post's questions, as follows:

1st. To be baptized for the dead, the candidate must be in some way a legal member of a

properly ordered family, and not a mere solitary individual.

2d. It is never necessary for a man to be sealed to a woman. Women are sealed to men. For the rest, God has commanded man, "Be ye fruitful, and multiply and replenish the earth," and has forbidden fornication.—We take it as very clear that the servants obtain more of honor and glory by obeying all the commandments.

3d. The asking of this question is an astonishment. Who needs yet to be told that impurity and unchastity are utterly destructive of all happiness in this life? as well as of the hopes of the everlasting life?

4th. If brother Post was here he would get the answer to this question from day to day, as the emergency arises. This answer has always been sufficient for us. We have always been delivered, and therefore have learned to "fret not ourselves because of evil doers," knowing that the arm of the Lord is always sufficient. Apostates always expect, and half believing saints fear that soon our enemies will prevail, and Zion will not be delivered. We have learned to trust in God, who says he will not give his kingdom to other people, but that it shall stand forever.

Daring Wholesale Robbery.

The people along Lake Michigan, from here north to the Manitowish, have been thrown into a state of the most intense excitement by the operations of a gang of marauders, who are reported to be Mormons from Beaver Island, and who have carried on their operations with a boldness, coolness and desperation rarely equalled in the records of highwaymen. They are reported to have burned saw mills and robbed stores north of the Grand River. At Grand Haven they made repeated attempts to break into stores and shops.

On Saturday of last week they made their appearance at the mouth of the Kalamazoo, and after looking about some, pushed up south as far as the tanneries in the town of Ganges, and on Saturday night broke open Robinson & Plummer's store, robbed them of \$1,600 worth of goods; and made back again down the lake. Off Port Sheldon they were seen by a vessel's crew anchored there, with their plunder all open to view, and were pulling on down as carelessly and fearlessly as though they were pursuing a legitimate calling.

There is said to be upwards of 30 in the gang. They sail one small schooner of 20 or 30 tons, and two Mackinac boats. Robinson & Plummer pursued them as far north as Grand Haven, and then turned back; the Haven people advising them that it would be useless and unsafe to pursue them further without a strong force of hundreds of men. What is to be done in the premises we do not hear.—Surely we have come upon strange times if such high handed robberies can be perpetrated and go unwhipped of justice. There seems to be no question as to the identity of the robbers or their hailing place. They are emissaries from King Strang's Realm, and the whole power of the State should be lent to ferret out and bring to justice the perpetrators of such bold crime.—*Allegan Record*, Oct. 1.

We copy the foregoing in pursuance of a rule we have of copying every attack made upon the people of this place, through the public press, which comes to our knowledge. A few things in it we shall remark upon, and leave it to assume its proper value as a part of the history of the times.

The senior editor of the Record is Mr. Hawkes, Inspector of Light Houses on the Upper Lakes. It is not above two months since he visited this place, in the course of his official

duties, called repeatedly on Mr. Strang, invited him to dine aboard his vessel, and extended to him every courtesy he could have extended to any gentleman, even the President of the United States.

In an ordinary case we should speak of nothing further, but in reply to such an attack as this it is not improper to add, in order to satisfy those who may think such courtesies a mere outside show, that Mr. Hawkes had to deliver supplies, government property, to the amount of several hundred dollars, some sixteen miles from here, and being much behind time, and the wind against him, did not find it convenient to go there.

He, Mr. Hawkes, Inspector of Light Houses, editor of the Allegan Record, therefore delivered the government property into the hands of King Strang, and went his way, trusting to this chief of pirates to do his official duty of inspecting the Light House and supplying it, and to examine the public property on hand and see that it corresponded with the inventory returned by the Keeper, and was properly cared for.

This done, and Mr. Strang wanting an official document of some kind with his name to it, Mr. Hawkes sets down to Mr. Strang's table, and instead of writing the document, signed his name officially at the bottom of a page of a blank sheet, saying, "you can fill it out to suit yourself," and talked on; and within four weeks of this time Mr. Hawkes says, in his paper, the Allegan Record: "There seems to be no question as to the identity of the robbers, or their hailing place. They are emissaries from King Strang's Realm." In other words, persons sent out by King Strang to rob, plunder and waste.

If there is one word of truth in this, what kind of a citizen, what kind of public officer is Mr. Hawkes? If it is false, what kind of an editor, what kind of a witness is he?

To the Allegan Record we have no further reply. To its readers it is proper to say that the Record is a regular exchange of the Islander, but that the No. for Oct. 1st, containing this attack, was not sent to this office, being the only No. which has failed of reaching us since the Record was on our exchange list, and we accidentally fell upon its article in the "New York Times."

For the facts above stated, an inspection of the files at the proper office at Washington will show that the supplies for the Beaver Island Light House (sixteen miles from this place) were receipted by Mr. Strang, and not by the Keeper; and if Mr. Hawkes will deny in the columns of the Record giving Mr. Strang his official signature at the bottom of a blank sheet, we

will obtain the document, and send it to Allegan for public inspection.

As the New York Daily Times, of Oct. 10th, has, by copying, given currency to the Record's article, we reply to the Times, if any such bold piracies are being carried on against the immense commerce of the Lakes, it becomes a matter of national government. If a gang of twenty men have a schooner of twenty or thirty tons and two Mackinac boats pirating on Lake Michigan "as boldly as though they were carrying on a legitimate business," less than a week would suffice to ferret out and capture every soul of them.

There are no rough, broken, rugged shores, no narrow, crooked bays, no intricate channels among Islands, and no hidden harbors about the Lake as places of rendezvous or refuge. All the Lake for two hundred miles around where these piracies are alleged to have been committed presents a moderately curved and even shore line, without bays or headlands, and no harbors but the mouths of rivers, all of which are occupied by towns or villages, or large lumbering establishments.

More than one hundred steamers and more than five hundred sail craft, manned by more than three thousand sailors, are employed in the carrying trade of this part of the Lake. Every part of it is a common highway, traversed daily by numerous vessels of all classes. The statement that in such a place twenty men, with a small schooner and two boats, are pirating as boldly as though engaged in legitimate business, is merely ridiculous.—It carries its refutation with it.

We do not doubt however that the specific acts of waste and robbery along that shore, spoken of by the Record, and numerous others not named in it, have been committed; and cannot but anticipate that they will continue more and more until the gang engaged in them is broken up. Whether that gang hail from King Strang's Dominions, or are strung along the shore from Grand Haven to Manitowish, we are content to leave to the public judgment, whenever, giving up vituperation, they go to work deliberately to ferret them out. If for the mere pleasure of charging these acts to the Mormons the sufferers are willing to suffer, we are content. While the gang are preying upon them with impunity and unsuspected, we are at peace. A few years since, when the same gang were camped in this region, they kept the country in continual uproar, waged civil war against us, and only barely failed of driving us all out of the country.

In our last issue we copied a somewhat similar article from the Grand Haven Times, giving one Dave Moon as its authority

for charging these crimes on the Mormons. The Dave Mob and some of his set, men who escaped from Emmet and Manistee counties under indictment for similar crimes, now reside at Grand Haven, at which place the Record says the Mormons (who live two hundred miles away) have repeatedly made repeated attempts to break into stores and shops. We submit the question to all the world, which is the more probable, that industrious men, farmers, merchants and traders who have in the last six years settled, organized and established flourishing and profitable business throughout two counties, should go two hundred miles to such a town as Grand Haven, "to break into stores and shops," or that such a gang as Dave Moon, Sam Martin and their associates, nominally engaged in fishing, but always moting in crime, should merely cross the river to do it? Any man who, under such circumstances, could hesitate where to look, ought to have property stolen by his nearest neighbors, and never suspect them. It would only be just punishment for indulging such blinding prejudices. Those who can see and won't see, deserve punishment for not seeing, and in this case seem destined to get more than enough of it.

Between fifty and seventy-five of the gang of marauders who infested all the region about the Straits and Islands several years back, and made the country hideous with their crimes and their howls, are now distributed in small parties at the mouths of all the rivers from Grand Haven to Manistee. A few linger about their old haunts at Grand Traverse, apparently cowed down by the increase of civilized settlements. Considerable numbers are scattered in small parties about Green Bay, and the Islands at its entrance. Others are up Lake Superior, and still others in California.

All who remain about the Lakes ostensibly follow fishing, or some business connected with it, though most of them are located in indifferent fishing regions. But that makes an ostensible employment, and is reason for possessing boats. Along the east shore of Lake Michigan vessels can enter very few of the rivers, but boats enter without difficulty, and can go far up the rivers into the unbroken forests.

Near the mouths of all these streams are saw mills. At the mouths of these rivers the members of these gangs build shanties, and make a pretence of fishing. Going out at all hours of day and night on pretence of setting or lifting nets, no one knows their range. Banded together by the tie of common profits and common crimes, they all assist one another. This inter-communication furnishes them all necessary information for finding and facilities for hiding their plunder.

We do not imagine for a moment that they employ a schooner, or that their marauding habits rise to the rank of piracy. It is mere long shore stealing.

If it was certain however that a schooner was really employed in the business, that fact would exonerate the Mormons. They have

no schooner. There is not a boat of any kind above the class of a fish boat sailing from any of the Mormon settlements in or around Lake Michigan, nor manned by Mormons sailing from any place on the Lake.

The Seaman, formerly owned here, has run the entire season between Drummond Island, Lake Huron, and Sault Ste Marie. The Dolphin ran a part of the season between Saint James and the Fox Islands, but previous to these alleged robberies was hauled out as unseaworthy, and is being broken up. No other schooner has been owned or run by Mormons since the wreck of the Spencer, in 1850. The largest boat owned or run by Mormons since August is the mail boat "Maid of the Mist," of two and a half tons.

If a schooner has been employed in any way in these maraudings, it must be looked for somewhere else. In 1853 a statement went the rounds of the papers generally that the Mormons had stolen six or seven hundred barrels of fish, salt, &c, from the north shore, some twenty-five miles from here. McMath and others at Mackinac procured an assault upon us on these allegations, in the columns of the Detroit Free Press and New York Tribune.

Investigation showed that the theft was of forty or fifty barrels instead of six or seven hundred, and that it was done by the sloop Mary Clark, of twenty or thirty tons, built in Chicago for a yacht, but then owned and sailed by members of this gang, with the name painted off, and "Defiance" painted on over it. This sloop has been re-fitted as a schooner, and so far as we know remains in the same hands, used principally as other vessels of that class are, but provided with a crew adapted to occasional thieving, when an opportunity occurs. She is the best sailer of her class on the Lakes.

MACKINAC FISHERIES.

A correspondent of the Toledo Blade, in writing from Mackinac, gives a statement of the fisheries thereabouts. He states the quantity of fish packed and shipped at Mackinac so far the present season, as 14,193 barrels. Taking former years as a criterion, the amount which will be put up during the entire season will be 21,000 barrels. Beaver Islands pack 1,500 barrels, Birch Point 300 barrels, making a total from the Straits of Mackinac of 22,800 barrels. The correspondent says: "The average of trout and white-fish this year is about equal. Last year the trout were the most abundant. The amount of fish taken last year was nearly one third less than the present season, and in fact this year has been the most profitable season for the fishermen of any since 1847, from the fact that fish are plenty and prices high."—Detroit Free Press.

This must have been got up for the special benefit of Mackinac. In the year ending May, 1854, the amount of fish caught and packed at the Beaver Islands was, by the official returns, twenty thousand eight hundred and sixty-four barrels.

A pretty comparison one thousand five hundred barrels from Beaver Island to twenty-one thousand from Mackinac. Before the people of Mackinac joined in the crusade against the Mormons they caught more fish at Beaver Islands than all other places. The loss of this trade is one of the least of the evils they have brought on themselves. But they will find it dull business lying down the amount of our fish business to one thousand five hundred barrels, when several single dealers purchase more than that.

Our readers will remember that a few weeks since the Pontiac Gazette had an article about the theft of six horses in Oakland county, charging that one span were brought here on a propeller, and saying all sorts of foolish things about the Mormons because the horses were not found, though the Mormons furnished every facility for the search; and that we convicted the Gazette of falsehood in nearly every word it said, and that in the main it owed us.

Capt. Gibson, of the propeller Plymouth, and his Clerk, Mr. Ellis, inform us that these horses have been found in Milwaukee, and recovered. They were landed at Milwaukee, instead of Beaver Island. As the people of Milwaukee are mostly Roman Catholics we suppose the Gazette will now withdraw all its hard words, and charge the people of Milwaukee with being a den of Roman Catholic thieves.

The Northern Islander, of Thursday, Sept. 13th, a paper published by the Mormons, at Saint James, Beaver Island, contains about two columns and a half of matter, which is intended to annihilate this paper. It purports to be a defence of "Capt. S. Alexander, Master propeller Iowa," in relation to certain charges heretofore made by the Express, concerning the stealing of a span of horses, by the Captain of a certain propeller—the Express never having hinted that the "valorous" manœuvre of the rider of Bucephalus was the target of its just arrows. The article was probably written by "Capt. S. Alexander, Master propeller Iowa" himself. It at least, bears his earmarks—being low, pointless, abusive, and bungling. We can assure the gallant and kind hearted Captain (overhaul the accounts of the loss of the Bucephalus, on this point) that his spleen and his Mormonistic eloquence are of little effect as far as we are concerned; and we cordially advise him to save the money that he is compelled to yield up for the sake of making himself ridiculous in print, for some less public if not less grateful gratification.—Buffalo Express.

The Express could judge the intention of the Islander only by the fact. The Islander did not purport to defend Capt. Alexander. We have no interest in his defence, and so long as he is attacked only by the Express, do not imagine that he needs any assistance.

We attacked the Express as we do every foul enemy of decency festering on the surface of society, for demanding "black mail," and insinuating the accusation of crimes against such as refuse to pay it.

We detected the Express in demanding of a gentleman in an honorable profession to pay Five Point bills for its "items man," &c, as the price of being let alone, and accusing him of complicity in horse stealing in revenge for refusing him the price. We detected the Express in shirking out of the responsibility of this slander by the miserable quibble that it had not named the accused, though it pointed him out so that every child knew who was intended; and we find it still befouling Capt. Alexander from day to day by every kind of left hand threat, though it dare not avow and cannot disavow that he is the man intended. The Express in due form confesses that it was very anxious to accuse Capt. A. of complicity in horse stealing, but did not dare exactly say it because it was an abominable lie, and so only said what every one of its readers would understand to mean that.

And such a paper claims to be the organ of all the morality and all the decency of Buffalo.

Free Love Societies are springing up throughout the United States, advocating the right of ev-

ery woman, married or single, to bear children by whom she pleases. This is the natural result of the doctrine that marriage is only a civil contract.

CHILD STEALING.

Our readers will recollect a report, copied in the Islander from the Chicago Journal, saying the Mormons had been to Grand Traverse trying to steal a child, to make him king at Beaver Island; and that they renewed the attempt in the night following, and one of them was shot.

The Indian farmer at Grand Traverse informs us, that the child stealing was a mere joke, practiced by two squaws on a neighboring white woman. The night attempt was a few specimens of young Americas, genuine Grand Traverse growth, out stealing water melons, in a neighbor's garden.

Those who believe with the Grand River Times and Allegan Record that the Mormons went with a fish boat on the open Lake two hundred and fifty miles, to rob a tannery, will also think the young Mormons went to Grand Traverse, eighty miles, to steal water melons, and the old ones to steal a child for their king.

The Allegan Record congratulates itself and is wonderful thankful upon the Report of the Coast Survey for 1855, and puffs Professor Bache, the Superintendent, as though favors were coming from that quarter.

The matter-of-fact Superintendent must feel highly complimented by the praise of one who mistakes two years of progress in reviewing his labors. The report for 1855 will not be made up at the office earlier than next February, and that of 1854 is not yet distributed. Men of science have generally been thankful for the report of 1853, the past summer. We have two copies lying by us, and a most valuable work it is. It is a matter of serious regret that the Lake Survey reports could not be got out in the same style.

The work on the Lake Survey has ceased for this season. The work about the Beaver Islands is all done, except the deep soundings and the triangulation which makes the connection with the Fox Islands and the distant main lands.

When the charts are prepared from this work the facilities of navigation about the Islands will be greatly increased. Several good channels have been discovered where heretofore none were supposed to exist.

We believe the work about the Straits is also complete, and that the charts of that part are in a forward state, if not complete.

Our harbor of late has had the appearance of a commercial mart of the first class. Hardly two days have passed in two weeks without a large fleet in. Last Tuesday morning eighteen first class brigs and schooners, and five steamers were lying in the harbor, and half as many more at anchor under the lee of the Island.

At one time there were more steamers here than could lay along the wharves, and the Michigan was obliged to drop her anchor in the harbor and wait her turn.

With three hundred sailors here at once, not a man was seen intoxicated—not a quarrel or brawl of any kind—not one word of disagreement between citizens and sailors. Without the slightest opportunity of dissipation, good order is as natural as in-clock work.

The agricultural papers are in raptures about a new mode of grafting by setting the scion, or rather a cutting, in a potatoe, and planting the potatoe with a bud of the cutting above ground. The discovery is credited to a Boerian gardener.

To us it is nothing new. We have practiced it twenty-five years, and can show trees bearing ten bushels a year, produced by this process. In fact it is not grafting, but producing from cuttings, to which the potatoe secures moisture only.

MANLY.—The Marshall Exponent publishes from the Allegan Record the account of the long shore stealing about Grand Haven, leaving out the miserable trash about the Mormons. Good sense on that subject is so rare as to deserve especial notice.

A severe press of book work, which must be done before the Editors leave on their missions, will compel us to miss publication two weeks.

The Islander will be issued during the winter once a month.

Chicago is a "great" place. Two Ministers of the Gospel were arrested there last week—one for drunkenness and the other for stealing a horse and buggy.—Marshall Exponent.

What says the Allegan Record? Were they emissaries from King Strang's dominions?

A new Mormon paper has been issued at Puget's Sound. We presume it is Brighamite, but have not seen it.

MISTRANSLATIONS OF THE ENGLISH BIBLE.

No. 1. Luke xxiii. 32. CHRIST made a malefactor! "And there were also two other malefactors led with him to be put to death;" instead of "two others, malefactors." The Greek reads simply, And two others, evil-doers.

Judges xv. 4. Three hundred foxes tied tail to tail; instead of wheaten sheaves placed end to end! "And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between the two tails." The Hebrew is, "And Sampson went and gathered three hundred sheaves of wheat, and taking torches and turning (the sheaves) end to end, set a torch in the midst between two ends."

1 Kings xvii. 6. ELIJAH not fed by ravens, but by Arabs! "And the ravens brought him bread and flesh," &c. In the Hebrew, "And the ORBIM (aRaB-im) brought him bread and flesh." Kennicott thinks Orbim, inhabitants of Oreb, or Orbe—"ville in finibus Arabum," says St. Jerome: but, Arabs seems to us more natural

and correct. In no contingency

In the following examples we give the text first according to the common English. When repeated, it is after the Doway:

Job xxxii. 35. "On that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book."

Who would grant me a hearer, that the Almighty may hear my desire: and that he himself who judgeth would write a book."

Can human intelligence understand what possible connection Job's supplication, that God should reply to him, can have with his individual craving that his unnamed enemy should have indited a book? Were these words authentic, logic could prove:

1. That, at least 2500 years ago, polemical works in the form of "books" were not unknown even in Arabia.

2. That, inasmuch as Job could have no benevolent motive in such wish, vexed as he felt at the aggravations heaped upon his distressing afflictions by his proverbial comforters, and knowing, as he must necessarily have done, the power which a reviewer has over an author, he longed, with vindictive refinement, as the most terrible retribution to be inflicted upon an adversary, that his particular enemy should actually write a book, in order that Job might review him.

Cohen renders— "Alas! that I have not one who hears!—Behold my writing—let the Almighty answer me—and the book edited by my adverse party."

This version is unsatisfactory, because among other oversights it does not afford due weight to the word TaU; vaguely rendered "sign" or "mark" in Ezekiel ix. 4. TaU is the name of the last letter in the post-christian square-letter alphabet of the Jews; which, 142 years B. C., on the earlier Maccabee coinage was cruciform; sometimes like the Latin, at others like the Greek cross.

At the time that Ezekiel wrote in Chaldea, during the sixth century B. C., this cruciform letter was the one he must have used, no less than the shape of that "mark" which should be stamped upon the foreheads of the righteous. Its etymological and figurative meaning was "benediction" or "absolution;" just what its descendant, the "baptismal sign" (drawn with water on the foreheads of infants) signifies at this day. Ezekiel's TaU has no direct relation, beyond a distant resemblance in shape and perhaps an occult one in hierophantic mysteries, to the "Crux Ansata," or "sign" for "Ankh," eternal life, of the more ancient Egyptian hieroglyphics; but its original is now-a-days producible on the cuneiform monuments of Syria.

The following free rendering indicates a probable solution of its tortured passage.

Says Job, "Who will give me of that will listen to me? [i. e., my judge.] Behold! (here) my TaU [i. e., he holds up] personally the cruciform emblem, as his "absolution." The omnipotent will answer for me [i. e., be my surety, that I seek not to evade,] and now let my

opponent write down his charge.

Psalms lxxviii. 41.

"Yea, they turned back and tempted God, and limited the Holy One of Israel."

"And they turned back and tempted God, and grieved the Holy One of Israel."

Bad as the Jews were, in this case they did precisely the contrary! "The Psalmist," celebrates in this canticle the marvels which the Lord had done in behalf of rebellious Israel; nevertheless, as the latter finished by conversion, God pardons him and spreads over the culprit the most ample bounties. Conversion, therefore, is the import of this verse, and then it is said:

"they (became) converted, they supplicated the Puissant, and implored TaU, [i. e., "absolution," or "benediction"] of the Holy One of Israel."

1. Samuel xxi. 10—15.

"And David arose, and fled that day for fear of Saul, and went to Achish, the king of Gath. And the servants of Achish said unto him, Is not this David, the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands? And David laid up these words in his heart, and was sore afraid of Achish, the king of Gath. And he changed his behavior before them, and feigned himself mad in their hands, and scratched on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish unto his servants, Lo! ye see the man is mad: wherefore then have ye brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? shall this fellow come into my house?"

"And David arose, and fled that day from the face of Saul; and came to Achish the king of Gath: And the servants of Achish, when they saw David, said to him: Is not this David the king of the land? Did they not sing to him in their dances, saying: Saul hath slain his thousands, and David his ten thousands? But David laid up their words in his heart; and was exceedingly afraid at the face of Achish the king of Gath. And he changed his countenance before them, and he spat down between their hands: and he stumbled against the doors of the gate, and his spittle ran down upon his beard. And Achish said to his servants: You saw the man was mad: why have you brought him to me? Have we need of madmen, that you have brought in this fellow, to play the madman in my presence? shall this fellow come into my house?"

David, besides being the warrior-king, was Israel's bard. The LXX (Greek) made a paraphrase at the first verse, and added to the (Hebrew) text by twice mentioning the gates of the city, first to make David play upon his harp, and afterwards to cause him to fall against the said gates. There is perhaps no passage in scripture that has been more completely denaturalized through the obscurity of a single word.

It is evident that David had altogether a part more dignified, more reasonable, to adopt than to counterfeit a lunatic; and moreover that Achish did not display great esteem for his court by saying that madmen were not wanting in it. But the famous TaU, misunderstood, has thrown all interpreters into error. So we will give it its veritable sense of *to bless*; to this we add that SHAR [in Hebrew, as in vulgar Arabic now] does not signify 'door' in this passage, but poetry, as its Arabic root teaches: PALETH has the value of 'door' in the same sense that Chaldees and Arabs call 'doors' [bab, biban] or 'house' [beyt beyoot] the strophes; that is those commencements of chapters and of strophes that Italians call 'stanze,' and that in English is adopted for poetry in our word stanzas; a word that in Italian, like the above nouns in Oriental speech, has the double meaning of 'stanza' and 'chamber.'

If it be insisted that David was

raving, it will be, then, with poetic furor—the prophetic transport that animated him; but the Arabic root SHAGIA, which signifies to exhibit valor, bravery, courage, accords much better with the context. These few rays of light ought to be sufficient to dissipate the thick tenebrosities which translators have piled upon this divine narrative. We may thenceforward give to these verses a reasonable translation, and worthy of the majesty of scripture:—David arose, and fleeing on that day from the presence of Saul, came to Achish, the king of Gath. Then the servants of Achish said to him, And is not this David, king of the earth? is not in his honor that it was sung in chorus, Saul has killed a thousand, and David ten thousand? David, weighing these words in his heart, feared greatly in presence of Achish, king of Gath.

It was for this that in his presence he (David) celebrated their power in a varied hymn, and in inspired verses; and, at each commencement of a strophe he made TaU, [i. e., he made 'benedictions'—he blessed them:] and already the sweat was dripping upon the chin's honor [i. e., on his beard, in Oriental phraseology] when Achish interrupted him, and said to his servant, 'Hearken to this man who comes, the inspired; are poets wanting to me, that you must bring this one to celebrate my power? and shall he come into my house? Nevertheless, David escaped, and took the road that conducted to the cavern of Adullam.

Leviticus xi. 20.

"All fowls that creep, going upon all four shall be an abomination unto you."

"Of things that fly, whatsoever growth upon four feet, shall be abominable to you."

To us, likewise! "Rare aves," invaluable however to museums of Natural History. Not merely, were this prohibition abetted, did four-legged fowls exist in the days of Moses, but the inhibition to eat them would now be worthless to a Caraitic Jew, because the breed is extinct. 'Every winged insect [or, literally, flying-creeping thing] that walks upon four [claws, feet, understood] is an abomination unto you.'

2 Kings, vi. 25.

"And there was a great famine in Samaria: and, behold, they besieged it, until an ass' head was sold for fourscore pieces of silver, and the fourth part of a cab of doves' dung for five pieces of silver."

"And there was a great famine in Samaria: and so long did the siege continue, till the head of an ass was sold for fourscore pieces of silver, and the fourth part of a cab of pigeons' dung, for five pieces of silver."

"Sternhold and Hopkins had great qualms, When they translated David's psalms."

But the sufferings of these poor men were infinitesimally small compared to those the forty-seven would have experienced had they partaken of that delicate repast, for about two-thirds of a pint of which the starving Samaritans paid such monstrous prices. Pigeon's dung, or "doves' dung," owing to the quantity of ammonia it contains, is still used throughout the East, in the absence of modern chemistry, to give temper to Damascus sword-blades, &c. It sharpens weapons, not appetites.—Can one conceive a human stomach, however depraved by want, alimanted upon "guano?" Bochart, two centuries ago, showed that "pois chiches" in Italian *ceci*, in English "chick pea,"—the commonest Oriental vetch, or pea—is the rational interpretation of the

word; and thus the only enigma preserved is, how forty-seven Englishmen could have committed a mistake so extraordinary. The obsolete word "cab" aptly illustrates how imperative it has become, through unavoidable changes of language within 250 years, to issue a re-translation in our current vernacular.

CAUTION.

On thinking of this subject an old adage presents itself to my mind, viz., "A fool's advice is always given before it is asked." But, for the benefit of the young and rising generation, I make a few remarks, knowing that if we go into the scripture for a sample we find that wise men of old gave their advice even when men refused to hear. Therefore if we place all who give advice before being solicited in the catalogue of fools, it will not apply scripturally, at least.

Young men, if you have parents who are farmers or mechanics, do not despise them because they are not of a different occupation, for honest industry is the jewel of human happiness. Always take the advice of your parents, and get a livelihood by honest industry, and then you have a conscience void of offence, and are justified before God and man.

On the other hand, if you despise their counsel, you become indolent, and are soon looked upon as the floating trash of the earth. You are soon allured with the idea that if you can only get a watch guard about your neck, a walking stick in your hand, a three cent cigar in your mouth, and some honest tailor's coat on your back, that you are a man. Not so. One intelligent, industrious young man, clad in homely attire, is more respected by the wise and good than all these hair brained fops. The one of industrious habits will rise to wealth and fame, and be a comfort to all who form his acquaintance, and all his productions will be to the peace and good order of society. On the other hand, the fop is a disturber of the peace of all with whom he associates, becomes dissipated, and finally to beggary and rags.

Young ladies should learn to be keepers at home, not spinning more street yarn than stocking yarn. You should learn to keep the house and its appurtenances in order, and when you appear in a joyous meeting or a solemn assembly your attire should not have the appearance of having been pitched at you with a pitchfork and partially caught on you.

Beware of transient young men. Never suffer the addresses of a stranger. Remember that five features make fine birds, but that the allurements of a dandy jack, with a watch guard to his person, a walking stick in his paw, a three cent cigar under his nose, an honest tailor's coat on his back, and a brainless though fanciful eranium, is not a good specimen for a foundation of future happiness. Recollect that such a one will not make up for the loss of a good father's home, a good mother's counsel, and the society of brothers and sisters, and the honest and industrious friends with whom you have been associated. Their affections will grow brighter and brighter, while that of such a young man is lost

in the wane of a honey moon.

THE ELECTIONS IN NEBRASKA.

Purple, who is "the gentleman from Burt county," just at this time, informed a gentleman of this State, at Chicago a short time since, something how members are gotten up in Nebraska. He said, Cummings, the Secretary, said to me one morning, "Purple we want a member from Burt county." So I harnessed up and took nine fellows with me, and we started for the woods, and when we thought we had got about far enough for Burt county, we unpacked our ballot box and held an election, canvassed the votes, and it was astonishing to observe how great the unanimity at the first election held in Burt county. Purple had every vote. So Purple was declared duly elected, and here I am.—*Detroit Advertiser.*

Payments for the Islander.

L. D. Tubbs, 75cts. to No. 89; Moses Chase, \$2.50, to 102; C. E. Scott, 25cts. to 79; A. Kykendall, \$1.00, to 100; A. J. Porter, 50cts. to 80; Sewell Scott, \$2.00, to 109; L. B. Richmond, 38cts. to 58; Ansel Lake, \$5.00, to 197; Abner Highby, \$1.00, to 100; Peter C. Tigert, \$2.00, to 120; Francis C. Freeman, \$1.00, to 101.

NOTICE.

The *Argemone* would respectfully announce to his customers and the public generally that he continues to supply the various Magazines named below, at the prices annexed, per annum, viz: Harper, \$2.25; Putnam, \$2.25; Knickerbocker, \$2.25; Household Words, \$2; Blackwood, \$2.25; Godey, \$2.25; Graham, \$2.25; Horticulturalist, colored plates, \$3.50; Horticulturalist, plain edition, \$1.63; Little's Living Age, \$3; Frank Leslie's Gazette of Fashions, \$2.25; Bell's Picture Palace, \$2.50; Ladies Repository, Cincinnati, \$1.63; National, \$1.63; Artisan's Home Magazine, \$1.63.

He is prepared also to fill orders for standard and miscellaneous books and the current literature of the day, whether from the trade or persons in other walks of industry. Having had an experience of fifteen years in the Book and Periodical Trade, he believes that he can give entire satisfaction to all parties intrusting him with orders.

Specimen numbers of the Magazine sent on the receipt of six Post Office Letter stamps, for the \$2 or \$2 Magazine, and for twelve such stamps a sample of the \$3 or \$5 works will be sent. Letters of inquiry must contain a stamp for the return of postage.

Address, WILLIAM PATTON.

Bookseller, Hubbard, New Jersey.

*Publishers of Newspapers giving the advertisement (with this notice) a low insertion, and sending marked copy to advertiser, will be entitled to any one of the Periodicals in above list for one year.

NEW RAILROAD MAP.

Just published by A. Ranney, 195 Broadway, N. Y., Ben & Stern's New Railroad Map of the United States and the Canadas, compiled from the latest surveys and locations, by Zerah Colburn, Esq., editor of the Railroad Advertiser.

This map shows at a glance all the completed and projected Railroads; also, those in progress. In completeness and accuracy, I am prepared to offer it in comparison with any work of the kind ever produced in this country. Size, 29 by 37 inches, handsomely bordered and mounted, and will be sold at the following prices: Mounted on Rollers, \$1.25; bound in pocket form, gilt, 63c; in sheets, beautifully colored, 37c.

Agents wanted to sell this map in all parts of the United States and Canadas, to whom a liberal discount will be made. Sample copy, in sheet or pocket form, sent by mail post paid upon receipt of price. Apply to or address, A. RANNEY, Publisher, 195 Broadway, New York City.

Editors copying the above shall receive a copy of the map free of postage. A. R.

F. JOHNSON & CO.

Have purchased and are continuing to purchase, for cash, a full assortment of fresh goods, by which they are enabled to sell at BUFFALO and DETROIT Prices.

DRY GOODS.

Calicoes, of various patterns. Mous de Laine and Battons. Lawns, Shawls, &c. A new supply of Bonnets, of handsome finish.

Book and Barred Muslins. Groceries and Fishing Tackle, and various other stores.

Stores of the most approved pattern and material, for sale. 68aa.

CITY STORE, SAINT JAMES.

ONE DOOR NORTH OF THE DOCK, WATER ST.

J. M. WAIT has just opened a large assortment of Dry Goods, Groceries, Crockery, Tin ware, Hardware, Cutlery, Iron, Nails, Nail-rods, Glass, Ready Made Clothing, Boots and Shoes, also a full supply of Fishermen's Tackle. Thankful for past patronage, I hope to merit a liberal share in the future, by selling cheaper than the cheapest for ready pay; cash not refused.

He has also on hand a large assortment of Clocks, Watches, Jewelry, Yankee Notions, &c.

Saint James, June 19th, 1855. 70a90a.

The Packet "Maid of the Mist" will make weekly trips from Saint James to Galilee, Patmos, Charlevoix and Arbour Croche, carrying the mail. She has excellent accommodations for passengers.

NATURE'S MUSIC.

There is music in the gentle breeze,
That warbles lightly through the trees,
And fans the frail and fragrant flower,
In the open field, and wild-wood bower.

There is music in the silvery stream,
Whose murmuring waters brightly gleam,
When dancing in the sun-beams bright,
Or in the moon's pale silvery light.

There is music in the breezy wood,
Where the lofty monarchs long have stood,
And graved the blasts of the driving gale,
On the woody height, in the flowery vale.

There is music too in the insect's hum,
When the day has gone and the night has come,
And o'erspread the earth with a sable pall,
Its darkening shroud is spread o'er all.

There is music in the forest dells,
Where undisturbed rude nature dwells,
To list to the sound of the floating breeze,
As it fans the flower, and sways the trees.

There is music in the thunder's roar,
As its echo rolls from shore to shore,
And fills the heart with awe and dread,
Yea, shakes the rest of the slumbering dead.

There is music in the old ocean's breast,
As its bosom heaves, then sinks to rest,
Or dashes its waves, with an angry roar,
'Gainst the rugged cliffs of the rock-bound shore.

There is music in all the earth and sea,
In the sound of Nature's minstrelsy;
To list to the sound of Nature's voice,
As it bids the sorrowing heart rejoice.

CORRESPONDENCE.

Galesburg, Oct. 18, 1855.

DEAR BROTHER:—In accordance with your request I proceed to write you a series of letters narrating many incidents of my life, since I became a member of the church of Jesus Christ of Latter Day Saints. I was born in the State of Missouri, county of Washington, Nov. 20, 1810, where I lived until the fall of 1838, respected by all who knew me. In the spring season of 1838 Benjamin L. Clapp, an Elder in the Church of Jesus Christ of Latter Day Saints, the first I had ever seen or heard of, visited that part of the country, preaching what the world calls Mormonism.

I was then a member of the Methodist church, in which I had been a member ten months. I had been a public speaker in that society for some time previous to the arrival of B. L. Clapp. And on that occasion I was solicited by a brother Methodist to attend Clapp's appointment to preach, and correct him in his error, as it was called. I attended. It was the most stormy night of lightning and thunder that I had ever seen.—When I entered the house Clapp was reading from a book. I seated myself close to him. In a few moments he laid down the book, and stepped to the door. I took up the book out of curiosity, to see what book it was. I opened it at the chapter where the account is given of Alma and Amulek, and the burning of the woman and children. I read a few lines. It was the Book of Mormon.

I can say in truth I believed every word I read. Clapp preached upon the first principles of the gospel. At the finishing of his discourse he gave liberty for any remarks for or against what he had said. I arose and told the Methodist brethren I had no corrections for the preacher, but I had a few words of advice to them; and from that night I was called a Mormon, which proved a true saying; for on the thirteenth of that same month, which was March, I was baptized and confirmed by and under the hands of B. L. Clapp.

I was the first in that county that joined the church, and from that day the spirit of the evil one in that county manifested itself against those who received the truth, and the spirit of mobocracy began to show itself. The ministers of the different denominations joined in the hue and cry of "delusion, false prophet," &c.

So good a man was I while among them, that I could have taken one thousand dollars a year to go and preach to the Indians.—But, Oh, how changed the scene. I was now deceived and deceiving. I was shunned by them, they all

the while lying about the Mormons, until I gave public challenge through the county to discuss their principles and mine according to the scriptures; and also to defend my character by law, and would from that day forward prosecute each and every man who took my name in vain; for I was living where I was known from the cradle, and the only charge they could bring against me was "fist-cuffing" in by gone days, and that all men had accounted honorable in an honorable way. But the only thing they had against me was that I had received the truth, and was after them for preaching false doctrine.

I was all alone. Clapp left three weeks after my baptism, and returned to Far West. The day before he left he baptized my father, my wife and three other females, and organized a branch. I was ordained, and left to preside over it. I continued to hold meetings every Sunday at my father's house. Many began to believe.—Persecution increased accordingly. At one time while I was preaching a crowd of ten or a dozen rowdies, who had seated themselves together, drew their pistols and commenced loading them, and swearing what they would do if I did not stop.

I told them that I was attending to my own business, and would not ask them when I should stop; that I was the Lord's freeman, and would stop preaching when I chose. I then called upon A. Gafforth, Esq., a Justice of the Peace, to take them in his care. He said it would raise a row. I told him I was prepared for it, and would meet the worst. I then ordered them to leave the house, or I would prosecute every man of them. Upon which they pocketed their pistols. When preaching was ended the congregation retired to the river, a short distance, where I was going to baptize a young man.

While I was performing the ordinance they were baptizing a dog in the name of Jo Smith, as they were pleased to call the Lord's prophet. I then began to realize the saying of Jesus: "He that will live godly in Christ Jesus shall suffer persecution." When the most of the congregation began to disperse, they warned me not to hold any more meetings. I told them they were not my directors, and I should continue to preach as long as one soul would come to hear; and as for their threats, I did not regard them; that I was there, and there was my property; commence when they chose, and I would take vengeance on them by day and by night; that I desired peace on honorable terms, or not at all; that I desired peace, but if war must come they were in for their part of the suffering, and coming time would tell who suffered for the sake of the gospel.

I told them I could walk the soil that gave me birth, and rejoice in God. I had never dishonored it. When I had ended these sayings they dispersed, with many curses and threats on the damned Mormon, as they called me. But we did rejoice that we were accounted worthy to endure persecution for the truth's sake. And we had reason to rejoice for the blessings of God poured out upon us. We continued steadfast in the truth, and contended earnestly for the faith delivered to the saints.

Notwithstanding the influence of wicked men and the power of the devil, our numbers did increase, and in the space of four months we increased from six to nineteen, which gave us great joy; and we did enjoy the gifts of the gospel, as promised by the Lord Jesus.—And notwithstanding my youth in the gospel, there was not a minister of any denomination that would discuss with me the principles I professed. They would sometimes come to my meetings,

and generally go away and misrepresent what was said. All manner of lies were current among them, but we were humble before the Lord and united, and cared but little for their lies or threats.

Myself and brother Hewitt, who had joined us that summer, were preparing to move to Far West that fall, to which place we started about the first September the same year, a distance of three hundred and fifteen miles. I settled my affairs, and having been advised by letter to take all the cattle I could, I laid out all my means in that way, and about the first September left the place I had lived twenty-seven years and ten months.—My family consisted of my wife and two children, my two sons who are now with me, one in his fifth and the other in his second year.

Brother Hewitt's family consisted of himself, wife, one child one year old, and one black boy, fourteen years old. This was my first move over thirty miles I had undertaken in my life. Hewitt had taken none. It seemed an undertaking to leave all on earth with whom I was acquainted, with the exception of the above named, and cast my lot among strangers, all to enjoy the society of those of like faith; a faith for which I had been persecuted from the hour I embraced it. But I counted these things as nothing, for the sake of obeying God and having a resurrection with the just, and enjoy on earth the society of saints and prophets.

I cheerfully bid adieu to my enemies, and weeping friends stood round and viewed the parting scene. They had never beheld a saint leave his father, brothers, sisters, and those of the same faith. This was a new sight, and one they desired to see, if it had to take place. We started in good spirits to join the saints of God.—I had four yoke of oxen, six milch cows and calves, and a large number of other young cattle, and a hundred dollar mare I bought for my wife to ride and drive the cattle, as I had to be teamster.

We left our home, and pursued our journey to Maze's iron works, established at the Great Spring, which is the head of the Merri-mac river, where we arrived the evening of the third day, a distance of seventy-five miles. Here we camped for the night, and here for the first time heard of the trouble at Far West and Dismal. We here heard that the mob were preparing to drive the saints, and were advised to stop or turn back; which advice we refused to hearken to, telling them we only hoped to arrive there before the drive took place, and when it was over we would all live together, and that we were no better to be drove than the saints and prophets of God had been in all ages, and that I had much rather enjoy the drive or a dozen of them than to live in the society of those who were so corrupt as to drive men, women and children from their homes, and that for worshipping God as they thought proper; upon which the conversation ended for the night, and we retired to rest.

Rising early in the morning to look after my cattle, on going to where I had hitched my beast for the night, found her lying with her neck broke, by what means I knew not. We got breakfast, hitched up and started on our journey. My wife having to walk and drive the cattle, as the team was not gentle enough for her to drive, the people calling us damned fools for going to where we would be killed. I told them if there was not so many of their kind it would not be so; and whether their predictions proved true or false, we were going ahead, which we did, hearing every day various reports concerning the Mormons being drove, and their leaders killed. Some threatening

us as if we did not turn back, but I gave them to understand they were not my commanders; that I knew I was right, and would go ahead as long as I had a leg to go on or an ox to draw me, and if I was wrong I knew they were not right; that their friendship was colder than hollow ice, and their profession meaner than the damnation of hell, and rather than live with them I would not live at all.

Such sparring with the inhabitants as we journeyed along were frequent occurrences. Some would not let us have wood off their land to make a fire to cook our victuals, and would not so much as let us have water from their wells, for which we suffered many times, it being hard to find in crossing the large prairies.

JOHN HENDERSON.

AN ACT

To Provide for the organization of certain townships in the county of Emmet.

SECTION 1. The Board of Supervisors of the County of Emmet enact, That all that part of the township of Little Traverse, in the county of Emmet, included in towns thirty-five and thirty-six north, of ranges five, six and seven west, shall be organized into a separate township by the name of Arbour Croche, and the first township meeting therein shall be held at the school house, in the village of Arbour Croche, the first Tuesday in April next.

Sec. 2. That part of the county of Emmet known as towns thirty-three, thirty-four, thirty-five and thirty-six north, of range four west, shall be organized into a separate township by the name of Utopia, and the first township meeting therein shall be held at the house of William De Mary, in said township, the first Tuesday in April next.

Passed by a majority of votes of all the members elected to the Board of Supervisors, upon due notice and application according to law, at an adjourned sitting of the annual meeting of the Board of Supervisors, this 22d day of October, 1855.

GALEN B. COLE,

Ch'n of the Board.

GEO. T. PRESTON, Co. Clerk.

STATE OF MICHIGAN, } ss.

County of Emmet, }

I, George T. Preston, Clerk of the county of Emmet, certify the foregoing to be a true copy of an original act on file in my office, and a true statement of the action of the Board of Supervisors of said county, on the several applications for the organization of the townships of Arbour Croche and Utopia.

[L. s.] Witness my hand and the seal of the Circuit Court of said county, at Charlevoix, in said county, the 22d day of October, 1855.

GEORGE T. PRESTON.

AN ACT

To Divide the township of Charlevoix, in the county of Emmet.

SECTION 1. The Board of Supervisors of the County of Emmet enact, That that part of the township of Charlevoix, in the county of Emmet, known as town thirty-three north, of range five west, and so much of town thirty-three north, of range six west, as lies to the north-eastward of the main channel of the Lake known as Green Lake, Long Lake, Pine Lake or Lake Mormon, shall be organized into a separate township by the name of Evangeline, and the first township meeting therein shall be held at the house of Reuben T. Nichols, the first Tuesday in April next.

Sec. 2. That part of the township of Charlevoix, in the county of Emmet, contained in ranges six and seven west, which lies to the south-westward of the main channel of the Lake known as Green Lake, Long Lake, Pine Lake or

Lake Mormon, shall be organized into a separate township by the name of Eveline, and the first township meeting therein shall be held at the house of William Bickle, on the first Tuesday in April next.

Sec. 3. All that part of the township of Charlevoix known as range seven west, which lies northward of the main channel of the Lake known as Green Lake, Long Lake, Pine Lake or Lake Mormon, is hereby set off from the township of Charlevoix and annexed to the township of Little Traverse.

Sec. 4. The remaining part of the township of Charlevoix shall be and remain the township of Charlevoix.

Passed by a majority of votes of all the members elected to the Board of Supervisors, upon due notice and application according to law, at an adjourned sitting of the annual meeting of the Board of Supervisors, the 22d day of October, 1855.

GALEN B. COLE,

Ch'n of the Board.

GEO. T. PRESTON, Co. Clerk.

STATE OF MICHIGAN, } ss.

County of Emmet, }

I, George T. Preston, Clerk of the county of Emmet, certify the foregoing to be a true copy of an original act on file in my office, and a true statement of the action of the Board of Supervisors of said county, on the several applications for the division of the township of Charlevoix.

[L. s.] Witness my hand and the seal of the Circuit Court of said county, at Charlevoix, in said county, the 22d day of October, 1855.

GEORGE T. PRESTON.

YANKEE MODE OF TESTING COURAGE.

It is well known that in the time of the old French war much jealousy existed between the British and provincial officers.—A British Major deeming himself insulted by General (then Capt.) Putnam, sent a challenge. Putnam, instead of giving him a direct answer, requested the pleasure of a personal interview with the Major. He came to Putnam's tent, and found him seated on a small keg, quietly smoking his pipe, and demanded what communication, if any, Putnam had to make. "What you know," said Putnam, "I'm but a poor miserable Yankee, that never fired a pistol in my life, and you must perceive that if we fired with pistols you have undue advantage of me. Here are two powder kegs; I have bored a hole, and inserted a slow match in each; if you will be so good as to seat yourself there, I will light the matches, and he who dares to sit the longest without squirming, shall be called the bravest fellow." The tent was full of officers and men, who were heartily tickled with so strange a device of the "old wolf," and compelled the Major by their laughter and exhortation to squat. The signal was given, and the matches lighted; and Putnam continued smoking, quite indifferently, without watching at all the progressive diminution of the matches—but the British officer, though a brave fellow, could not help casting longing and lingering looks downwards, and his terrors increased as the length of the matches diminished. The spectators withdrew, one by one, to get out of the way of the expected explosion. At length the fire was within an inch of the keg, the Major unable to endure longer, jumped up, and drawing out his match, cried out, "Putnam, this is willful murder, draw out your match; I yield." "My dear fellow," cried Putnam, "don't be in such a hurry, they're nothing but kegs of onions!"

NORTHERN ISLANDER.

VOL. V.—NO. 16.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, DEC. 6, 1855.

WHOLE NO. 83.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

Terms:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued with in the year or not.

Since our last issue there has been a general and simultaneous assault upon the Mormons of Beaver Island, by a considerable portion of the press of the State, similar to that of 1850, with a reasonable prospect that it may be followed by an array of government prosecutions, like that of 1851.

The thing is not pleasant, but still we say, let it come. We are better able to stand persecution now than we were then. And now, as then, the press have repeated every false and ridiculous tale, until the public have taken up the old proverb—"There can't be so much smoke, without some fire."

Then a long series of government prosecutions, conducted with relentless vigor, and resulting in the honorable acquittal of every one of the defendants, secured us a period of peace. Such a result we shall look for again with unshaken confidence. Therefore, we say, let it come.

During the past summer scarcely a week has gone by without a bitter attack on us by some paper. These attacks we have invariably re-published and answered. Had the press been willing that the public should hear our defence, they would have published our answers, or at least taken some notice of them. Because they have not done it, we can only believe they wish the public to condemn us unheard.

As far as we have been able to learn, the only paper which has so much as informed its readers that we made any defence whatever, is the Pontiac Gazette. Had all done as much, we are fully confident the public mind would have done us justice.

Among the various attacks made on us in this latter simultaneous assault, we have only received the following, which we insert at full length with a running comment:

Piracy on Lake Michigan.

Almost every mail brings us accounts of depredations along the coast of Lake Michigan. They are confined principally to the Northern portion of the Lake, but have, we believe, reached as far south as the Kalamazoo, and have been occasionally committed on the coast of the upper part of Lake Huron. So frequent and so extensive have been these robberies, that the people at many points on the Lake shore have become highly excited, so highly, indeed, that we should not be surprised to hear of serious conflicts and bloodshed.

At Mackinac and Grand Traverse, particu-

larly, nothing but the cautious and constant absence of the suspected, will prevent severe and fatal chastisement. Stopping recently for a few days at Mackinac, we had ample opportunity to feel the public pulse, and we must say that we were really surprised at the deep and determined feeling which has taken hold of every person in that community. We met with several gentlemen from Grand Traverse and other places in that portion of the State, from whom we ascertained that the same spirit pervades the entire region of country.

But who are the depredators? Where is the piratical retreat? The citizen of Mackinac says "it is at Beaver Island." The resident of Grand Traverse also cries "Beaver Island," and the men of Detour and Cheboygan, with one voice approve the assertion.

We are told on all hands that the Mormons are the authors of all these robberies and crimes; and whether it is so or not, such is the firm belief of the entire "Gentile" population of that section of the State. And the evidence which they adduce does seem to show conclusively, that, whatever the character of the Mormons may be as a community, there are some among them who often forget that important clause in the Decalogue which says, "Thou shalt not steal."

That some persons have suffered severely at their hands, cannot be successfully denied. Among the sufferers we may mention a former esteemed citizen of Lansing, JOHN S. DIXON. We know Mr. Dixon well, as do many of our citizens; and it is not necessary to say to his acquaintances that if he and the Mormons have quarreled it is not his fault. He is emphatically a man of peace. A most conscientious and scrupulously upright person, he would never intrude upon any man's rights, nor wrongfully interfere with them in any manner whatever.

Last spring Mr. Dixon moved to Pine River, a point on Lake Michigan between Grand and Little Traverse bays, where he owns what is said to be the best water power in all that region of country. But he has not been permitted to enjoy that peace which is the birth-right of every American citizen. His property has been stolen, his family terrified, his life threatened, and himself and companions hung in effigy on his own premises, and all by men who are known as Mormons. Of this we have testimony which leaves us no room for doubt.

But it is not for us to say that all the outrages committed in that region are the works of Mormons; nor that all Mormons are knaves; nor that there are no peaceable and well disposed men residing on Beaver Island; but we do feel warranted in saying that serious aggressions upon the rights of others have been perpetrated by Mormons from Beaver Island, and that hitherto they have gone unpunished. They have wronged Mr. Dixon—seriously, grossly wronged him; and if there is any virtue, or justice, or honor, in the hearts of the Mormon rulers, or if they wish to remove the dark stigma which the public mind is fixing upon them; or if they would save their people from the fearful vengeance of an outraged and long-suffering community—let them at once see to it that restitution is made and justice done to him, and that all further aggressions are prevented or their authors promptly arrested and brought to condign punishment.

If the Mormon prophets, priests and elders do not approve these depredations, let them lend their aid in securing peace and safety to the "Gentiles," as well as the "Saints." The northern portion of the Peninsula is rapidly settling, and unless the unfortunate differences existing between the Mormons and the "gentile" population are soon amicably arranged, the most serious and deplorable consequences will unquestionably be the result. We counsel our friends to be cool, deliberate, forbearing. Punish wrong doers, but do it legally. Make no aggressions, but defend your homes and your property as is your right.—*Lansing Republican.*

The men of Mackinac who have been engaged in bitter hostility against the Mormons for six years, and have several times been engaged in bloody conflicts against them, now say the Mormons are thieves. Those at Cheboygan and Grand Traverse who migrated from Mackinac, with some of their neighbors, who take their words without further inquiry, say some of them will steal.

Why, gentlemen, so far as the *ex parte* statements of all these men of Mackinac can prove anything against the Mormons, it has been proved by clouds of witnesses for five years past that the Mormons of Beaver Island

would not only steal along the shores; but that they were in the constant habit of pirating first class vessels and murdering the crews; had a regular mint in which they employed large numbers of men counterfeiting the coin; occupied a large two story building in a prominent position, and employed a press constantly, as well as several excellent engravers in counterfeiting notes; had an independent government supported by a well disciplined standing army, and a train of eighteen field pieces; ruled with such violence that numbers of persons were kept here in duress as bond slaves, to labor for king Strang and his nobles; and exercised so fearful a sway that first class passenger steamboats submitted to regular levies to avoid being pirated altogether.

Nor were the people of Mackinac unsupported in these assertions. They were pretty well backed up by the Advertiser and Tribune at Detroit, the Plaindealer at Cleveland, the Spectator and the Advocate at Green Bay, the Rough Notes at Buffalo, one of the papers at Grand Rapids, and one at Painesville, and we presume by five hundred other papers, which did not fall under our observation.

And this matter assumed a more serious aspect at that time than mere Mackinac grog room talk or newspaper scandal.—Some hundred indictments were found in the Federal and State Courts at Mackinac and Detroit; the military and naval force of the United States put in requisition, and ninety-nine men in a single summer taken from here, prejudged and foredoomed, and put on trial in the courts of their accusers, and every soul honorably acquitted.

Plenty of witnesses were then found to swear that the Mormons were guilty of all these crimes, but their testimony all crumbled away under cross-examination, precisely as it will again whenever the trial comes. We say let it come, and no matter how soon.

If there is any evidence that any Mormon has committed any one of the thefts of which they are accused, the proper place for a legal prosecution is in the county where the crime was committed. If committed upon the waters, the indictment may be in any county along the Lake. If they cannot convict the guilty in their own courts, their case must be bald indeed.

The Republican is greatly at fault in saying that "it is the firm belief of the entire Gentile population," &c. A very large portion of the Gentile population laugh at all these tales as heartily as we do.

And the Republican admonishes the Mormons "if they would save their people from the fearful vengeance" of their traducers to make restitution for

various suppositious inquiries to Mr. Dixon, (of whom we have a word hereafter,) and to arrest and bring to condign punishment various imaginary aggressors.

We understand what is meant by mixing threat with accusation, and we tell Mr. Leech he is quite welcome to punish the aggressors, just precisely as he pleases, for aught we care.

For ourselves we do not deal in Lynch Law, and the beautiful Shanghai Legislature which sat in Lansing last winter having denied this portion of the State a Judiciary, we shall hold them responsible if the guilty go unpunished.

"The Mormon prophets, priests and elders do not approve" of deeds of lawless violence; and before the State Librarian lectures them on their duty to prosecute imaginary criminals, whose existence only floats in brains inflated with Indian whiskey, he would do well to inform them what court has jurisdiction of crimes committed at Pine River? If he can do that, he will be so far in advance of the Hon. Chairman of the Judiciary in the late House, and of the judge of the supreme court.

For this threat of revenge, we say, Mr. Leech, begin when you dare. Pshaw! One Mormon can drive twenty the best in in that gang, and we outnumber them three to one. Come just when you get ready, and you need not take pains to give us notice.

For the "dark stigma on our character," we have been just as evilly spoken of for twenty years by just such bigots as you are, and stand better in society now than we did then. Moreover, we have learned the saying, "blessed are ye when all men shall speak evil of you, and persecute you," &c.

It is true that the upper part of the lower peninsula is rapidly settling, and you may as well open your eyes to the fact that its population is Mormon, and it is a country from which you cannot expel them. They will satisfy you on that question whenever you wish to "try it on."

The article below we find in the Grand Rapids Herald, credited to the Livingston Courier, upon which the Herald remarks as follows:

On the first page of to-day's paper will be found a letter from a gentleman in Grand Traverse. His respectability is fully endorsed by the editor of the Livingston Courier, (a democratic sheet,) and from all we have heard from other sources we really are forced to believe that there is a body of men among the Mormons who are no better than thieves and desperadoes of the most dangerous description. If they are not countenanced by Strang, he should take active measures to have them brought to justice; if they are, the people of Michigan should take the matter in hand with a will.—*Grand Rapids Herald.*

The Mormons of Beaver Island.

The following letter addressed to a gentleman in this place, has been handed to us for publication. We know the author of it well, and know that whatever he states as facts may be relied upon. The numerous friends of Mr. Dixon and his amiable family, here and at Lansing at both of which places they have recently resided, will deeply regret to learn that

they are called upon to endure so many difficulties and dangers; and all who know Mr. D. will readily come to the conclusion that he is not the aggressor. The facts communicated, it seems to us, call loudly upon both State and National governments to interfere for the defence and protection of the hardy settlers who have made their homes around Grand Traverse Bay. We hope the Press of the State will generally copy the letter.—*Livingston Courier.*

GRAND TRAVERSE, Mich., Sept. 10, '55.

FRIEND B—:

Two weeks since I attended our Circuit Court as Grand Juror, Judge Martin presiding, and Squire Eggleston of Grand Rapids prosecuting attorney. There was a trial of James E. Scott, a Mormon from Beaver Island living in Ionia county, for murder, the most horrible murder, of the daughter of his reputed wife, two and a half years old, by starvation, whipping while holding her up by the feet as the stripes made with a forked stick showed, and finally by breaking her skull with a poker. This dreadful deed was done gradually, day after day and night after night; and if the mother, who was tried as accessory and fully acquitted, had been tried first, Scott would have been convicted of murder instead of manslaughter, and sentenced to our Penitentiary for life instead of fifteen years; but the Traverse jury were not fully convinced of her innocence till her trial. One of the Run-sellers was made to disgorge \$70 of his ill gotten gains, and two absentees stand indicted.

During our absence at Court, the house of Mr. Mitchell, the Indian farmer, was assailed at night by persons disguised as Indians; and one of them was shot by Mitchell's son, but he got off; several women were frightened by them, and Mrs. May slightly injured while defending her child which they tried to carry off. These acts of vandalism were not perpetrated by our Indians, for they are uniformly kind and behave well; beside the vandals spoke English which the Indians do not.

I really love these aborigines for their good conduct; and their gaw for yes reminds me strongly of my mother's gaw for signifying the same. It was supposed at the time, that these annoyances were perpetrated here to divert attention from the jail 30 miles off, in order to facilitate the rescue of Scott; but as he was kept chained in a steam saw mill, where a number of men work day and night, no rescue was attempted. One of the windows of the Court house under which the jail is, has been riddled with rifle balls by some person.

Last spring our friend John S. Dixon, lately of Howell, Michigan, moved to Pine River where he owns the best water power known here, his land extending on both sides of the river from Lake Michigan to Pine Lake. This region is claimed by the Mormon prophet Strang as the gift of Heaven to his saints, without the necessity of purchase from government, or even entering a pre-emption on it at the land office; and I am credibly informed that they possess the whole of Beaver and Fox Islands, except some small spots from which they ejected former occupants who had bought these spots, in the same way. At the time of friend Dixon's settlement, there were only three Mormon families living on Pine River; but soon after they hung Dixon, Dame and three others, whose names I do not now recollect, in effigy, and labelled the gallows with the words—"If the principals were here, they should share the same fate." Lately Mr. Sterling took a quantity of lumber to Pine River, preparatory to building; and cut down the gallows of Dixon's effigy. In the morning following, so much of the lumber as Dixon's boat could carry, was gone; and by following the shore of Pine Lake, Dixon and Sterling found the lumber, but the boat is still missing.

Nearly all of Dixon's property has been stolen; and lately Mrs. Dixon was driven from her home, in the night, to the nearest friendly settler at Bear River a distance of 10 or 12 miles, while he was absent. A letter was received here a few days since, requesting our Post Master to bring a company of trusty men with some flour and pork; but as he is absent, nothing has been done. Since spring 30 families of Mormons have flocked into the Pine River region; and it is very obvious that Dixon cannot stay there over winter, nor get away at any time without assistance; for when navigation closes he will be robbed of the necessities of life; and in the spring his family may be found under the snow, for there is no road, and he cannot come 40 miles to the settlement, even if his team had not been stolen. Why, it may be asked, did he not go away before his boat was stolen? Ans. His all is invested at Pine River, and in hopes of assistance from abroad he has tarried so long to save some of his property. He has written to government, both State and National; but has been told he must defend himself. The Mormons also have flattered him with the hope that his property would be restored if he would say he did not believe they had stolen it, while they continue stealing not only from him, but from every person who comes within their reach, fishermen's nets, every thing

All this is in accordance with what one Brown, who called himself a Mormon elder, preached to me at Utica, Mich., 25 years ago. According to his teaching they stand in precisely the same relation to the rest of mankind, as did the ancient Jews to the Canaanites; not only authorized, but positively commanded to rob all other people; and they confidently anticipate the time when they will be able to butcher all other people; and to prove this they refer to the old prophets for such passages as these: "The mountains shall be drenched in blood, and they shall ride through blood up to their horses' bridles, &c." Then possessed of all the wealth of nations, they will build a literal apocalyptic temple in the Rocky Mountains, and be the only people on the face of the earth. Hence they call themselves the " Latter Day Saints." The cogitations of their leaders, they consider to be so many revelations coming directly from Heaven; and all their beliefs are to be implicitly and literally obeyed; and they do obey them, as far as is in their power. If any one refuses, or neglects to obey, he is at once under suspicion and his faith is to be tried by all kinds of petty persecutions; and if he does not return to perfect obedience, these persecutions are increased until he is obliged to flee to a place of refuge beyond their control, for life is made a burden. All these facts may be learned by the attentive reader from Mormon books; and are attested by those who have lived among them; but are not preached publicly to the world at large in making converts from the mass of mankind. Their public preaching on the contrary, is all purity; and among their converts are frequently found some of the best of mankind, who have become tired of the turmoils and vices of civilization; and join the Mormon robbers in hopes of getting rid of the effects and influences of poverty, crime and all its consequences, and when, afterwards they learn the real condition into which they have been seduced, and refuse or neglect to obey the leaders, they are driven out with the loss of all earthly possessions, if indeed they are suffered to get away with life itself, which is not always the case.

There are now on this Peninsula some eight or ten Mormon refugees, who are among the best of our citizens; and evening after evening have I listened to their tales of horror practiced on Beaver Island. One, in the absence of her husband, escaped among the Indians on a neighboring island, who protected her against her saintly (!) Mormon pursuers, and supplied her with all the comforts of life through the winter. But these refugees are still in constant fear of Mormon vengeance, and hesitate to reveal the horrors they have witnessed indifferently, lest King Strang (as he claims to be) should send his assassins after them.

On this peninsula we consider ourselves safe; and, at the present rate of increase of our population, will soon be able to afford protection to other settlements in this northern region. At present every person struggles with all his strength, to get into a condition to maintain his family; and so long as the robbers do not attack us directly, we prefer not to provoke them, though we are by no means confident that they will not rob us, when least on our guard; for it is by robbing that they subsist, and without it some would perish on their fertile islands. But even now we are in the habit of considering offensive means; and no one need be surprised if blood should flow before they dream of it. All depends on the robbers refraining from molesting us. But what will become of our friend Dixon and his amiable family, God only knows! To think of the wrongs he is enduring, makes my blood boil, and a few days ago F——, and some others had shouldered their rifles to go to his assistance, but abandoned it till Millor returns, only for want of necessities.

The law is as impotent to bring these robbers to punishment as the new born infant to kill a Hyena; for all his clan are at the command of their leader (Strang whose every word is by them considered as a revelation, if he says so) to swear the offender clear. Hence he must be considered as the principal offender in all cases, and all his witnesses must be excluded. It is obvious that under such circumstances the law is a fool. But this same Strang, who has been the prime mover of many murders, sits annually as a member of our Legislature. What a mockery!

So wedded are the President and our Governor to ancient customs, that these banditti may strip Beaver Island and the public land at Pine River of all the timber they list, without any remonstrance; but if a faithful citizen of the U. S. takes too, there is a garrison strutting on the hill, far from any danger; but only 60 miles south one of the best of men is abandoned to his fate with his whole family, in constant dread of being murdered in cold blood, without a single soldier to guard him.

Some stress appears to be laid on the fact that the Courier is a Democratic sheet. Now it will be remembered that nearly all this portion of the State, both the Mormon and the Gentile sections, is Democratic, with remarkable unanimity.

Mackinac has for a long time been a kind of Democratic head quarters for the upper country, and

has had the entire control of political appointments.

But since the vote of Emmet county has become more than four times that of Mackinac, the Democrats there very naturally claim a small share in these appointments.

In short, the Mormons got one appointment out of some twenty-five in 1853. In the effort to prevent their getting more, just such another outcry was raised as this present, and for a time it was successful. But this year they succeeded in ousting two more "men of Mackinac," and getting their places.

This fact has raised this new newspaper assault upon the Mormons, which will have answered its end if it saves to Mackinac the sweet satisfaction of quartering two or three of its hungry leeches upon salaried offices in the midst of the Mormons. In such a controversy a Democratic editor could take a part, by acting just as foolish as the other side generally have—that is, trying to drive out of the party those without whose votes they probably may lose the State. The Fusionists did actually succeed in defeating their candidate for Congress in the fourth district at the last election, by a persistent series of assaults upon the Mormons, when enough were disposed to vote for him to have secured his election. If a few men at Mackinac, a place ruined by the growing importance of Saint James, choose to quarrel with the Mormons, there are others in whom it is not wisdom to take up their quarrel.

The Livingston Courier is satisfied that in this controversy the Mormons are in the wrong, because of Dixon's character. Will the Courier pretend that Dixon left a better character behind when he went to Pine River than G. B. Cole, Chairman of the Board of Supervisors of Emmet county, or G. T. Preston, County Clerk, his two nearest neighbors? Disagreements of a serious nature frequently happen between neighbors of as good character as Mr. Dixon, and one side or the other must be in the fault.

THE GRAND TRAVERSE LETTER.

This letter is endorsed by the editor of the Courier as fully worthy of credit. Upon it we shall take issue.

The first point in it is the trial for murder of James E. Scott, "a Mormon from Beaver Island."

SCOTT'S CASE.

James E. Scott never lived on Beaver Island, and never visited the place. We never heard of him as a Mormon; nor at all, except as a prisoner for murder, of Grand Traverse. You can lay that lie on the counter with the rule, "false in one thing, false in all."

And we tell you, gentlemen, upon this issue we will rest our whole case. If it can be proved by one respectable witness, that Scott ever resided one day on Beaver Island, or was ever known to the church here as a Mormon, you may enter our cognovit for any amount of crimes.

ASSAULT ON MITCHELL'S HOUSE.

The story of the assault on the house of Mr. Mitchell is equally false. The fact in which it originated is merely this: Certain Young Americans at Grand Traverse went into Mr. Mitchell's gar-

den to "steal watermelons," and some member of his family fired at them a gun loaded for the occasion, with some comparatively harmless ammunition. For the truth of this we refer to Mr. Mitchell himself, who gave the information to Mr. Wait, a reputable merchant of this place, well known at Detroit.

CHILD STEALING.

This story of child stealing first appeared in the Chicago Journal. It was then Mr. Ladd's child, and the object of the Mormons was to make him king at Beaver Island. So said the Grand Traverse correspondent of the Chicago Journal. The Journal also announced that "the people of Grand Traverse were greatly excited—intended to hold a meeting, and take the responsibility of driving the Mormons out." The Islander responded to them as it does now—"come as soon as you dare. We know very well that the dread of us is all that saves us from murder.—But we shall not eat or sleep the less for fear of you."

We have not slept the less; and now we laugh over the Courier, as we did then over the Journal, for being sold so cheap.

Again, upon the authority of Mr. Mitchell, the Indian farmer, we say that no such attempt was made. The whole matter resolves itself into a little sportiveness of two or three Indian women, who gave the mother and child a momentary fright, and laughed over their cowardice.

In the name of common sense, what could the Mormons want of Mr. Ladd or Mr. May's child? Cannot they, with the multitude of wives they have credit for, raise as many children as they want? And if as near starvation as this letter represents, and left to steal or die, would they incur so many perils to raise up the child of a stranger?

Waiving all these questions; if the Mormons have been so successful in crime as our accusers represent, are we fools as well as knaves? If we could wish to adopt the children of strangers, and be willing to toil, buy, borrow, beg and steal to support them, could not enough be had without stealing them? Don't the poor houses and hospitals of the large cities overflow with bright, healthy children, who they are anxious to get rid of? Are the Mormons fools to provoke the bitterest hostility of which man is capable, by stealing children? Bah! Don't the editor of the Courier feel a little ashamed of endorsing the truth of such a statement? Does not A. E. Gordon, of the Herald, think he sees Mr. Strang leaving his quiet family circle of happy mothers and prattling children, and going off eighty miles, across the water to steal a child? Don't he think the people of Michigan should take the matter in hand? Would not he like to come up here to put his hand in? Most cordially we invite him.

DIXON'S CASE.

Whether Dixon was or was not a respectable man, and a man of peace before he went to Pine River, we know nothing. But there is a slight episode of

history which shows that his designs at that place were anything but friendly to the Mormons, and that however peaceable he had been before, he did not design to give them any peace.—The object avowed above board, defended, justified, approved, applauded, was to drive out the Mormons, who were there, and prevent others settling there.

A Mormon settlement had been projected at Pine River, and when at Lansing, 1853, Mr. Strang sent to the land office and obtained an office plat of the country, to guide him in selecting the lands necessary for the purpose.

While this plat was lying in his room, with the lands he had selected marked on it, A. S. Wadsworth, Esq., of Grand Traverse, called at the room in his absence, turned over his private papers, and hunted it out; and, guided by Mr. Strang's selections, went to the land office and entered the same lands for the benefit of himself and C. P. Bush, of Lansing. Before Wadsworth's return Mr Strang was offered one-third the purchase at five times the entire cost; an offer which he did not accept.

Whether Mr. Dixon was in any respect a party to this transaction, we are unable to say.—He at least bought with a full knowledge of it, and of the further fact that the Mormons had commenced their settlement, and concluded to get along without that land, and had prepared a landing, and cut a road further north.

This did not satisfy him.—He undertook to prevent the settlement of the Mormons on the main land at all. He spent last winter in Lansing traducing them, and endeavoring to get some legislation against them; and did get what was supposed to be sufficient to shield those who were to drive them out.—His plan failed, and his trouble now is not that the Mormons have driven him out, but that he failed to drive them out.

His purpose of expelling the Mormons was fully avowed when he went to Pine River with his family last spring, and he spoke of it to them as a simple matter of course, already settled by the action of the Legislature, and about which they ought not to complain.

Others talked the same things to the Indians to such an extent that they really believed the Mormons were violating the law and defying the government, by attempting to live on main land, and wondered at their temerity in thus defying so powerful a nation.

So far did Dixon carry this matter, that after some weeks residence and personal observation of the remarkable industry of Messrs. Cole and Preston, his nearest neighbors, he very kindly told them face to face that "as they appeared to be very honest and industrious, and it was somewhat difficult to get settlers in, he had concluded to let them stay, as he should wish to employ several laborers."

Considering that they had twenty times as much improvements as Dixon, and held their land on

which they were living by legal right, this was rather cool.—Neither of them are collegiates, but either is as far ahead of Dixon as a business man as he is before the wild Indian. Much knowledge of man had he when he offered such men the dogs privilege of being alternately kicked and petted, because he wanted a few hewers of wood and drawers of water. Poor Dixon thought himself very liberal, and could not understand why they were so ungrateful.

At present the whole matter resolves itself into this: Dixon has paid next to nothing, and has nothing else to pay. The land proves worthless, and nobody else will buy. The only chance of the speculators is to take it back, and sell to the Mormons, who no longer want it. This hue and cry is made to induce the Mormons to buy that land, as the price of peace. This proffer has been made to them several times already.—But it will not succeed. We think we see the foot print of those speculators in this Courier article. It was an object to get it in a Democratic paper. And there were reasons why it should not originate in Lansing. Very well. Try it on, gentlemen. We shall not whimper if you don't.

WATER POWER AT PINE RIVER.

It is an old opinion that there is a valuable water power at Pine River. We were once of that opinion, and had some share in giving it currency. But it proves an error. The whole length of river is less than a half mile, and the current is so sluggish that boats sail up stream without difficulty. This short river is the outlet of Lake Mormon, sixteen miles long. This Lake is surrounded by the Mormon settlements, and the intercourse between this place and those settlements is carried on in sail-boats, without regarding the current of the river as an obstruction. As this fact is subject to continual observation, there can be no dispute about it.

STEALING DIXON'S PROPERTY.

We have no doubt considerable quantities of Dixon's property has been stolen, though the most valuable, and that most exposed to the Mormons, has not. The only question is as to who are the thieves. Those who are not blind past all cure will not be at a loss who to suspect, though they may have some difficulty in making proof. Thieves do not always call witnesses of their deeds, and yet circumstances may point them out.

Dixon himself says, (and we assert it, depending on him to confirm it if it is disputed elsewhere, for we have no other proof,) that when he brought his cow into the country, at Mackinac she was stolen from him and got away through the most public street of the place, and that he searched for her in vain; till, after much delay and annoyance, an Irishman drove her back to him, and apologized by saying, "they thought he was a damned Mormon."

We have chose this fact among many because Dixon is our witness, to show that at Mackinac stealing from the Mormons requires no secrecy. With these men of Mackinac the stealing of some of Dixon's property was a desideratum. If the Mormons would not steal

from Dixon, somebody else must do it, and lay it to them.

He had oxen and a cow running with the cattle of the Mormons, far away in the depths of the forests, fat enough for slaughter, which they could steal and consume and leave no mark behind. These remained safe.

But a wagon, a boat and some kettles, which they could never use without the most imminent danger of detection, were stolen. Those who can believe Mormons stole them may, we have not another word to say on the subject.

STIRLING'S LUMBER.

We do not doubt that Stirling's lumber was stolen, but again insist that he has looked the wrong way for the thieves.

Dixon and Stirling, accompanied by a number of Indians, did go up Lake Mormon in search of the stolen lumber, and at the house of William Bickle found what they claimed as his lumber, and took part of it away. But they both admitted that they were not certain as to the identity of it, and so well satisfied were the Indians that Bickle owned the lumber that they refused to assist in removing it.

Another fact indicative of the real truth is, that as these men were strangers to each other, Bickle unhesitatingly gave Stirling his name, saying, he was ready to answer at law, and Stirling and Dixon both refused to give Stirling's name.

Bickle immediately prosecuted the trespassers, and while the prosecution was pending several pieces of Stirling's lumber came ashore on the beach of Lake Michigan, in a south-west wind. This fact rendered so conclusive that his lumber had started for Grand Traverse, that they did not longer hesitate to pay Bickle his costs and damages.

No one now doubts that some one going from Mackinac to Grand Traverse loaded Stirling's lumber in Dixon's boat, (which had no sail,) and took it in tow, and either purposely or by accident cast it off while on the way. Most likely the boat was scuttled; but, at any rate, the lumber came back, in vindication of God's eternal justice, to bear witness in court, and give the lie to this false accusation of the Mormons.

There is another chain of evidence that the lumber which Stirling and Dixon took from Bickle was honestly his. The lumber was sawed at the steam mill of James Smith & Co., of this place, and the slabs and part of the boards out of the same stocks are here, with the color, knots and grain, matching precisely, to identify the lumber.—There, gentlemen, is evidence you cannot cross-examine.

On this point we think it is not necessary to say more. But it is a matter of satisfaction to us that Mr. Bickle, having spent last winter in the counties of Livingston, Shiawassee and Washtenaw, is quite as unlikely to there be believed guilty of stealing lumber, as Dixon is of disagreeing with honest men. So far as personal character goes, we will trust Bickle against Dixon.

ALARMS.

We never heard before of Mrs. Dixon's being frightened,

and going to Bear Creek, and presume she never did. If she really did go there in a fright, she ran from her shadow, like many other silly women, including some male women. Mrs. Dixon will not deny that she has slept there one hundred and fifty nights, when the Mormons could easily have murdered every soul in the house and no living being to accuse the murderers, and that she is yet unharmed.

DIXON'S TEAM.

We are a little amused at the assertion that Dixon's team has been stolen, which we overlooked and failed to notice in its proper place.

Dixon sold his team to the Rev. A. J. Porter, Presbyterian Missionary at Bear Creek, Indian Village, Little Traverse.—If any one will not take our assertion for this, we refer him to the Rev. Missionary himself, who we doubt not will be very free to answer any reasonable inquiry.

THE GALLOWS.

The Mormons did erect a gallows at Pine River, but instead of Dixon, &c., the men hung in effigy were old offenders, refugees from justice, who, indicted for their crimes in this region, have gone to seek sympathy in other places, as victims of Mormon atrocities.

And Stirling did not cut that gallows down. It stands now, where it is likely to stand for fifty years to come, and where the rough stones piled around it are the enduring monument of the deed of blood and murder there committed, the 13th June, 1851, by the same men who are now the sole witnesses of the Mormon piracies along the shores, and on whose word it is now sought to embroil State and National Government in a war of extermination against industrious men and good citizens, whose only real offence is being Mormons.

TIMBER.

The old cry is raised, as though the Mormons were stripping valuable timber off the public land. We undertake to say, and we challenge personal examination to test the truth of the assertion, that a single cargo of marketable pine lumber cannot be made of all the timber within ten miles of Pine River.

And following round the entire coast of Lake Mormon, some sixty miles, and so four miles inland, and you cannot get another cargo. The people of Grand Traverse average to steal weekly more pine timber than all there is in Emmet county, within twenty miles of Pine River.

The Mormons are clearing land for farms, and purchase from Saint Clair and Grand Traverse more than half the lumber they use.

MORMON REFUGEES.

The correspondent of the Courier awards high praise to the Mormon refugees at Grand Traverse. Of the most of them, all we have to say is, that they are the same men who served their country as witnesses in the celebrated mail robbery case at Detroit in 1851. The jurors in that case, men of distinguished standing, from every part of the

State, will know what estimate to put on what they may say.

When the Courier's correspondent has listened to their last tale, we will lend him "Don Quixotte," or the "Arabian Knight's Entertainment."

Among them, however, is one man whose reproach fell upon us. Royal Tucker was once a Mormon, and by the Mormons was sent into Kent county to preach. On leaving there he stole a horse, from Roswell Merrill, a few miles from Grand Rapids, which he took into Illinois and sold, in the neighborhood of Saint Charles.

The matter was investigated by another Mormon elder, we believe Mr. Hickey, and on the coming in of his report Tucker was excommunicated. As he never returned here, we could not prosecute him. But our attempt to have him prosecuted in the proper place, procured for him abundance of sympathy. He is now a fit man to tell tales of Mormon crimes.

CRIMINAL INTENTIONS.

From the beginning of the disagreement here, those opposed to the Mormons have not ceased to threaten lawless violence against the Mormons.—As early as 1851 the newspapers took up the threat, and now a dozen papers reiterate it.

In the same period the Mormons have never threatened it. The utmost they have proposed was defence, never retaliation. In the numerous legal investigations which the controversy has elicited, the result has always proved them on the side of the law, and their accusers engaged in lawlessness. So it will be to the end of the chapter.

The Detroit Advertiser contains a letter of one Lemorandiere, accusing the Mormons of Beaver Island of stealing from him at Detour. Now we have the most ample evidence that this is not Lemorandiere's accusation, but J. A. T. Wendell's.

When Lemorandiere came to Mackinac he addressed Wendell in French, relating his injury.—Wendell told him it must be the work of the Mormons of Drummond Isle. Lemorandiere replied that he would not suspect them. He had had some of them in his employ, and knew them all well, and no one need tell him that they would steal.

Then it must be the Beaver Island Mormons. Lemorandiere was incredulous. So the next day Wendell picked up or fabricated the report that the Che-neau (Shanouse) Indians had seen a small vessel (which by the description must be the Dolphin of Beaver Island,) hovering around that vicinity at the very time the robbery was committed.

This seemed to make a case, and Lemorandiere gave his name to the public as accuser of the Mormons.

We answer, the Dolphin was ashore and dismantled at this place several weeks before that robbery was committed.

Finally, to sum up, we say that since the 18th of May last, but one Mormon from here has been on or along the east shore

of Lake Michigan, south of Emmet county line, or in Grand Traverse Bay. Upon this assertion we defy the world to contradict us.

When robbery and arson succeeded each other almost nightly there, and nobody knew who were the guilty, the Grand River Times and the Allegan Record were down on the Mormons with relentless bitterness. But finally the robbers were caught in the very act, and pursued into St. Joseph's River, where, after a splendid specimen of tall walking, they were lost sight of in the depths of forests and swamps.

Did a newspaper then speak out and exonerate the Mormons from groundless suspicions? Not one. When such a wretch as Dave Moon, clothed with crime as with a garment, charges his own offences to the Mormons, papers spring up like barking dogs to echo his words as those of an oracle.

But when the thieves were actually pursued two hundred miles, and some hundred dollars of booty recovered, and by that fact the Mormons exonerated from suspicion, they are as silent as the house of death. That will not make a readable article for a newspaper.

We have ceased to take to ourselves any trouble about these matters. We have known for years what the editors seem so anxious to impress upon us, that when the public vengeance is waked up the law will not protect us, and that among an angry people innocence is no shield.

We do not expect Governor or President to protect us against mobs. We live in the continual assurance that any one of us might be murdered in a neighboring county and not a magistrate could be induced to issue process against the murderer.

Yet we walk in conscious security. We laugh in bitter scorn at all these threats. And we tell these editors, marshal your myrmidons and send them along to make a spoil of beauty and booty, as soon as you please. We bid them a bloody welcome to hospitable graves; over which, each year we will pile stones, with a muttered curse, against the day of the resurrection of damnation.

NEW NUNNERY.

The steamer Queen City, on her last trip down, brought thirteen nuns of the order of Saint Francis, to establish a nunnery at Little Traverse.

Accompanying them were several priests and students, about opening a new Catholic College at the same place. Their location is very near the extensive Mormon settlements about Pine River and Lake Mormon.

Every soul are Germans, and scarcely one can speak a word of English. This is the fruit of last winter's Know-Nothing legislation, designed to keep the Mormons out of there. But we confess ourselves rather pleased than otherwise.

DAGUERREA.

We have examined specimens of Daguerreotypes taken by Bro. A., at the Saint James Daguerrean Gallery, and feel fully justified in stating that they are equal to any

in the western States, and inferior to none. Whether the Artist is more skillful, his chemicals more scientifically compounded, his apparatus superior, or his sitters better looking, we know not; but this we do know, that they are truthful, in fact they look as though they wanted to speak, but could not.

The following letter comes to us in an unknown hand, but having every appearance of being genuine, and having the writer's name signed at length, we let it speak for itself.

Mr. Westbrook called here last summer as he was going east on the steamer Michigan, and gave us a laughable relation of the story getting afloat that he was selling out to King Strang, and of the rising of some of the riff-raff to destroy his property and do violence to him for daring to sell to a Mormon.

Pottawatomie (Washington.) Island, November 30, 1855.

EDITOR OF THE NORTHERN ISLANDER:

DEAR SIR—Our Island was thrown in great confusion November 24th, 1854. John Laf-lumbay, a half breed, was struck by a Mormon with a bowie knife, but the villain missing his blow struck his chin. All the north-west part of the Island was under arms, commanded by Wm. Shirreff, a Justice of the Peace, who came to West Harbor and stated to Mr. Westbrook that the Mormons were hovering round the Island; that their boats were in some harbor on the shore, and that four or five were sent as spies to kill Joseph Lobdale.

Savage, Jess Hull and Burt Williams were questioned by Mr. Westbrook how they knew that their intention was to kill Lobdale, or that they were spies, and who saw them. They said an Indian saw them: that he did not see but one, for the rest did not come near the place; that the Mormons were hard up for grub, and they must rob for their winter's supplies; that they were a d—d thievish set; they knew them well; they would not work; that they had lived on Beaver Island, and suffered by their thefts. So you can do as you please, but it will be too late when they burn your houses and rob you. Well, certainly it will be very late when men come from Beaver Island and burn my little house.

In April, 1855, a small robbery was committed at West Harbor, to wit, six gallons of whiskey, which belonged to Burt Williams, taken out of Mr. Westbrook's store house, and carried to J. M. Crow's, by some of them Beaver Island or Pine River scamps. A. W. Denton, of North Bay, in the latter part of July or August, 1855, was actually robbed by the Mormons. Proof: Joseph Lobdale, Esq., master of the good ship Sea Lark, was at North Bay, saw the boat that done the robbery, knew the boat, but never thought where he had seen it till eight days after the robbery, then recollected that it was a Mormon boat; knew the men that owned it, and offered twenty-five dollars bounty for men to go to Beaver Island to whip out the Mormons. No one seemed willing to go, as they were not sure how the Mormons would act if they got vexed.

The boat was the same that brought King Strang to West Harbor to make the trade with Mr. Westbrook for that place. James Strang, Esq., forfeited the four hundred dollars, by not fulfilling his contract. The story was so well told as to gain credit far enough to make two of the honest Pine River gents sell out and decamp. Also Mr. Westbrook was not easy, as everything he owned was threatened with fire if he dare give a Mormon one night's lodging. The threats were so daring that a strict watch was kept for several nights, with orders to let them burn one house, then to give them a sure mark of kindness with buck shot. One poor fellow by the name of John Papineau I was sorry for, who was in the Pine River fight.—He sold out all his effects and lost the whole.

I am now going to close my account by saying I do not wish to take part with the Mormons, as I am not acquainted with them. But according to the way I read the words of our Lord they are the only people deserving the name of Christians. All manner and kind of sects speak evil of them, revile and persecute them, even to death. If that is not the true mark, what is? One thing I say boldly, if the Mormons are worse than the gents that run from there, that is to say, Shirreff, Lobdale, Rose, Papineau, Hull, Moon, Williams, Baker, Gilda and Savage, they are to be pitied. So I say. Amen.

J. E. WELLS.

P. S. The half is not told. I would like to describe their different tales on the Pine River scamps.

J. E. W.

SAINT JAMES

DAGUERREAN GALLERY,

WATER STREET, ONE DOOR SOUTH OF THE "NORTHERN ISLANDER" OFFICE.
Likenesses taken in any weather, and warranted to give satisfaction.
Ladies and gentlemen will be called and examine specimens.
Saint James, Dec. 8, 1855.

CORRESPONDENCE.

Galilee, Oct. 22, 1855.

DEAR BROTHER:—In my former letter I closed my narrative by giving an account of the threats and menaces of the people on the road to Far West. I was not in the least discouraged by the reports of persecution, but continued towards my place of destination.

Every day or two we heard fresh news from the saints in Caldwell county. We suffered many cold rain storms, had several large streams to cross, which were rather dangerous crossing, as there were no ferry boats. We crossed the Gasconade river by swimming our oxen, with our wagons. We ferried the Osage river by putting our wagon on two old canoes, swimming all our oxen and other cattle; Hewitt having to swim to drive them. We crossed this river thirty miles from Jefferson city.

We kept up the south-side of the Missouri river to Lexington, and there crossed it. This was called the Richmond landing, though several miles from that place. Before arriving here we had many streams of considerable size to cross, the names of which I have forgotten. We crossed Salt river fourteen miles from the Missouri, and passed through Boone and Lafayette counties. Lexington is a little town on the banks of the Missouri river, in Lafayette county.

At this place we first heard the sound of the drum, beating for volunteers to join the mob to go against and plunder, rob and drive the Mormons. Here they refused to ferry us across the river, and finally agreed to do it only on one condition, and that was, we should wait until within half an hour of sundown, and put all our oxen, wagons, loose cattle, wives, children and everything we had aboard at once. The ferry boat was one of those old fashioned logsided, slab-bottom boats, which looked just like it had been made to drown men.

But, had as it was, it was cross in it on their time or not at all, and no assurance that we would ever reach the other side if we undertook it. We verily believed they had plotted to drown us all together, nevertheless concluded to cross or go to the bottom, trusting in God for protection from a watery grave. At the time appointed we put everything we had aboard, and started for the other shore, the boat dipping water every wave, and the ferryman damning the cattle, swearing he wished the boat would sink. But we all landed safe on the other side, and paid just five dollars for the ride, and camped on the bank for the night.

Hewitt and myself stood guard all night, watching to keep them from taking our cattle. In the morning one of the mob wanted to take my gun, and try if it shot well. I told him I could show him how it shot; that I would shoot at a hog that was standing on the other side of the river, and if I killed it he should pay for it, and I take it. I laid down in the boat and shot at the hog. The bullet crossed the river, but did not hit the hog.

He said the river was over a mile wide at this place, and he wanted that gun to shoot Mormons with. I told him I thought it would do as much execution in my hands and me to pull the trigger as it would in his. When I said this he said he believed I was a Mormon, I told him I supposed he did, and that was why he wanted to get my gun; but I had seen just such characters as him him before. I told him I supposed the man that owned the ferry was of the same opinion, and that was the reason he attempted to drown us the night before.

He then turned from me and walked to where the women were

getting breakfast, and asked if he could get something to eat. They told him travelers did not keep tavern. He then asked them if they were damned Mormons.—They told him they were not damned Mormons. At this time I came up to the fire, and invited him to leave there; which he did, with many curses on the Mormons, and how they intended to slay them in less than a week's time.—This day we traveled in considerable danger, having to travel through their camps along the road different times in the course of the day, and camped at night within a mile of one of their camps.

Next morning we started very early, for we intended to reach the end of our journey that day. We had ascertained that the mob intended to march to Dismal the next day, which would be Sunday, and surprise the saints at meeting. But the saints were on their guard, and knew their plans. This day we got to Benjamin L. Clapp's, four miles from the town of Far West. Here we were greeted with joy and gladness, and glad we were that we had got to our stopping place, and that among the saints of God.

The next day we attended meeting, John Taylor, one of the twelve Apostles, preached. While he was preaching two hundred of the mob rode up to the door of the meeting house on their way to Dismal, and said they were ordered to disperse the mob that was there. But in this they lied, for they marched to that place and joined the mob. They had not been called out by the Governor, but subsequently joined his mob when they came on, under General Clark.

Six thousand men were called out against the saints, by order of Lillburn W. Boggs, Governor of the State of Missouri, the most of whom were possessed of a mob spirit, willing to murder and drive the saints without mercy and without cause. He arrived two days in advance of General Lucas, who was in command of four thousand men, of the same stamp. The day that General Clark arrived in Far West, Colonel Hinkle, who was in command of a part of the Mormon force, was sent to reconnoiter and watch the movements of the enemy.

While on this scout he fell in with a part of Clark's command, and entered into arrangements with them to surrender the town of Far West to them. This was to be done by Hinkle marching with all speed into town, and appear on the north of the public square with a white handkerchief tied on his hat. Clark was to proceed on the road leading from Richmond to Far West, coming in on the south. The white handkerchief was the signal for them to butcher the inhabitants, and burn the town.

But the God of heaven seemed to have an eye on their movements. For in an open prairie, well known by him, and only six or seven miles from town, Hinkle got lost, and did not arrive until an hour after the arrival of General Clark's company. They arrived late in the afternoon, and made no halt until within sixty or seventy rods of the public square, and not until one hundred and thirteen of the saints, under the command of Captains McRay and Killion, formed the line of battle immediately between them and the main part of the town, determined to dispute their entrance.

They, seeing our determination, and not seeing the ensign as promised by Hinkle, and not knowing but he had deceived them, retreated across Goose Creek, a distance of half a mile from town, and went into camp without giving any information of their design; and as Hinkle had not yet arrived, and we were not aware of his treachery, nor the cause of his

stay, and not knowing the design of the enemy, we immediately prepared for an attack from them, provided they should so determine.

We threw up a kind of breast-work of house logs, rails, slabs and anything we could get, not that it would screen us from their bullets, but as a kind of barrier in case of a charge, expecting an attack in the night. Every man was at his post that night, with his arms in hand, and a number of the women were in the ranks.

Hinkle and company did not arrive until about dark, and it was not until the third day after the arrival of the enemy that we were fully assured of his treachery.—The morning of the arrival of Gen. Clark occurred one of those deeds of horror, which are supposed to characterize war only among the most barbarous people.

Near where I was stationed on guard, but on the opposite bank of a small stream, lived an old gentleman of most estimable character, his wife and two daughters, amiable, intelligent, comely and of irreproachable characters. They had not been long among the Mormons, and had always, both before and since embracing the faith, moved in the upper ranks of society, and had done nothing to make themselves specially obnoxious to the mob more than other Mormons.

The wife was sick, and could not safely be removed from the house, and for that reason alone were left in a situation which made these two young ladies peculiarly the victims of civil war. Trusting to their irreproachable standing in southern society, and to the fact that no one of the family took any part in the hostilities, even in defence of their home, the husband and daughters remained to care for the sick wife and mother, when Gen. Clark stationed his forces in the immediate vicinity of the house.

Scarcely were they camped around, when thirty-two of Gen. Clark's men seized these two young ladies, stripped them naked, and bound them down on benches, when they violated their persons in succession, until each had been violated by sixteen men.

This deed was done in the presence of Gen. Clark, and was the subject of the jeers and rude laughter of his men; known in all the camp while it was being done. A large proportion of the men, including Gen. Clark, were professors of religion, yet I heard no voice of remonstrance; saw no look of shame among them.

For myself, I was on duty upon the opposite side of the ravine which divided the two armies, and a large body of Gen. Clark's army occupied the slope of the hill between. I could do nothing; but the voice of vengeance then breathed vibrates yet, as oft as I wake from sleep or look on a persecutor. I pray God that if I ever forget the vow there made he may forget me in the moment of my greatest need. I do not believe that christian charity requires me to forgive the impetuous such deeds.

The parents were compelled to witness this bitter humiliation of their daughters. The young ladies scarcely survived alive, and felt their degradation so deep that they fled to a distant home among strangers, where their cruel misfortune was unheard of, that they might console each other through the miserable days that remained, with none to talk of the cause of that sorrow for which earth had no Letha.

In compassion to them those who have written of that persecution have forborne any special notice of their sufferings, and for the same reason I withhold the mention of their names.

This same day one of their company struck a young man (a Mor-

mon) on the head with the butt of his gun, who they had taken prisoner. The stroke burst his head, scattering his brain; for no other cause than speaking while a prisoner. When he died they released some other prisoners to bring him into town. Father Clapp, a man upwards of eighty years old, was one of the number.

The next morning John E. Page and myself, assisted by some others, buried him in the presence of his murderers. He was murdered in cold blood. These transactions proved my declaration to be true, that their friendship was colder than polar ice, and their profession meaner than the damnation of hell. If they do not, I shall not try to prove it.

JOHN HENDERSO

DEATH OF JOSEPH SMITH.

From Derby and Miller's History of Mormons.

Illinois, like Missouri, divided itself into two great camps, the Mormons and the anti-Mormons, and the circumstances were so menacing that Mr. Ford, the Governor, took the field in person. In a proclamation to the people of Illinois, he stated that he had discovered that *nothing but the utter destruction of the city of Nauvoo would satisfy the militia and troops under his command, and that if he marched into the city pretensions would not be wanting on their part for the commencement of slaughter.* Anxious to spare the effusion of blood, he called upon the two Smiths to surrender peaceably, *pledging his word and the honor of the State, that they should be protected.*

The Mormons agreed to the terms, and Joseph and his brother surrendered to take their trial.—The "Prophet" had a presentiment of evil, and said, as he surrendered, "I am going like a lamb to the slaughter, but I am calm as a summer's morning; I have a conscience void of offence, and shall die innocent." While in prison at Carthage, another writ was served upon him and Hyrum for high treason against the State of Illinois, on an information in which the principal witness was the Higbee already mentioned, and whose hostility to Joseph had not ended at the trial before the court of Nauvoo.

As the mob *breathed vengeance against both prisoners*, and as the militia *very indecently sided with the people, and were not to be depended on in case of any violence being offered to the two Smiths*, the Governor was requested by the citizens of Nauvoo and other Mormons to set a guard over the gaol. On the morning of the 26th of June, 1844, the Governor visited the prisoners, and *pledged his word to protect them against the threatened violence.*

It now began to be rumored among the mob that *there would be no case against the Smiths on either of the charges brought against them.* A band of ruffians accordingly resolved that as "law could not reach them; powder and shot should." About six o'clock in the evening of the 27th, the small guard stationed at the gaol was overpowered by a band of nearly two hundred men, with blackened faces, who rushed into the prison where the unfortunate men were confined. They were at the time in consultation with two of their friends. The mob fired upon the whole four. Hyrum was shot first, and fell immediately, exclaiming, "I am a dead man." Joseph endeavored to leap from the window, and was shot in the attempt, exclaiming, "O Lord, my God." * * * They were both shot after they were dead, each receiving four balls. John Taylor, one of the two Mormons in the room, was seriously wounded, but afterwards recovered.

An eye-witness of the murder, named Daniels, who was connected with neither the Mormons nor

the mob, gave some additional particulars of the outrage in a small work published by himself, in the State of Illinois, in 1844.—Daniels, it seems, was overtaken on the prairies on the afternoon of the murder by a band of settlers, all more or less disguised with blackened faces, &c., who communicated to him the object of their gathering, which was to force the gaol at Carthage, and to assassinate Smith and his fellow-prisoners.

They appealed to him to join the expedition; and on his refusal, compelled him by threats to accompany them to the scene, that he might not, by giving an alarm, betray their object to the authorities. His impression was that when Smith fell from the window he was not dead, but merely stunned by the fall, and he states that one of the gang raised him up and placed him against a wall, and that, while in this position, four others among the mob advanced to the front rank with loaded muskets, and fired at the "Prophet." From the circumstance that four bullets were afterwards found in his body, there would appear to be some ground for believing this to be the correct account of Smith's death, as each of these four men stood at so short a distance from him as to make it quite certain that every shot fired took effect.

* * * Joseph Smith was indeed a remarkable man; and, in summing up his character, it is extremely difficult to decide whether he were indeed the vulgar impostor which it has become the fashion to consider him, or whether he were a sincere fanatic, who believed what he taught.

But whether an impostor, who, for the purpose of his ambition, concocted the fraud of the Book of Mormon, or a fanatic who believed and promulgated a fraud originally concocted by some other person, it must be admitted that he displayed no little zeal and courage; that his tact was great, that his talents for governing men were of no mean order, and that, however glaring his delusions in early life may have been, he manifested as he grew older, an ability both as an orator and a writer which showed that he possessed strong natural gifts, only requiring cultivation to have raised him to a high reputation among better educated men. There are many incidents in his life which favor the supposition that he was guilty of a deliberate fraud in pretending to have revelations from heaven, and in palming off upon the world his new Bible; but, at the same time, there is much in his later career which seems to prove that he really believed what he asserted—that he imagined himself to be in reality what he pretended—the chosen medium to convey a new gospel to the world—the inspired of heaven, the dreamer of divine dreams, and the companion of angels. If he were an impostor, deliberately and coolly inventing, and pertinaciously propagating a falsehood, there is much to be said, that never was an impostor more cruelly punished than he was, from the first moment of his appearance as a prophet to the last.

Joseph Smith, in consequence of his pretensions to be a seer and prophet of God, lived a life of continual misery and persecution.—He endured every kind of hardship, contumely and suffering. He was derided, assaulted and imprisoned. His life was one long scene of peril and distress, scarcely brightened by the brief beam of comparative repose which he enjoyed in his own city of Nauvoo. In the contempt showered upon his head his whole family shared. Father and mother, and brothers, wife and friends were alike involved in the ignominy of his pretensions, and the sufferings that resulted. He lived for fourteen years amid vindictive enemies, who never missed an opportunity to vilify, to harass and to destroy him; and he died at last an untimely and miserable death, involving in his fate a brother to whom he was tenderly attached.

If anything can tend to encourage the supposition that Joseph Smith was a sincere enthusiast, maddened with religious frenzies, as many have been before and will be after him—and that he had strong and invincible faith in his own high pretensions and divine mission, it is the probability that unless supported by such feelings, he would have renounced the unprofitable and ungrateful task, and sought refuge from persecution and misery in private life and honorable industry. But whether knave or lunatic, whether a liar or a true man, it cannot be denied that he was one of the most extraordinary persons of his time, a man of rude genius, who accomplished a much greater work than he knew; and whose name, whatever he may have been whilst living, will take its place among the notabilities of the world.

NORTHERN ISLANDER.

VOL. VI.—NO. 1.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JAN. 24, 1856.

WHOLE NO. 84.

THE NORTHERN ISLANDER
IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

HOME MANNERS.

We sometimes meet with men who seem to think that any indulgence in an affectionate feeling is a weakness. They will return from a journey, and greet their family with a distant dignity, and move among their children with the cold and lofty splendor of an iceberg, surrounded by its fragments. There is hardly a more unnatural sight on earth than one of these families without a heart. A father had better extinguish a boy's eyes than take away his heart. Who that has experienced the joys of friendship, and values sympathy and affection, would not rather lose all that is beautiful in nature's scenery, than to be robbed of the hidden treasure of his heart? Cherish, then, your heart's best affections.—Indulge in the warm and gushing emotions of filial, parental and fraternal love. Love God, everybody, everything that is lovely. Teach your children to love; to love the rose, the robin; to love their parents; to love their God. Let it be studied objects of their domestic culture, to give them warm hearts, ardent affections. Bind your family together by those strong cords. You cannot make them too strong. Religion is love; love to God, to man.

I WAS ONCE YOUNG.

It is an excellent thing for all who are engaged in giving instruction to the young people, frequently to call to mind what they were themselves when young. This practice is one of the most likely to impart patience and forbearance, and to correct unreasonable expectations. At one period of my life, when instructing two or three young people to write, I found them, as I thought, unusually stupid.

I happened about this time to look over the contents of an old copy-book, written by me when I was a boy. The thick up-strokes, the crooked down-strokes, the awkward joining of the letters, and the blots in the book, made me completely ashamed of myself, and I could, at that moment, have burned the book in the fire. The worse, however, I thought of myself, the better I thought of my backward scholars; I was cured of my unreasonable expectations, and became in future doubly patient and forbearing. In teaching youth, remember that you once were young, and in reprovin their youthful errors, endeavor to call to mind your own.

Law is like a country dance, people are led up and down in it till they are tired out. Law is like a book of surgery—there are a great many terrible cases in it. It is like phsyio too, they that take the least of it are the best off. It is like a homely gentleman, "very well to follow," and a scolding wife, very bad when it follows us. Law is like a new fashion, people are bewitched to get into it; "and like bad weather," most people are glad to get out of it.

THE DECALOGUE.

1. These Commandments were given by the voice of God, in Mount Sinai, to Moses, and to all Israel; (Deut. ix, 10;) for though Moses and the Elders of Israel only went into the Mount, (Ex. xxiv, 1, 2, 9—11,) and Moses alone received the Tables of the Law; yet all Israel heard the voice of God, when he gave the Commandments. (Ex. xix, 16—19, xx, 22, Deut. v, 4, 5; Josephus' Ant. B. iii, ch. v, 4.)

2. The Commandments were written on two tables of stone, by the finger of God. (Deut. ix, 10, 11.) Moses broke these tables; after which he prepared two others, on which God wrote the same words. (Deut. x, 2, 4, 5,) and the tables were placed in the Ark of the Covenant, (Josephus' Ant. B. iii, ch. iv, 1, Heb. ix, 4,) and kept within the Tabernacle and the Temple until the Babylonish captivity. (2d Mac. ii, 4, 5.)

3. They were not restored to the Esdraic Temple, (Buck's Th. Dic. "Ark," But. Con. "Temple," and the Jews have not possessed them since going into Babylon.)

4. It was never allowable to write the exact words of the tables, (Josephus' Ant. B. iii, ch. v, 4,) except in the Exemplar of the Law, kept in the Sanctuary. But the substance of them, as written out by the Prophets for public use, is now restored by divine authority.

I.

Thou shalt love the Lord thy God with all thy heart, and with all thy might, and with all thy strength; thou shalt adore him, and serve him, and obey him: thou shalt have no other gods before thee: thou shalt not make unto thee any image or likeness of anything that is in the heaven above, or in the earth beneath, or in the waters of the earth, to bow thyself unto it, or to worship it: thou shalt not bow down thyself unto, nor adore anything that thine eye beholdeth, or thy imagination conceive; but the Lord thy God only; for the Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children, from generation to generation, even upon all that hate him, and showing a multitude of mercies unto them that keep his commandments.

1. The design of the Almighty evidently is to found his government in love; and to make that the chief sanction of his law. Love is the first thing required of all men; love unto God, who first loved us, and who bestows on us all the good which we possess.

2. The adoration service and obedience, which he demands of us, are but the natural sequence of that love; and the universal prohibition of false gods, is a necessary means of keeping our hearts unto him; for if we were allowed to bestow divine adoration on fire, the sun, or any instrument of his munificence, or any statue, or symbol, or any man, or officer, or imaginary being, as his representative, man's shortsightedness would forget God, and soon worship only the creature.

3. Thus the earth is filled with examples of nations relating to idolatry through such small beginnings, as setting up symbols of God's perfections, to be worshipped by the ignorant, instead of the God whose majesty they symbolized.

4. The priesthood and the generality of the learned in most pagan nations, do not worship the idols which they set up for the ignorant to adore; but rather the majesty who is above them, or the power and beneficence which they represent.

5. And in Roman Catholic countries, it is to be feared that many of the ignorant, really terminate their adoration on the cross, the images and pictures, with which their churches are filled; though the mere presence of them in the church is not objectionable.

6. Though God has founded his government in love, and made that the chief sanction of his law, we are not allowed for one moment to imagine that he will not punish sin, or that he will look upon it with any degree of allowance.

7. For in the same breath he tells us that he is a jealous God, visiting iniquity on all that hate him; not as some have said, visiting the iniquity of the fathers upon their innocent posterity; but upon their children who abide in their sins.

8. Often it happens that though the father alone may have committed the sin, the children are its beneficiaries. If the fathers have obtained property by fraud and violence, the children who inherit it, receive it, subject to the curse; and unless they make reparation for the iniquity, must expect to be visited with the wrath of God, as for a sin done in their own persons.

II.

Thou shalt not take the name of the Lord thy God in vain: thou shalt not usurp dominion as a ruler; for the name of the Lord thy God is great and glorious above all other names: he is above all, and is the only true God; the only just and upright King over all: he alone hath the right to rule; and in his name, only he to whom he granteth it: whosoever is not chosen of him, the same is a usurper, and unholy: the Lord will not hold him guiltless, for he taketh his name in vain.

1. By the first Commandment God establishes a government among men, which he makes supreme in all things. But as every government, besides laws and the sovereign power whence they emanate, must also have officers by whom the laws shall be administered; so those officers must derive their authority from the sovereign, in legal form.

2. All officers act in the name of him from whom they derive their authority. In the several American States the official acts of most State officers are done "in the name of the people of the State."

3. Officers of the Federal Government, act "in the name of the United States of America." In the monarchies of Europe, official acts are done "in the name" of the sovereign. And in voluntary societies and corporations, the officers act "in the name" of the society or corporation.

4. It therefore appears that to act in the name of any one, is to act by his authority; and to act in the name of God, is to act by his authority.

5. Hence taking the name of God in vain, is taking his authority without being authorized; it is attempting to govern, without being called to that office; in any matter wherein God has declared a law, and appointed an administrator of the law.

6. It follows, therefore, that every form of government among men, which is not instituted of God, is a usurpation. (Zech. xiv, 9, 17, Dan. ii, 44, vii, 14, Rev. xi, 15,) and that every exercise of the proper functions of government under it, is a taking of the name of God in vain, as every exercise of functions not proper to government, is tyranny.

7. Priests made by the authority of man, and not called of God; Priests who constantly profess to have received no dispensation from God, and who deny that he has revealed himself to any for eighteen hundred years, do constantly administer in his name, as boldly as though they were sent by him.

8. They baptize in the name of the Father, the Son, and the Holy Spirit; they go about doing works in the assumed

power and might of God's ministers, of whom Jesus Christ said, "I never knew you; depart from me, ye that work iniquity." (Matt. vii, 23.)

9. He did not deny that they had preached, prophesied, or worked miracles in his name. He denounced them as workers of iniquity, because they were unknown to him; that is, were not his ministers. They took God's name in vain.

10. God has appointed a door to the priesthood; a call of God by revelation, and an ordaining by the hands of his ministers; (Heb. v, 4, Ex. xxviii, 1, 1st Tim. iv, 14, Acts vii, 35;) and Christ declares that he that comes not in by the door, but climbs up some other way, is a thief and a robber. (John x, 1.)

III.

Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy manservant, nor thy woman-servant, nor thy cattle, nor the stranger that is within thy gates: for in six ages the Lord thy God made the heavens and the earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord thy God blessed the seventh day and hallowed it: thou shalt keep it holy unto him, that thou forget not the Law, nor be found keeping the company of the vile, nor be despised by the righteous.

1. The day of rest originated in the rest of God, when he ceased the work of creation, at the making of man, to have dominion over the earth.

2. It was had in remembrance as an institution of God, before promulgated by his voice in Sinai; (Gen. ii, 2, 3, Ex. xvi, 23;) and there is no ground for believing that the sanctifying of the Sabbath, was not a law among the Patriarchs and the Antediluvians, because it is not mentioned in the scriptures; for from the time of Moses until that of Solomon, when it was unquestionably in force, it is nowhere mentioned.

3. Throughout Christendom, with some slight exceptions, the first day, and not the seventh, is kept as a Sabbath. For this they have no warrant in the scriptures, and pretend to none. (Buck's Th. Dic. "Sabbath.") The reason given for the change, is, that Christ raised from the dead the first day, and the attempt is to justify it by tradition, and the practice of the Church.

4. But, evidently, the Church have no power to change or abrogate a commandment of God, who required us to keep the seventh day, not any other day in the seven.

5. The early Christians did undoubtedly frequently meet on the first day for religious worship, precisely as the Saints do nowadays, in exclusively Christian communities; not because they regarded it as the Sabbath of God, but because on that day, being the regular day of heathen festivals, men would come together to hear them.

6. Keeping the first day as a Sabbath, instead of the seventh, is one of the innovations forced upon Christianity by the Emperor Constantine, to make the change of national religion less difficult.

7. The very language of this Commandment, seems to pre-empt the propensity of man to change the Sabbath; remember the Sabbath day; and God, foreseeing what wicked men would do, has placed on his chosen a special injunction that they keep that day in all their generations for a perpetual covenant; (Ex. xxxi, 13—17;) and awful penalties are denounced against those who abolish it.

8. The Sabbath is appointed for men in every station in life. The crime of exacting labour of children and servants on the Sabbath day, is a great offence unto God. But it is the Sabbath of the beast as well as of men, and to work beasts for our pleasure or profit, is an offence unto God.

IV.

Thou shalt love thy neighbour as thyself: thou shalt not revile him, nor speak evil of him, nor curse him: thou shalt do no injustice unto him; and thou shalt maintain his right, against his enemy: thou shalt not exact rigorously of him, nor turn aside from relieving him: thou shalt deliver him from the snare and the pit, and shalt return his ox when he strayeth: thou shalt comfort him when he mourns, and nurture him when he sickens: thou shalt not abate the price of what thou buyest of him, for his necessity; nor shalt thou exact of him, because he leaneth upon thee: for in so doing thousands shall rise up and call thee blessed, and the Lord thy God shall strengthen thee in all the work of thy hand.

1. As God has founded his government on the dominion of love, and as our principal relations in life are to God as a superior, and to our neighbours as fellows, love to our neighbour is as necessary to a faithful observance of his law, as love to him.

2. All the Commandments which follow after, are but the elaboration of the law, "Thou shalt love thy neighbour as thyself;" a law very aptly expressed in that other form of words, "Whatsoever ye would that men should do to you, do ye even so to them." (Matt. vii, 12, Luke vi, 31.)

3. Many infidel writers of late years, have attempted to derive this precept, under the name of the golden rule, from heathen philosophers, and have claimed that Christ borrowed it from Zoroaster, or Confucius; whereas, they, as well as he, have only copied it, with a slight change of words, from the Commandment, "Thou shalt love thy neighbour as thyself."

4. The doctrine contained in it, is original with God, and does not even date with Moses, but was known in the days of Adam; and it was in violation of this law, as well as that which says, thou shalt not kill, that Cain lifted up his hand against Abel.

5. If all men were under the law of God, this law would introduce a universal brotherhood: a consummation most desirable. But so long as men are found in rebellion against the law of God, it is most important that those who cleave unto it should remember this thing, that they love one another.

6. If any one has really done us an injury, we ought, as far as possible, to believe that he was blinded to the right by the common infirmities of our corrupt nature, rather than that he has deliberately, and of malice aforethought, designed to do a wrong.

7. But if the utmost stretch of charity will not bring us to so favourable a conclusion, still we should remember that his corrupt conduct will injure him more than us, and so remembering, should look upon him as an object of compassion, whom we ought to reclaim, rather than an object of vengeance, to be destroyed.

8. Even when we are obliged to bring him to judgment, our prayer should be that he be not utterly condemned; but that when he is found in the wrong, there may be found room for repentance.

V.

Honour thy father and thy mother: give heed to their commandments, obey their laws, and depart not from their precepts: reverence their age, and seek unto their house all the days of thy life: exalt not thyself against them, nor withhold to build up their house above thine own: honour and obey the King and the Judges, and the rulers, and all that are set in authority; for they are as fathers among the people: that they may be a fear unto evil doers; and the Priest also, who stands before the Lord, that he may instruct thee: and thy days shall be long upon the land which the Lord thy God giveth thee.

1. The Patriarchal ages were distinguished by reneration for parents, and deference to age, as well as by a proper regard for those who by their priesthood, or office, stood as fathers of the people.

2. Even at this day, in some Oriental and Levantine countries, children so honour their fathers and mothers.

3. But in no country on earth, have men so far departed from this rule, as in the United States.

4. It is the continual scandal of the time and country, that children constantly speak of their parents as the "old man and woman;" and as age grows upon them, rather look upon them as encumbrances upon the estate, than as heads of the house.

5. This evil is increasing with time. A single generation back, children were instructed at home and at school, to make obeisance to parents, teachers, and to men and women generally, at entering and leaving a house, at meeting them on all occasions, and especially on receiving favours from them.

6. All this is changed now. Very small children pride themselves on wanting respect to age, station, and parentage. This is all wrong.

7. The general lawlessness which pervades the continent, the boldness with which laws and the ministers of justice are defied, by small bodies of men, grow naturally out of the education of boys, in the customary manner.

8. But due honour to parents, does not consist solely in mere forms. The whole idea that at a certain age a son becomes independent of his father, is vicious.

9. A son should be subject to his father all his days. He should ever look up to him as the head of the house, and though separately established on his own inheritance, should pay such deference to him, as he in turn would desire from his own sons.

10. If parents attempt to use their authority over their sons, for selfish and private ends, endeavouring to make mere servants of them, instead of building them up, they greatly abuse their authority. (Col. iii, 20, 21.)

11. But for that or greater causes, children cannot justly dishonour their parents, though they may refuse submission to mere usurpation.

12. It is every man's duty, as far as in his power, and at as early a period as possible, to establish his sons in such position as to make them useful members of society, remembering that when so established they are yet his sons, and their honour is his honour.

VI.

Thou shalt not kill: thou shalt slay no man in malice; neither thy child, nor thy wife, nor thy bondman, nor thy bondwoman, nor thy servant: nor the child of thy servant: neither shalt thou slay thine enemy, except thou admonish him, and entreat him, and he hear thee not, and God give him into thy hand: thou shalt only slay him in lawful war; and if any man trespass against thee, and break through, and do violence, thou shalt not slay him in revenge. If thou overtake him in the trespass, thou mayest resist unto blood; but except thou slay him in the trespass, thou shalt deliver him to the Judge; he shall judge him, and the hand of the officer shall be on him.

1. In very few Christian countries, have public men had the moral courage to refuse duelling, which once became so thoroughly established as an honourable arbitrament of controversies, as to have a force little less than that of law.

2. Duelling is now, to some extent, discarded. But in place of it has risen up the more barbarous Lynch law, in pursuance of which mobs get up mock courts, to judge those they have already doomed to exile or death.

3. To execute the judgments of such courts, is as much murder, as any killing under any circumstances can be. No amount of evidence of the real guilt of the condemned can give the slightest colour of justification to such a deed.

4. All killing by mobs, or bodies of unauthorized men, acting upon no matter what provocation, and not in open and legal war, belong to the category of mere murder.

5. Nor should that be regarded as legal war, which men by their law have authorized, but only that which the law of God authorizes.

6. Consequently, he who voluntarily enters upon an unjust war, is guilty of murder. As part of the force, he is guilty, when death is inflicted by others.

7. Nor will he be justified, though required by the law of his country; for that which the law of God declares to be sin, man cannot make lawful.

8. It is, therefore, the duty of the Saints, to abstain from all wars which are not authorized by the express word of God, or the plain principles of his law; as from murder.

9. Many laws have been made among men, especially among barbarous nations, which are themselves opposed to the divine law, and enforced with the punishment of death.

10. To have any share, however indirectly, in enforcing such laws, or inflicting the penalties for their violation, is in the last degree culpable.

11. It does not follow, however, that one should rebel against such governments. In most cases it is better to remove beyond their dominion.

12. To those who remain, remonstrance is better than resistance. If one is thus involved in punishment, patient, unresisting submission, is a faithful testimony against sin.

13. Even those trades and employments not necessary for the happiness of mankind, and which minister principally to vices destructive of life, are in their nature murderous, and should be avoided as deadly sins, which God will judge.

VII.

Thou shalt not commit adultery: thou shalt not in any wise lie with the wife of thy neighbour; and if she seduce thee, thou shalt resist her; that thou pollute not thyself, and make not the place of thy house unclean, and destroy not the house of thy neighbour, and

OUR NEW DRESS.

We have six hundred pounds of new type, from the foundry of N. Lyman, Buffalo, being near twice as much as is required for the Islander; with which most of the matter of this paper is made up. We hope our readers will be pleased with the improvement. A very few additions are requisite to make an entire new dress, which we must wait for till spring; until when, we are quite content with the improvement we have made.

The matter of this paper is principally made up of selections from the new "Book of the Law of the Lord," which is being printed at this office; as a matter of convenience we have made up the columns of the same width of the pages of that Book. We offer it to our readers as a specimen of the style of the Book, and to typographers as a rare sample of accuracy in typographic execution. If any one will point out to us an error of the types, in the several articles from that work, to the extent of a turned letter or wrong point, we will send him the Islander one year without charge. And if any one will furnish us the same amount of matter without an error in any other newspaper, we will send him the Islander ten years without charge.

OUR PUBLICATIONS.

Ten years since Mr. Strang commenced the publication of a monthly sheet, called the Voree Herald, less than one-third the size of the Islander; the matter for a whole year being less than four numbers of the Islander. From that beginning has grown up, under every imaginable disadvantage, our present publishing establishment.

The first year (1846) we succeeded in getting out our twelve numbers, though two were of a diminished size. Ten numbers were printed at job offices; Nos. 1, 2, & 3, at the office of the Southport (Kenosha) Telegraph; No. 4 at the office of the Ottawa Constitutionalist; Nos. 5, 6, 7, & 10, at the office of the Elkhorn Star (now Wisconsin Reporter); Nos. 8, & 9, at Calhoun's job office, Chatham Square, New York City; and Nos. 11, & 12, upon the press we now use.

In 1847 we issued forty-one Nos. twenty-seven of which were one-fourth the size of the Islander, and fourteen one-half, making one hundred and ninety-two pages one-fourth the size of a page of the Islander.

In 1848 we issued fifty-two Nos., of which thirty-three were one-fourth the size of the Islander, and nineteen one-half, making two hundred and seventy-eight pages, one-fourth the size of a page of the Islander.

In 1849 we also issued fifty-two Nos., thirty-three one-fourth, and nineteen one-half the size of the Islander; making two hundred and eighty-four pages one-fourth the size of a page of the Islander.

In 1850 down till June 6th, we issued twenty-three Nos. of half the size of the Islander, making one hundred and eighty-four pages, each of one-fourth the size of a page of the Islander; when the office was removed from Voree to Saint James, and the first No. of the Islander issued the 12th December.

The publication at Voree was under the name of "Voree Herald," the first ten numbers, when the name, "Zion's Reveille," was adopted by Mr. Greenhow, then in charge, much against the wishes of Mr. Strang, and continued through twenty-eight Nos., when the name, "Gospel Herald," was adopted, and continued till the publication was removed to Saint James.

In the arrangement of volumes, Vol. first consists of twelve Nos., or fifty-two pages; being a monthly issue for the year 1846, one No. of which is double. Vol. second consists of fifty-two Nos., of two hundred and sixty pages, issued weekly, but somewhat irregularly from Jan. 14th, 1847, till March 16th, 1848.

Vol. third is a regular weekly issue of fifty-two Nos., from March 23d, 1848, till March 18th, 1849, consisting of two hundred and seventy-six pages. Vol. fourth is a regular weekly issue of fifty-two Nos., from March 22d, 1849, till March 14th, 1850, making two hundred and twenty pages. Vol. fifth is a weekly issue of twelve Nos., from March 21st, till June 6th, 1850, making ninety-six pages.

In 1847 we published an edition of nine hundred copies of a series of three tracts, by John E. Page, on the priesthood and the covenants with Abraham. The following year we published an edition of three thousand and five hundred copies of a tract of twenty pages, on the prophetick calling of Mr. Strang, called "The Diamond," and another, a discussion of the Roman Catholic Religion, between Mr. Strang and Mr. Rafferty, of sixty pages, of which one thousand and two hundred copies were issued. In 1848 we published a Hymn Book, of one hundred and seventy-two pages, of which we issued one thousand copies.

All these works are now out of print, except the Diamond, of which about five hundred copies remain on hand. And so great is the demand for them, that it would now be a profitable undertaking to reprint any of them.—The Voree Herald makes a work, in all, of one thousand and four pages, in great demand, and we know of but one entire set in existence; that belonging to Mr. Strang. That belonging to the Saint James Library lacks a single No., and Gilbert Watson's set lacks two Nos.

Since the removal of the office to this place, we have issued the Islander nominally weekly during the season of navigation, and monthly the rest of the year. The publication has been very irregular; and the volumes have been made up by the year, without reference to the number of papers actually issued, and in settling the accounts forty numbers have been allowed for a year's subscription, without reference to the time in which they were issued.

The first No. appeared Dec. 12th, 1850, since when we issued twelve Nos. in 1851, twenty-six Nos. in 1852, three in 1853, twenty-five in 1854, and sixteen in 1855; making eighty-three Nos., when our terms of publication call for two hundred.

During this time we have issued several books; an edition of two hundred copies of the "Book of the Law of the Lord," 80 pages; six hundred copies "Michilmackinac," 48 pages, double column; 1,100 copies "The New Dispensation," by Oliver Cowdery, 44 pages, double column; 1,000 copies "Guide to Eternal Life," by James Hutchins, 12 pages, double column; 1,000 copies "Prophetic Controversy," 44 pages, double column; and are now engaged on the "Book of the Law of the Lord," 2,100 copies, 320 pages.

We shall not make one word of apology for the irregular issue of the Islander. If our subscribers are not satisfied with what we have done, considering what they know of the circumstances, all they have to do is to notify us to stop their paper. Any one who is in advance can have his money back if he prefers it.

We now announce that hereafter the Islander will be published as a daily and weekly paper. The weekly will be issued every week during the season of navigation, and every month during the suspension of navigation, at \$2.00 a year, and the daily Islander every day, except Sabbath, during the season of navigation, and every week during the suspension of navigation, at \$5.00 a year.

that thou cause no violence in the land: thou shalt not lie with the wife of the stranger; neither shalt thou lie with the wife of thine enemy; lest thy children be scattered abroad, and know not thee, nor the fear of thee be upon them, and they be strangers to the covenant of God, and the whole land be corrupt, and thine offspring be destroyed with the wicked.

1. Few crimes have worked so terrible distraction among men as adultery, that popular vice, which, in these degenerate days, is rather boasted of, than concealed, by the guilty.
2. The most wicked delusion of the times, is that which places the obligation of chastity, on woman alone; visiting the penalty of crime on the victim, rather than on the criminal.
3. Every man of the world understands very well, that with certain trifling limitations, he can indulge in unrestrained licentiousness, without suffering reproach in fashionable society.
4. Worse than this; those who are reputed successful in this crime, are most popular among women, and envied by men. Thus society offers bounties for the crime which, of all others, most desolates the household, and the social circle.
5. There can be no remedy for these evils until chastity becomes the duty of men, as well as women. Such is the rule of God's law. The interdiction of adultery is addressed principally to men, as the persons chiefly bound to preserve the sanctity of this Commandment.
6. This rule was well understood in the days of the Patriarchs, as well as in later times. Joseph resisted the seductions of his master's wife, and numerous instances are recorded where crimes against chastity, were visited on the guilty men, rather than on their victims. (2d Sam. xii, 9, 10. Gen. xxxiv, 1, 2.)
7. Happily for the people of God, this rule, in spite of the corrupt education, which, as Gentiles, they received, has become a sentiment among the Saints, so strong that treating it lightly produces universal indignation.
8. Among Gentiles a man would be laughed at and lose caste, who professed to practise chastity in the face of strong temptation; but a woman once overtaken in sin, is irreversibly disgraced, no matter by what false practices overcome.
9. But among the Saints, a man guilty of adultery, would be avoided as though infected with a plague-spot, and his victim, though deeply disgraced, might hope, by a long course of humility and penitence, for some of that forgiving charity, which, from the infirmities of human nature, all so much need.
10. The crime of fornication is only an inferior kind of adultery. For, as adultery is a pollution of the marriage bed, so fornication is the pollution of the bed of celibacy.
11. Nor should any one imagine for a moment, that any subsequent repentance can justify fornication. For though the law compels the guilty seducer to marry the victim on whom he has begotten seed, he is yet guilty.

VIII.

Thou shalt not steal: thou shalt not trespass upon anything that is thy neighbour's, to take it from him, nor to destroy it: neither shalt thou trespass upon the stranger that dwelleth within thy gates, to destroy his substance, nor to take it from him; for to thee he looketh for justice, and a shield round about all that he hath; and the fear of the Lord thy God is upon him also, and to his righteousness he also seeketh: neither shalt thou overreach him by cunning, nor by stratagem, to take his substance from thy neighbour, nor the stranger within thy gates. Remember that ye were strangers, and were oppressed, and oppress not the stranger, lest his cry ascend to God against you.

1. The general interdiction, "Thou shalt not steal," does not prohibit larceny alone, but all those modes and contrivances, by which one person appropriates the labour or property, of another, unjustly.
2. Even if the unjust appropriation be consummated through legal forms; or the consent of the victim be obtained through deception or fraud; or by taking advantage of mental imbecility; it is stealing as much as where the taking is done secretly, without the consent of the owner.

(Concluded on fourth page.)

THE TRUE GOD.

1. The God of Abraham, the God of Isaac, and the God of Jacob is our God; this is his name forever, and this is his memorial unto all generations. He created the heavens and the earth, and all things that are in them are the workmanship of his hands. He created man in his own image, that he might have dominion over the earth, and over the beasts of the field, and over the fowls of the air, and over the fishes of the sea.

2. Man, being in the likeness of God's person, they all recognize him as their Lord, and fear him as a God. And notwithstanding his degeneracy, he has retained so much of the divine likeness, that beasts, birds, and fishes, fear him, and his power is over them as a mighty one. It is diminished as he has departed from the likeness and perfections of his Creator: and that spirit of rebellion, which man has received so redundantly, he has communicated to them also, that they rebel against him, as he rebels against God. Yet the fear of man is on them continually; and his dominion is over them throughout the earth.

3. God conversed with Adam as a familiar friend; and walked with Enoch, who was faithful unto him in the midst of a corrupt race: he communed with Noah, the father of a new world; and covenanted by his own oath, with Abraham the faithful.

4. He commanded a fiery law, with a voice of thunder, in Sinai: the earth quaked at the tread of his foot: the rustling of his garment was as low thunder; and his voice as a mighty thunderbolt: the beaming of his face was as the sun in the morning; and the flash of his eye as the fierce lightning. The nations trembled at his presence; and the tribes said, Not unto us; not unto us, Oh Lord God, but unto Moses, be thy voice known.

5. For they heard the voice of God, as the voice of a trumpet; and as loud thunder: and they saw the lightning; and the mountain smoking; and they felt the earth tremble; and they fled far away, crying, Not unto us;

not unto us: but unto Moses, declare thy law, Oh God, and we will obey his voice, and live, for who shall abide in thy presence?

6. His word was made known to the Prophets, and his sacraments were established in Israel. Kings ruled in his glorious name; and the nations who forgot him were destroyed.

7. He hath appointed everlasting life in the Lord Jesus Christ, and given the keys of death and of hell to him who alone among mortals, hath uttered the glorious word in all things. He hath begotten him the first born among many brethren; for he is the first begotten of the dead, and hath the keys of the resurrection; and of life forevermore.

8. He maketh his Apostles the witnesses of his Law, unto the nations; and of his gospel unto every kindred, and tongue, and people. His word is among men; and the revelation of his power, in the midst of the earth.

9. The Lord our God is glorious in his perfections; there is none like him. The gods of the heathen have no voice: neither do they see, nor understand. The God of Babylon the Great, the Mother of Churches, before whom all her daughters bow down, is naught; he is as wind, and vanity; he can neither be seen nor heard, nor felt; he hath no dwelling place: where shall any abide with him? Passionless, is he; and can neither love the good, nor hate the evil: who shall adore him, or fear him?

10. Without members and parts; he cannot hear, see, feel, smell, or taste. Neither can he speak, nor come unto those that worship him, nor smite the disobedient and rebellious. Handless, footless, mouthless, eyeless, and earless; a shapeless chaos, conceived in the imagination of the vain: ye shall not fear him, nor bow down unto him, nor adore him.

11. It is apparent that the God of Abraham, the God of Isaac, and the God of Jacob, is not the God of the Christian Churches; either of the Mother Church, or of the generality of the Denominations.

12. The Creed of Saint Athanasius, composed during the reign of the Emperor Constantine, is the most perfect and elaborate statement of the Christian doctrine on that subject in existence, and is adopted by nineteen-tenths of all Christendom.

13. It is as follows: Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith.

Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity.

Neither confounding the Persons, nor dividing the Substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty coeternal. Such as the Father is, such is the Son; and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreates; but one uncreate, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.

And yet they are not three Lords, but one Lord. For like as we are compelled by the Christian verity, to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholic Religion to say, there be three Gods, or three Lords.

The Father is made of none; neither created, nor begotten. The Son is of the Father alone; not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other; none is greater, or less than another.

But the whole three Persons are coeternal together, and coequal.

So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

He therefore that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man;

God of the Substance of the Father, begotten before the worlds; and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his Manhood.

Who, although he be God and Man, yet he is not two, but one Christ;

One, not by conversion of the Godhead into flesh, but by taking of the Manhood into God;

One altogether, not by confusion of Substance, but by unity of Person.

For as the reasonable soul and flesh is one Man, so God and Man is one Christ;

Who suffered for our salvation; descended into hell, rose again the third day from the dead.

He ascended into heaven; he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies, and shall give account for their own works.

And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.

This is the Catholic Faith; which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be; world without end. Amen.

4. Among all Christian denominations, except the few small sects known as Unitarians, this creed is substantially, if not literally, subscribed to; the principal departure from it being

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that the Greek, and a few small Eastern Churches, hold that the Holy Spirit proceeds from the Father only; not the Father and Son.

5. In the Catholic and most of the Protestant Churches, this is the declared Creed; but in those where it is not read, and its existence probably unknown, the same doctrine is set down in some different form of words: thus they all bow down before the same God; but not the God of Patriarchs, Prophets, and Apostles.

6. Among the Articles of Religion, of the Episcopal Church, are the following:

I. There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity: the Father, the Son, and the Holy Ghost.

II. The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

V. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

7. The Methodist Articles of Religion are a transcript, with slight variations, from the Episcopal; the chief variation being that in the later editions of the Discipline of the Methodists of America, it is not alleged that God is passionless.

8. Abraham, Isaac and Jacob worshipped no such God. None of the Patriarchs knew him. None of the Prophets gave us his word. None of the Apostles were his witnesses.

9. The God who created Adam had a body, with all its parts; for as truly as Adam, when he begat a son, begat him in his own likeness, after his image, (Gen. v. 3.) so truly God, when he created Adam, made him in the likeness and after the image of God. (Gen. i. 26, 27. v. i. ix. 6. 1st Cor. xi. 7. Jas. iii. 9.)

10. Abraham worshipped the same God; for when God visited him, Abraham at first mistook him for a man; and, with genuine Patriarchal hospitality, invited him into the tent to eat, and offered to wash his feet. (Gen. xviii.)

11. Jacob also, worshipped the same God; for after wrestling with him, he tells us he saw him face to face. (Gen. xxxii. 24, 28, 30.) Surely the God of Abraham, the God of Isaac, and the God of Jacob, has a body and parts, face and feet.

12. The God who spoke to Moses from the fire in the bush, and in a voice of thunder in Sinai, gave the Commandments; wrote the Commandments on tables of stone, with his finger; (Deut. ix. 10;) conversed with Moses face to face, as a man converses with his friend; (Ex. xxxiii. 11;) passed by, covering Moses with his hand, and allowed him to behold his back parts. (Ex. xxxiii. 22, 23.) Truly this is not the God without body or parts, which Episcopalians, Methodists, and all other Christians worship.

13. The God of the Prophets and Apostles was in bodily form, with all the appropriate parts, as imaged in his creature man; for he had

Arms, (Jer. xxi. 5. Job xl. 9. Ps. lxxxix. 13. Isa. lii. 10. Luke i. 51.)

Hands, (Jer. xxi. 5. Hab. iii. 4. Ex. xxxiii. 22, 23. Acts vii. 55, 56. v. 31. Rom. viii. 34.)

Loins, (Ezek. i. 27. viii. 2.)

Feet, (Ezek. xliii. 7. Hab. iii. 5. Gen. xviii. 4.)

Face, (Gen. xxxii. 30. Ex. xxxiii. 11, 23. Num. xiv. 14. Luke i. 76.)

Eyes, (2d Kings xix. 16. Deut. xxxii. 10. Hab. i. 13. Heb. iv. 13.)

Ears, (2d Kings xix. 16. Num. xiv. 28. 2d Sam. xxii. 7. Ps. xxxiv. 15.)

Nostrils, (Ex. xv. 8. 2d Sam. xxii. 16.)

Mouth, (Isa. xxx. 2. Lam. iii. 38.)

Lips, (Isa. xxx. 27. Ps. xvii. 4.)

And tongue, (Isa. xxx. 27.)

14. The appearance of God was the likeness of man, when he appeared to Ezekiel, and called him to the Prophetic office; though he was surrounded with fire and a glorious radiance, from his loins upwards and downwards. (Ezek. i. 26, 27.)

15. Their God was stirred up with the passions of Love, (Deut. vii. 8. Jer. xxxi. 3. John iii. 16. xvii. 23. 1st John iv. 16. Mal. i. 2. Rom. ix. 13.)

Jealousy, (Ex. xx. 5. xxxiv. 14. Deut. iv. 24. v. 9. vi. 15. Josh. xxiv. 19. Ezek. xxxix. 25. Nah. i. 2. Zech. vii. 2. 1st Cor. x. 22. 2d Cor. xi. 2.)

Anger, (Pa. vi. i. vii. 11. Isa. xxx. 27. Jer. xxi. 5. Nah. i. 3, 6. Hab. iii. 8, 12.)

Indignation, (Isa. xxx. 27. Nah. i. 6. Hab. iii. 12. Zech. i. 12.)

Wrath, (Jer. xxi. 5. Nah. i. 2, 6. Hab. iii. 2, 8.)

Hatred, (Jer. xxi. 5. Hosea ix. 13. Mal. i. 3. ii. 16. Rom. ix. 13. Prov. vi. 16. Isa. lxi. 8.)

Pity, (Jer. xxi. 5. Nah. i. 2, 6.)

And revenge, (Nah. i. 2.)

16. It is sometimes objected, that "God is a spirit," (John iv. 24.) So are Angels "spirits sent forth to minister to them who shall be heirs of salvation;" (Heb. i. 14;) yet when Abraham and Lot saw them they mistook them for men, (Gen. xviii. 2, 5, 16—20. xix. 1, 15.) and John the Revelator mistook one for God, and was about to worship him, but he said, "See thou do it not: for I am thy fellow servant, and of thy brethren the Prophets." (Rev. xxi. 8, 9.)

17. Those who worship a God without body, parts, or passions, do not worship the God of Abraham, of whom Prophets spoke and Apostles bore witness; but an idol—a false god, which their imagination conceives of; and as by their Creed, he is a nonentity, their faith is Atheism.

18. Close upon the tail of this Atheism, follows Polytheism. For as the Creed declares that the Father is Lord God Almighty, uncreate, eternal, and incomprehensible; the Son, Lord God Almighty, uncreate, eternal, and incomprehensible; and the Holy Ghost, Lord God Almighty, uncreate, eternal, and incomprehensible; it is most indisputably the Creed of three gods, notwithstanding the disclaimer, which says they are one God.

19. Thus they worship God the Father, "without body, parts, or passions;" and God the Son, begotten by the Father, with "body, flesh, and bones, and all things appertaining to the perfection of man's nature," sitting at the right hand of God, the Father, who has no hand; and God the Holy Ghost, who proceeded from the Father and the Son, who is, nevertheless, eternal, though he could not have proceeded from the Son, until he was begotten; three gods, all unlike; and require men to believe these three, but one, on pain of being damned everlastingly.

20. It is no wonder that those who preach this doctrine declare it a mystery. It is a greater mystery, that men have been found to believe it. Well did John the Revelator name the Church in which it originated, "Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth." (Rev. xvii. 5.)

21. She was once the Apostolical Church; the Lamb's wife; but when she lost the Apostolical Priesthood, and went off in an unholy union with the Kingdoms of this world as her Lord, she became what the Angel declared her to be, a whore: all her daughters, prostituting themselves to the various national governments, without ever being lawfully joined to Christ, are only harlots.

22. To make their Creeds as ridiculous as they are infidel; false as they are heathenish; Catholics teach that Christ's mother is the "Mother of God;" as though God was begotten by himself, on a creature of his hands, that he might be eternally begotten.

23. And Protestants, not willing that Catholics should monopolize all the folly and all the falsehood, have invented, or borrowed from their mother, the doctrine of an infinite atonement, by means of infinite sufferings in the crucifixion of one of these three gods.

24. And, as by their faith, these three gods are one and the same god, it follows that the Lord God Almighty, uncreate, eternal, and eternal, became a Priest unto himself, and offered himself a sacrifice unto himself, to make propitiation unto himself for sins against himself, and became a mediator between himself and his rebellious creatures; and has risen from the dead, though he alone hath immortality, and ascended on high, where he has received all power from himself, and sat down at his own right hand; where, with his human body, flesh and bones, and all that pertains to the perfection of man's nature, raised to immortality and everlasting life, he is the express image of the invisible God, (Col. i. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.) and the express image of his Father's person (Heb. i. 3.) who has not any such body or any part of it, and is nevertheless the same identical person with himself.

25. This is not the God of Abraham, Isaac and Jacob. Ye shall not bow down to the God of Babylon, for the God who spoke in Sinai, said, "Thou shalt not bow down unto, nor adore anything that thy imagination conceiveth of; but the Lord thy God only."

26. The God of Abraham, Isaac and Jacob, was not the offspring of adultery; nor was he born of woman; he was not carried about in a nurse's arms, nor dependent on his mother's milk for sustenance; he never died, nor did he cry to himself, and find no helper. (Matt. xxvii. 46. Mark xv. 34.) Eternal ages are but pulsations in his lifetime, and his might is omnipotence.

11. The Lord our God hath an incommunicable name; never polluted by the breath of the ungodly: which none can know, but he who ministereth in his holy sanctuary; by which he revealed himself unto Moses; and in which he establisheth this law, for an everlasting covenant.

This incommunicable name is not Jehovah. That is written instead of it. For his secret name was only written in that copy of the Law kept in the Ark of the Testimony. How ridiculous to believe with Christians, that that name of God which Abraham was not permitted to know, (Ex. vi. 3.) was written in a published book, for all the Heathen to read. It was never spoken out of the Sanctuary, nor above the breath, and then only between three High Priests, after the order of Melchisedek. (See Josephus' Ant. B. ii. ch. xii. 4.)

12. God alone hath immortality. Adam the first of men, the Ancient of Days, the great Prince; Abraham, to whom God gave an everlasting possession; David, whose throne was established as the days of heaven, forever; all died. Enoch, who walked with God, and was not found, because God took him; and Elijah, who ascended to the throne of God, in his own fiery chariot; shall return to the earth to sleep with their fathers. The change which is sealed upon all the sons of Adam, shall come upon the faithful, who stand on the earth, when the Lord Jesus shall be revealed from heaven, in flaming fire, taking vengeance on those who know not God, and obey not the gospel. And he, the Prince of the Kings of the earth; who in the days to come, shall speak with the voice of a trumpet, and the dead shall hear his voice and live; died once, that he might live forevermore. He praised God, who alone hath immortality, that he would not leave him in the place of the dead: he preached the gospel to the spirits in prison, and obtained the key of life everlasting; but God alone liveth forever: the eternal ages are unto him as moments to us: infinities, as units to the mathematician. Our God alone hath immortality. Thou shalt love him with all thy heart, and with all thy mind, and with all thy strength.

13. God alone hath omniscience. He clothed himself in light as a robe: his ministers, who at midday, are as a flaming fire in the dark night, are blind before him; he apprehendeth the motion of the atom which floateth in the invisible element, and discerneth the speck in the centre of the star, which the light of the sun hath not reached since the day that the sons of God shouted for joy that the earth was created, as a mountain in the eye of mortals. He never sleepeth; his eye closeth not; and there is no darkness before him. Our God alone hath omniscience. Thou shalt love him with all thy heart, and with all thy mind, and with all thy strength.

14. God alone hath omnipotence. He looketh upon the nations, and they melt in the fury of his countenance: he frowneth, and the mountains dissolve to smoke; the vallies are consumed in the breath of his nostrils. He spoke, and worlds were created: he thought, and they were lost in space. Earthquakes are but the whisperings of his voice; the rustling of his attire causeth lightning, and thunder; and with the shadow of his garment he blotteth out the sun. The Prince of the Kings of the earth; by whom the world was created; and who liveth and reigneth forever; receiveth power from him, and rendereth it unto him. Who shall stand before him? Our God alone hath omnipotence. Thou shalt love him with all thy heart, and with all thy mind, and with all thy strength.

15. God alone is omnipresent. His presence filleth the immensity of space as a point. In the midst of the bottomless pit, is he; the pavilion of his feet, is the face of the earth: the stars, are his home: his breath, is fragrant odour to the blessed, in the highest heaven; and it enliveneth the crumbling frame of the dead. The rays of the sun, have not found his bourn; nor the light of the stars, the place he inhabiteth not. His rest outspeedeth the lightning; it leaveth the morning ray behind it; and his speed is more rapid than the thought of angels. Our God alone is omnipresent. Thou shalt love him with all thy

heart, and with all thy mind, and with all thy strength.

16. God alone is one. There are choirs of angels; hosts of spirits; and multitudes of men: but God hath no fellow. A great King, is to him as the unseen spawn before the monsters of the deep; Methuselah, as the ephemera of a day: the most glorious spirit, is bodiless, and a breath. And the Lord Jesus, who created the earth, and redeemed it; whose kingdom filleth the earth, and the heavens; possesseth but a speck, amid the stars he made. He alone is one. Thou shalt love him with all thy heart, and with all thy mind, and with all thy strength. Thou shalt adore him, and serve him, and obey him; and beside him, thou shalt have no other God: for he alone hath immortality, and omniscience, and omnipotence, and omnipresence. He alone is one; and they who obey his law, shall be like him.

CALENDAR FOR 1856.

	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
JAN.	6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31						
FEB.	3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28						
MARCH.	2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31						
APR.	6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30						
MAY.	4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31						
JUNE.	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30						
JULY.	6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31						
AUG.	3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31						
SEPT.	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30						
OCT.	5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31						
NOV.	2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30						
DEC.	7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31						

METEOROLOGY.

The winter has usually been spoken of as uncommon severe. By comparison with previous years, very little difference is found, except that this winter is more changeable than usual. Compared with former years, the result is as follows:

	1855	1854	1853	1852	1850
Coldest day,	3.66	4.66	13.66	11.87	15.00
" obs.,	2.00	1.00	10.00	6.00	10.00
Warmest day,	44.66	39.66	40.16	41.50	33.50
" obs.,	46.00	42.00	45.00	44.50	38.00
Mean at 7, a. m.,	22.88	22.75	25.31		
" 3, p. m.,	25.53	25.85	27.52		
" 9, p. m.,	21.98	23.09	25.41		
Monthly mean,	23.48	23.86	26.05	25.42	27.02

The month of January, for the same winters, compare as follows, the present month being brought down to the 20th:

	1856	1855	1854	1853	1851
Coldest day,	-8.00	4.66	3.00	9.50	-2.75
" obs.,	-9.00	1.00	-1.00	7.00	1.00
Warmest day,	29.33	50.33	34.00	37.50	38.25
" obs.,	32.00	53.00	38.00	40.00	43.00
Mean at 7, a. m.,	10.75	19.67	14.74		
" 3, p. m.,	17.60	24.83	18.29		
" 9, p. m.,	16.35	22.51	16.09		
Monthly mean,	14.90	22.76	16.41	26.76	29.46

Thus December is only four and a half degrees colder than the warmest December, that of 1850; but January is fourteen degrees colder than January, 1851, and one and a half degrees colder than 1854.

It will strike every one with surprise that the difference between this and previous winters is so small, this having been spoken of as an uncommonly severe winter. We can only account for it by this: that people are now much better housed than formerly, and therefore more sensible to cold; and the further fact that the Island is more opened, and therefore winds are more felt.

The general expectation is that the latter part of the winter will be milder. Those who observe wild game say they have made little preparation for winter, and those trees which occasionally winter most of their leaves are quite naked.

The schooner Hope, wrecked at the entrance of this harbour last fall, lies on the rocks a little inshore of where she struck, and has not yet gone to pieces. The wheat all washed out the third of December. The inhabitants saved considerable quantities for cattle feed, and dried a small quantity for grinding.

The schooner Crescent, wrecked on Paros, (North Fox,) is entirely broken up. Only a small portion of her cargo was saved.

Provisions are abundant, though at rather high prices.—Flour is worth \$16 per bbl, pork retails at 12 1/2 ts. per lb., beans \$2.00 per bushel, potatoes 50 cts. per bushel, wheat \$1.25 per bushel, corn \$1.00, and there will be grain for sale next spring.

Mr. Strang has a most splendid carved case, of Indian manufacture, a present from Kim-me-one.

Kim-me-one, who was one of the most active in the transactions of 1851 against the Mormons, was here this week with peace offerings. He is a noble Indian. Certain that he became hostile only by being grossly deceived, the Mormons never took up a grudge against him, but ever treated him with kindness. Love and truth have finally conquered; and while we write this, this distinguished brave is inviting his friends to the feast of reconciliation.

Kim-me-one was a personal favourite with Mrs. Strickland, author of the "Lives of the Queens of England," when in Mackinac, in 1836, and is mentioned with affection in her "Rambles."

AMUSEMENTS.

The holidays are so long past, that a notice of the festivities of the occasion is hardly in time now.

Our neighbours who are on missions will be pleased to learn that for eight days, from Christmas to New Year's, inclusive, was a general time of feasting. One splendid party danced out the dying year, and three gave a spirited welcome to the new one. This is as it should be, only New Year's day is the wrong time of year.

It ought to be astronomically determined, instead of arbitrarily.

The Maid of the Mist was lost between this place and Charlevoix the 25th Nov. Messrs. Pierce, Preston, D. See and Bump were lost.

LAYARD'S CONFIRMATION OF SCRIPTURE.

After all the attention which has been given to Layard's discoveries among the ruins of Nineveh, we doubt whether the public mind in general is fully aware of the nature and extent of the confirmation which they bring to the truth of Scripture history. It may be useful here to set out, in the briefest form, a specimen of some of the general results of these discoveries.

They show, in conformity with the tenor of Scripture, that the earliest ages were not, as many think, barbarous ages; but that the race of men, originally enlightened from a divine source, had, at first, a high degree of general knowledge, which they gradually lost through their defection to idolatry. It has been demonstrated by these excavations, not only that a high state of the arts existed in Nineveh a thousand years before Christ; but also that in the earliest ages of that city, dating but a few centuries from the flood, their sculptures were the best. In this remarkable result the Egyptian and Assyrian antiquities also agree.

It is also proved, contrary to the general impression, that idolatry was introduced when men had a better knowledge of the true God than afterwards prevailed; that it did not grow up as a religion of nature, by the ineffectual attempts of men to find the true God. But it was introduced as an expedient of men in order to obscure what knowledge of God they possessed, because they did not like to retain God in their knowledge. This is shown in the fact that the earliest representations of God found in these sculptures are the best, and immeasurably exceed anything of the kind existing in after ages; especially in their approach to the true idea of God. So that idolatry came in not for want of light, but by an abuse of light. Men, knowing God, and yet not willing to glorify him as God, became vain in their imaginations, and their foolish hearts were darkened.

The Scriptural account of the great antiquity of Nineveh and the Assyrian Empire agree with these records dug out of the ruins of Nineveh. The Scriptures date the building of the city not long after the flood; and the fact that the same

marble materials have been used in successive structures, and that ancient buildings had been placed on the ruins of those still more ancient, and other unmistakable indications, the conclusion is made clear, that the city had all the antiquity which the Scriptures ascribe to it.

These monuments also bear upon them the record of the fulfillment of prophecy. Nahum prophesied that the city would be plundered of all its treasures, so that none would be left. Layard has found, in all his excavations, nothing in the form of gold or silver; a fact which is remarkable, if the city had not been thoroughly plundered before it was burned. The prophet foretold, that the invaders would obtain easy access to some portions of the city; and that, wherever the inhabitants should resort to the strong holds, these would be burnt. Now the ruins show just this result; that some parts of the city were destroyed by fire, and others escaped.

But a more striking confirmation is found in the fact, that inscriptions, on the ruins of one of the palaces, gives the records of the military career of Sennacherib, with just such a series of conquests, and just such boasting of them, as the Scriptures ascribe to him. For instance, the Bible tells us that Hezekiah rebelled against the king of Assyria; that in the fourteenth year of Hezekiah's reign, Sennacherib came up against all the fenced cities of Judah, and took from Hezekiah three hundred talents of silver and thirty of gold. Now compare this with the historical inscription on Sennacherib's palace: "Because Hezekiah King of Judah, did not submit to my yoke, I took, and plundered, forty-six of his strong fenced cities and innumerable smaller towns, but I left him Jerusalem his capital city; and because Hezekiah still refused to pay homage, I attacked and carried off the whole population which dwelt around Jerusalem, with thirty talents of gold and eight hundred talents of silver. This agrees with the Bible account, except in respect to the quantity of silver." As to this, the one account may describe what was delivered by Hezekiah, and the other the whole product of his plunder.

The chamber of Sennacherib's palace presents, in sculptures and inscriptions, the siege of the Jewish city Lachish. The king is sculptured, in royal pomp, on his throne, and over his head is this inscription, "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment before the city of Lachish; I give permission for its slaughter." In the Scriptures, the destruction of the city of Lachish is represented to have been his most difficult work; and, of course, it was a victory on which he would most plume himself, as these sculptures show that he did.

Another coincidence appears in this, that in the historical sculptures there are marks of a sudden and final interruption of the work, such as would naturally follow from the violent death of the king as described in the Bible.

In the ruins of Babylon there is no sculptured marble. The city was built all of brick. The bricks often have the characters stamped upon them. In one instance a huge palace is formed of brick thus stamped; and the same characters exhibit the name of "Nebuchadnezzar." The prominent characteristic of Nebuchadnezzar was his pride—such as was revealed in that speech: "Is not this great Babylon that I have built, by the might of my power, and for the honour of my majesty?" Now, these ruins of the palace, in every brick of them, give just the echo of that boasted speech. Thus, after so many centuries, God has brought forth, from the ruins of these cities, voices in response to what the inspired penman had recorded so many centuries before.

(Continued from second page.)

3. Obtaining property by gambling is stealing; for the owner receives nothing for that with which he parts; and the inducement of each to the undertaking, is the hope of obtaining of the other something for nothing.
4. Taking property in pledge for debts or advances disproportionate to the amount pledged, and retaining it forfeited for nonpayment, is another mode of stealing.
5. Letting money on mortgage, and buying the mortgaged property at the mortgage sale for less than its value, is stealing; and if two combine, one to take the mortgage, and the other to buy the property, both are alike guilty.
6. Buying or selling property to be delivered on time, at a fixed price, and operating on the markets to produce an artificial scarcity or abundance, so as to obtain money for releasing the contract, or damages for the nonperformance of it, or any similar transaction, equivalent to that, is only a civil mode of stealing.
7. In fine, all those speculative transactions, by which one man obtains from another anything valuable, without making what is esteemed by both parties a just and full equivalent, partakes of the nature and guilt of theft.
8. But these definitions do not include letting money at reasonable interest. For the use of money is of substantial worth, and it is just that one who borrows money to make money by the investment of it, should pay for the use of it.
9. Nor do they extend to buying property in quantity, to be retailed at a higher price; for the subdivision and keeping open market is a just consideration for a higher price. And so of all legitimate commercial transactions, where a real difference in the value of property is produced by transportation, transmutation, or timely retention.
10. Neither do they extend to cases where bounties are offered to the successful competitors in any laudable undertaking, and truly awarded, and so received.

IX.

Thou shalt not bear false witness: thou shalt not speak falsely before the King, nor before the Judge, nor in the assembly of the Princes, nor in the presence of the Ruler, nor unto the Minister of the Law, nor among the multitude; nor in the ear of thy friend, nor to thy wife, nor thy child, nor thy servant: neither shalt thou withhold the truth from the King, nor the Judge, nor him that is set in authority: for thus shall righteousness be established in all thy borders.

1. At Common Law a man is liable to be punished for bearing false witness, only when under oath; and then only in cases where the proceeding is judicial, the oath false, the intention wilful, the assertion absolute, the falsehood material to the matter in question, and the person legally sworn. (Clay's Crim. Law, Vol. ii, p. 302, 303.)
2. So narrow is this rule, that any person may swear in the most solemn manner to anything whatever, no matter how false, in any case not in the course of proceedings at law, and he is subject to no punishment.
3. And on a trial for perjury, if it should turn out that the Magistrate before whom the perjury was committed was not duly qualified, or that in some manner he had failed to get jurisdiction of the cause, or that the particular part of the testimony wherein the perjury was committed was not material to the issue, no matter how corrupt the intention, or how false the testimony of the accused, he would go clear, legally.
4. Indeed, so loose is the rule of law among Gentiles on this subject, that for all practical purposes nearly all perjury, and every form of false witness not under oath, is lawful.
5. If it should be alleged that the laws against libel and slander are a restraint upon false witness in cases less than perjury, it should be remembered that the action for a libel is not founded on its falseness, but on its tendency to cause a breach of the peace; and an indictment for a libel lays for printing the truth, as well as a falsehood, though lately this rule has been slightly modified.
6. And the action for slander cannot be maintained, simply for bearing false witness against another; but for falsely accusing him of some indictable offence, involving moral turpitude, or subjecting him to infamous punishment: (5 Johns. R., 188; some act injurious to him in his profession or business: (8 Johns. R., 64. 1 Johns. C., 330. 5 Johns. R., 476. 17 Johns. R., 217;) or anything by which he suffers a pecuniary injury. (10 Johns. R., 281. 5 Cow, 351. 1 Wend., 506.)
7. Under these rules perjury and slander, false witness in nearly every form, are actually legal. One may, by his falsehoods, keep the neighbourhood in a perpetual broil; speak evil of dignities, and almost all manner of falsehood of the parent of God's creatures, and the law has no bridle for his tongue.
8. The Law of God changes all this. It exacts truth of all men, in all places, when it allows anything to be put in issue; and takes no denial, when it makes inquiry.
9. Its searching supervision goes into the family circle, and forbids that a man speak falsely to his wife, his child, or his servant; and among the multitude it rebukes the talebearer, and forbids all men to raise a false report.

Thou shalt not covet thy neighbour's inheritance: thou shalt not covet thy neighbour's house, nor his bondman, nor his bondwoman, nor his manservant, nor his womanservant, nor his horse, nor his carriage, nor the instruments of his labour, nor the produce of his land, nor the things that he has made, nor the treasures that he has in store, nor anything that is thy neighbour's: thy desire shall not be upon them, to take them by stealth, nor by fraud, nor by cunning, nor by violence: neither shalt thou covet that which belongeth to the stranger that dwelleth within thy gates; but thou shalt improve thine own, and thy desire shall be unto it; lest thou be corrupt, and the hand of thy neighbours be against thee, and the cry of the poor ascend to God against thee.

1. Other systems of Law are satisfied with external actions. God's Law demands the allegiance of the heart. It will not be satisfied because our actions appear to be righteous; only when we are moved to them by just motives.
2. Thus we are not merely forbidden to steal, but we are forbidden to desire our neighbour's property. We are not merely forbidden to usurp dominion which God has bestowed on another, but we are forbidden to desire the possession of it.
3. Covetousness does not consist in the desire to increase our substance, and multiply riches; for that desire is laudable. Covetousness is the desire to obtain that which is another's, rather than to increase our own by production.
4. Many men, possessed of industry and talent, spend their lives in a series of efforts to make themselves rich on the possessions, or out of the earnings of others; when, with equal efforts, they could produce wealth.
5. So great is this propensity, that there are numerous occupations and professions, the chief business of which is, not to make anything valuable, or add value to anything in being, but to get away something from the owner; and either leave him destitute, or to new tools to supply himself.
6. Such business is unlawful. If our neighbour has a good farm, we have a right to desire as good; but we have no right to desire his, even for a price. Our desires ought to be to our own, and we should seek to improve that, and make it desirable, rather than get away that of another.
7. God created all the land for man. Man made none of it. Why should he sell it? There is enough for all, if they

will but go and possess it. Why take that of any man, when there is countless millions as good, unoccupied?

8. It is the duty of every man to obtain an inheritance, if he has none, and labour faithfully to improve it, and make it a good inheritance for his posterity; and that his desire be unto it; and to the substance which he shall accumulate, and not to that of his neighbour.

9. And it is not right to seek to purchase, or to tempt any one to sell that which he needs for himself, or his household. We should rather produce for ourselves, or buy that which was produced for the market.

NOTE ON THE DECALOGUE.

1. From time immemorial the Constitution of God's Kingdom has been entitled, "The Decalogue," or the "Ten Commandments." There can be no greater evidence how poorly the oracles of God have been kept, than the fact that among Christian sects none know what these Commandments are.
2. Protestants read and divide them as follows:
 - I. Thou shalt have none other gods but me.
 - II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the waters under the earth: Thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments.
 - III. Thou shalt not take the name of the Lord thy God in vain. For the Lord will not hold him guiltless that taketh his name in vain.
 - IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.
 - V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.
 - VI. Thou shalt do no murder.
 - VII. Thou shalt not commit adultery.
 - VIII. Thou shalt not steal.
 - IX. Thou shalt not bear false witness against thy neighbour.
 - X. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his. (Common Prayer. Catechism.)
3. The objection to this reading and division is, that the first and second are one and the same Commandment; for the language, "Thou shalt not make unto thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the waters under the earth; thou shalt not bow down to them, nor worship them," are but an elaborating of the previous language, "Thou shalt have no other gods before me." The Commandment contained in them is one.
4. As these are one Commandment, and only eight follow after, Protestants have but nine. To conceal this error some theologians have asserted that the first Commandment was contained in the words, "I am the Lord thy God" (Ex. xx, 2. Deut. v, 6); which are no Commandment, for they are in the affirmative, not the imperative; and are not the substance of what Jesus asserts to be the first Commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. xxii, 37.)
5. These words of Jesus, though not found in the Old Testament, are sometimes used by Protestants as the first Commandment. But the intent of the Commandment evidently is, that we shall bestow divine adoration on God alone; and it therefore as truly includes the interdiction, "Thou shalt not serve," as the mandate, "Thou shalt love the Lord thy God;" so, if these words are taken for a portion of the first Commandment, the number ten is not supplied. As will might the Sabbath-day Commandment be divided so as to make that one Commandment which requires us to work six days, and another which requires us to sanctify the seventh day, and still another which interdicts all work on the seventh day. (Ex. xx, 8—11. xxxi, 13—17. Deut. v, 12—15.)
6. Roman Catholics divide and read the Commandments as follows:
 - I. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them.
 - II. Thou shalt not take the name of the Lord thy God in vain.
 - III. Remember that thou keep holy the Sabbath day.
 - IV. Honour thy father and thy mother.
 - V. Thou shalt not kill.
 - VI. Thou shalt not commit adultery.
 - VII. Thou shalt not steal.
 - VIII. Thou shalt not bear false witness against thy neighbour.
 - IX. Thou shalt not covet thy neighbour's wife.
 - X. Thou shalt not covet thy neighbour's goods. (Metropolitan Catholic Directory, 1843, p. 7.)
7. By this reading it is evident they have but nine Commandments; for it is certain that the interdiction, "Thou shalt not covet thy neighbour's wife," and, "Thou shalt not covet thy neighbour's goods," are but an elaboration of the general interdiction, "Thou shalt not covet anything that is thy neighbour's."
8. To this it is sometimes objected that coveting, or desiring, a neighbour's wife, is a different crime from coveting a neighbour's ox; because the ox is property, but the wife is not. It is equally true that by the Law of God, manservants and maidservants are not property. They are all persons, over whom man exercises some sort of dominion, and in whom, by virtue of that dominion, he has some kind of interest, though that interest is not a property.
9. Therefore, if the interdiction, "Thou shalt not covet or desire thy neighbour's wife," is a different command from that, "Thou shalt not covet thy neighbour's ox," so also is that, "Thou shalt not covet his manservant." But neither is a different Commandment, for this only is contained in all, "Thou shalt not covet anything that is thy neighbour's," whether it is his property, or his dominion.
10. Josephus has also preserved a version of the Commandments, much abbreviated, as follows:
 - I. The first Commandment teaches us that there is but one God, and that we ought to worship him only.
 - II. The second, commands us not to make the image of any living creature, to worship it.
 - III. The third, that we must not swear by God in a false manner.
 - IV. The fourth, that we must keep the seventh day, by resting from all sorts of work.
 - V. The fifth, that we must honour our parents.
 - VI. The sixth, that we must abstain from murder.
 - VII. The seventh, that we must not commit adultery.
 - VIII. The eighth, that we must not be guilty of theft.
 - IX. The ninth, that we must not bear false witness.
 - X. The tenth, that we must not admit of the desire of anything that is another's. (Josephus' Ant., B. iii, ch. v, 5.)
11. The works of Josephus have been preserved and brought down to us by Christians, who have been so anxious to avoid themselves of the testimony of so distinguished a writer, that they have made several alterations in his writings, which have materially diminished the value of his testimony on any question depending on verbal accuracy.
12. Among other things, these Commandments must have been tampered with; for, by the first, we are commanded to worship the true God, and "him only." Yet, by the second, we are forbid to worship "the image of any living creature," which is tautology; for that would be worshipping another God.
13. And the third Commandment forbids swearing falsely by God; whereas, the ninth forbids bearing false witness; which is nearly the same thing; the chief difference be-

ing, that under the third, any oath except that by God, might be broken with impunity.

14. It is possible that the Commandments were in a much mutilated form as early as Josephus' time, though not equal to this. Be that as it may, it is certain that this is not the form in which they were given.

15. For as in this reading, the first and second are one Commandment, and the third and ninth one, there are but eight in all: both that which forbids assuming the name of God in vain, and that requiring us to love our neighbour as ourself, being wanting.

16. The erasure of the second Commandment must be a post Christian work, for no Jew could be suspected of attempting to blot out the fact that God was King in Israel; that he had established his own Law there, and called men to govern in his name, and that he will not hold guiltless those who take his name in vain.

17. This lack in the number of the Commandments, and the consequent disingenuousness in dividing them, is the more singular, and evinces so much more the theological blindness of mankind, (Matt. xv, 14. Luke, vi, 39,) from the fact that the lost Commandment is, nevertheless, contained in the Scriptures, both of the Old and New Testament.

18. In the same discourse in which Jesus Christ says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great Commandment," he also says, "And the second is like unto it: Thou shalt love thy neighbour as thyself" (Matt. xxii, 37—39). The same language had been used before by Moses, (Lev. xix, 18,) though in the present state of the Scriptures, it is not in its proper place among the Commandments. (Ex. xx. Deut. v.)

19. Thus, though the Bible does not contain above nine Commandments, in a body, in any one place, nor the New Testament above six, (Rom. xiii, 9,) the ten are substantially contained in them.

20. Had the divine spirit guided and inspired the theologians of Christendom; in the impossibility of making more than nine Commandments, in the reading which they adopted, they would have looked to the words of Christ, "Thou shalt love thy neighbour as thyself" (Matt. xxii, 39. Mark, xii, 31. Luke, x, 27. Rom. xiii, 9. Gal. v, 14. James ii, 8,) to supply the lack, as he declared this to be one of the Commandments.

21. The wisdom of men never made the discovery. It was left till the translation of the plates of Laban, by the gift and power of God. But the discovery once made, the Bible of all the sects is our witness.

22. The Commandments, as here given, were translated by the Prophet James, from the plates which were taken by Nephi from Laban, in Jerusalem, (B. of M. 1st Nephi i,) and brought to America, in the time of Zedekiah, King of Judah; and are the substance of the two tables, written by the finger of God in the days of Moses.

23. Though the exact words of the two tables were never written in any book, (Josephus' Ant. B. iii, ch. v, 4,) except that kept in the most holy place, the substance was carefully written out by the inspired Prophets, and to the paraphrases so prepared, all transcribers of repute made their copies conform.

24. Subsequent to the Babylonish captivity, the Jews were without the Divine Tables, and the literal copy of the Law which belonged to the Sanctuary. They had only the copies used by the Prophets. These have long since been lost.

25. The Jews were not fond of allowing their sacred books to pass into the hands of the Gentiles. Jews had become very numerous in Alexandria, and the use of the Greek language among them was so general, that vast numbers were unable to read Hebrew, before the translation of the Old Testament into that language.

26. Even then the translation into the Greek language was made at the instance of a powerful and liberal King, Ptolemy Philadelphus, who obtained this favour of the Jews by liberating many of them from captivity, rather than of their own disposition. From the account of Josephus (Ant. B. xii, ch. ii,) it is doubtful how much of the Sacred Oracles were translated; but the reasonable inference is, that it was a portion of the Old Testament as in the tripartite division of the Law, and Psalms, was called the Law, so the books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, the two books of Samuel, and the two books of Kings.

27. But these are not the "Book of the Law of the Lord," for that was written by Moses, and placed in the Ark of the Testimony in his day; (Deut. xxxi, 24—26;) whereas, many of these books were written subsequently.

28. This tripartite division of the Old Testament was subsequent to the Babylonish captivity, and the name "Law" appears to have been adopted, because those books contained numerous recitals and illustrations of the Law, and were a convenient substitute for the book itself, which had become very rare.

29. It is reputed, however, that the genuine "Book of the Law," that is, an authorized paraphrase of it, was actually translated into Greek in the time of Ptolemy Philadelphus; and numerous incredible tales are found on the subject in old Jewish legends, nearly all of which, in a still less credible form, have been preserved by the Christians of the third and fourth centuries, as applicable to the Septuagint Bible.

30. The most credible history of this translation is that contained in the Hebrew preface to the Book of Jasher, (Jasher, p. xvii,) where, after giving an account of the translation of the other sacred books for Ptolemy Philadelphus, the writer says: "After some time the persecutors of Israel became aware of this, that the Israelites had not sent the Book of the Law to the King, and they came and said unto him, 'O King, the Israelites have treated thee with contempt; for they did not send to thee the Book of the Law, which we had mentioned to thee, but they sent to thee another book, which they had in their hands; therefore send to them that they may forward unto thee the Book of their Law; for from that book thou wilt obtain thy desire, much more than from the book which they have sent to thee.' So when the King heard their words, he became exceedingly wroth against the Israelites, and his anger burned within him until he sent again to them for them to forward to him the Book of the Law. Fearing that they might still continue to scorn him, he acted prudently with them, and sent to seventy of their Elders, and placed them in seventy houses, that each should write the Book of the Law, so that no alteration might be found in it; and the divine spirit rested upon them, and they wrote for him seventy books, and they were all of one version, without addition or diminution. At this the King rejoiced greatly, and he honoured the Elders, together with all the Jews; and he sent offerings and gifts to Jerusalem, as it is written there. At his death the Israelites acted cunningly with his son, and took from his treasures the Book of the Law, but left the Book of Jasher there, and took it not away, in order that every future King might know the wonders of the Lord, blessed be his name, and that he had chosen Israel from all nations, and that there is no God beside him."

31. All this carries with it the air of probability, except the assertion that seventy separate translations were made, of the entire book, which is doubtless a mere mistake in the relation, by some person over fond of the marvellous. Each translator was assigned his portion or seventieth part of the Law to translate, without communicating with the others; and as the parts, when put together, formed a continuous series or code of laws, the King was satisfied that they had furnished him the genuine Book of the Law; though the translation was not quite as perfect as it might have been, had the seventy been allowed to help each other.

32. But this book, so placed in the Alexandrian Library, it is expressly asserted, was withdrawn from the Library at the end of that reign, and no trace of it is found in the history of the Eastern Continent, at any subsequent period. The anxiety of the Jews to prevent its falling into the hands of the Gentiles was so great, as to preclude the multiplication of copies, and in their various persecutions the few copies in existence were lost.

33. The tables of stone had never been restored since the Babylonish captivity. Consequently, before the Christian era, the sole evidence of the import of the Ten Commandments was oral tradition, and such books as incidentally related the substance, without attempting to give the words of them. Had not God preserved them, we should now be without them, as our fathers were, and Christians are.

NORTHERN ISLANDER.

VOL. VI.—NO. 2.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, FEB. 14, 1856.

WHOLE NO. 85.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (13 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

FILLIBUSTER SCHEME.

The government is in possession of affidavits and documents, going to show that a wide-spread movement has been commenced all along the Atlantic seaboard of the United States to send men and arms to Nicaragua, for the purpose of organizing an army in that State, to descend upon Cuba and San Domingo, and wrest them from their present possessors.

After the consummation of this design, the parties interested in the movement propose to unite in one confederacy the State of Nicaragua, and such other portions of Central America as may be acquired by conquest or otherwise, Cuba and San Domingo, and either to set up a separate republic, or to apply for admission into the American Union.

It is alleged that thousands of the most reckless adventurers in the Atlantic cities have already been enlisted in this movement, and that the ranks of the would-be invaders are daily augmented by extensive accessions from the interior. The information is said to have been derived from the man who was to have gone out as General of the expedition. Five persons have been arrested, as leaders of the expedition, and held to bail. Warrants are out for many others.—*N. Y. Times.*

What it Costs to Govern New York City.

The Comptroller of New York City recently published an estimate of the amount necessary to carry on the municipal government for the next year, giving the total as \$6,500,000. On Tuesday evening, in the Board of Councilmen, the Finance Committee, after having considered the Comptroller's estimate, reported that it would be absolutely necessary to add thereto the sum of \$454,382; or, in other words, that the tax for the next year will fall but a trifle below seven million of dollars—an increase over the tax levy for 1854, of one million, ninety-nine thousand, five hundred and fifteen dollars.

DISCOVERY OF AN EMERALD PLACER.—A correspondent of the *New York Sun* writes that it is believed at the War Department that one of the officers of the United States exploring expedition, discovered some thirteen miles south of the line of the Gadsden purchase, one of the emerald mines which has remained unknown to the world since the conquest of Cortez, and is now getting up an expedition for that region, to prospect for gold and gems, both of which are said to abound in the region indicated.

The London journals announce the death, at an old age, of Robert Bunyan, the last male descendant, in a direct line, from John Bunyan, the author of "Pilgrim's Progress."

BAPTISM.

1. EXCEPT a man be born of the water, he cannot enter into the Kingdom of God.

1. The language, "born of water," as found in this Law, and in the discourse of Jesus to Nicodemus, is sufficient to settle the controversy as to the manner in which baptism should be administered.

2. For a birth is a coming forth out of something that covers and conceals. Such is baptism, only when the subject, being covered in water, is brought forth out of it.

3. It would be folly in the extreme to say of one, upon whom a few drops of water had been sprinkled, or a small quantity poured, that he was born of the water. It cannot even be said that he is sprinkled, or poured. It is the water that is sprinkled, or poured.

4. Nor can any one say that this language, "born of the water," was not used of baptism. For if baptism is not the thing here spoken of, then there is another ceremony to be administered in water, besides baptism, so entirely essential that without it no one can enter into the Kingdom.

5. And that other ceremony would also be baptism; that is, an immersion in water. For as no one can dispute that it is necessary to be born of water, in order to enter into the Kingdom, so, whether baptism is or is not an immersion, nevertheless, immersion is essential to entry into the Kingdom.

6. This discourse of Jesus with Nicodemus, a ruler of the Jews, has given a further key to the manner of administering baptism. He reproached Nicodemus for not understanding what it was to be born again.

7. Why that reproach? Because the Jews were at that time making considerable numbers of converts to their faith, all of whom were baptized; and they always spoke of this baptism as a new birth.

8. Maimonides, one of the most distinguished of the old writers on Jewish theology, after relating that proselytes were received into the Jewish faith, males by circumcision, baptism and sacrifice; and females by baptism and sacrifice, adds, "A Gentile who has become a proselyte, and a slave who is set at liberty, (on embracing the faith,) are both, as it were, new born babes; which is the reason why those who before were their parents are now no longer so." (Clarke's *Flourish*, B. iv, ch. i, p. 273.) Hence a master in Israel could not be ignorant how a man should be born a second time.

9. Baptism was most clearly treated as regeneration, or a new birth, by Jesus, during his ministry. He said to Peter, and the rest of the Apostles, "We which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. xix, 28.)

10. In what had the twelve Apostles followed? The regeneration. What is regeneration? Buttermore says: "Regeneration, is the change and renovation of the soul, by the spirit and grace of God. (John iii, 5, 6.) It is called the new birth, and consists in the infusion of spiritual life into the soul, (John v, 25,) whereby it is capable of performing spiritual actions, and living unto God. (Rom. xiv, 3.) But Con.)

11. Buck says: "Regeneration, a new birth; that work of the Holy Spirit by which we experience a change of heart. It is to be distinguished from baptism, which is an external rite, though some have confounded them together. The evidences of it are, conviction of sin, holy sorrow, deep humility, knowledge, faith, repentance, love, and devotedness to God's glory." (Buck's *Th. Dic.*, p. 395.)

12. These are standard writers of Protestant theology, and their definitions express the doctrine of most Protestant sects. But they are irreconcilable with the teaching of Jesus.

13. For if regeneration is a change of heart, evidenced by conviction of sin, and repentance, as Buck says; if, with Buttermore, it is a change and renovation of the soul; how could he undergo that change? how could he be convicted of sin, and repent, who was without sin? (Heb. iv, 15, vii, 26.)

14. The language of Jesus, "ye who have followed me in the regeneration," just as truly implies that he whom they followed was regenerated, as that they who followed were. And as he who was without sin, could not repent and turn from sin, and was nevertheless regenerate, so repenting and turning from sin, is not regeneration.

15. The change of heart or turning from sin to holiness, which has been mistaken for regeneration, is in the gospel denominated repentance, and is a prerequisite to baptism, without which no one, once in sin, can become regenerate.

16. In this view of the matter, Paul spoke of the baptism of water as the washing of regeneration, and that of the Spirit as the receiving of the Holy Spirit, shed abundantly on us through Jesus Christ. (Tit. iii, 5, 6.)

2. But no man may have baptism of water, except such as have faith toward God, and come unto him through the ministry he has sent; repenting of evil deeds, and seeking to learn righteousness by the living word: for this is the door of all into the kingdom; from eight years old and upwards; through which if ye enter not, ye shall not see God.

1. To be a lawful candidate for baptism, it is necessary to have faith toward God, and to repent of all sin. Without these prerequisites, baptism will avail nothing.

2. Without faith it is impossible to please God. (Heb. xi, 6.) This faith does not consist merely in believing in the existence of God. It is necessary to believe in actual communion with him; in the language of Paul, that he is the rewarder of those who seek him. (id.)

3. In sending out the Apostles to preach the gospel in all the world, Jesus gave them this promise, "He that believeth and is baptized, shall be saved." (Mark xvi, 16.) Believeth what? The word preached. Thus belief is a prerequisite to baptism.

4. So Philip taught the eunuch of Ethiopia, when he inquired of him why he could not be baptized. "If thou believest with all thy heart, thou mayest." (Acts viii, 37.)

5. But faith toward God will not alone qualify one to receive baptism. It is equally necessary to repent of all sin, whether of action, word, or thought.

6. The Apostles, when they received their commission to preach the gospel in all the world, were sent to preach repentance, and the remission of sins. (Luke xxiv, 47.)

7. Very soon after receiving this mission, when Peter was inquired of by his congregation what they should do, (to be saved,) he replied, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts ii, 38.)

8. This repentance is that conversion, or change of heart, of which the sects so often speak under the name of regeneration; their error being chiefly this, that they think that to be regeneration, which in fact is its necessary prerequisite.

9. But baptism will be unavailing, if it is not administered by those duly authorized of God. The doctrine of the Roman Catholic Church, that it may be administered, not only by a Priest, but by a layman, a woman, or an infidel; and that it will be valid, so the intention is right, is absurd.

10. For, baptism is the sacrament by which and in which sins are remitted, and unauthorized Priests, laymen, women and infidels have no authority to remit sins.

11. This doctrine is made very plain in the gospel. The authority conferred on the Apostles by Jesus, was to go into all the world, preaching repentance and the remission of sins to every creature; (Luke xxiv, 47, 48;) witnessing unto them,

he that believeth and is baptized, shall be saved; and he that believeth not, shall be damned; (Mark xvi, 16;) and baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. (Matt. xxviii, 19.)

12. The reason of this rule is plain. For sin is an offence against God. He being the party wronged, has the right to forgive or to withhold forgiveness.

13. Nothing is clearer, therefore, than that he has the right to prescribe the conditions on which he will forgive sin, and the manner in which he will do it, and to confer the authority to grant the remission, upon whomsoever he will; and that no man can validly exercise that authority, except he has not the authority of God.

14. All sects substantially admit the soundness of this rule, by confining the administration of the rite, under ordinary circumstances, to those whom they regard as God's Ministers. Their occasional aberrations from the rule grow out of the defects and innate follies of their various systems of theology.

15. Nor is there any other door into the Kingdom, by which men may enter. Children under eight years old, are not subjects of baptism, because at that tender age there is not a foundation for intellectual responsibility. If made liable for the consequences of their conduct, they have not the intelligence to so act that their conduct shall be the counterpart of their intentions.

16. But the sole fact of their freedom from the stain of actual sin, does not authorize them to enter the Kingdom by any other door; for Jesus was without sin, (Heb. iv, 15,) and yet it was necessary for him to be baptized. (Matt. iii, 13-16. Mark i, 9. Luke iii, 21.)

17. Not pursuing these special cases any further, the general rule is so clearly laid down, that no one can come into the Kingdom, except through valid, authorized baptism, that it is only a matter of surprise that any believer of the gospel should have ever doubted it. Nor is it possible that any who has faith in the gospel should be in doubt on the subject, after reading the testimonies in God's word.

3. For the keys of the ministry of the remission of sins, in the sacrament of baptism, hath the Lord your God bestowed upon his Apostles; and through them, upon their fellow-labourers, the High Priests, Elders, and Priests; commanding them to preach repentance and remission of sins, to all nations throughout the earth.

1. The keys of authority to baptize for the remission of sins belongs to the Priesthood after the order of Melchisedek, in all its grades. Priests of the Aaronic order are also authorized to baptize for the remission of sins.

2. John the Baptist was of the Aaronic Priesthood. Yet his principal ministry was in preaching repentance and baptism for the remission of sins; that is, the baptism of repentance. (Matt. iii, 1-3. Mark i, 4. Luke iii, 3.)

3. And when Jesus gave the Apostles the plenary authority, in all cases throughout the earth (Matt. xxviii, 18) to remit and retain sins, (John xx, 23,) their first use of the power in behalf of new converts was in the washing of regeneration, or baptism for the remission of sins. (Acts ii, 38.)

NOTE I.—THE MANNER OF BAPTISM.

1. A most singular and uncalled for controversy exists among Christians, as to the manner of baptism, there being three rites or forms in use, each of which is offered as a valid manner, to wit: immersing the subject in water, pouring water upon him, and sprinkling a few drops on him.

2. The Greek Church, which uses the New Testament in the language in which it was written, has always practised immersion, and denies that the members of the Latin or Roman Church are Christians, because they are unbaptized.

3. The oldest Church edifices in Europe, both in Protestant, Greek and Romanist countries, are provided with baptismal fonts for the immersion of adults; and it is matter of undisputed history, that sprinkling and pouring were not used until quite modern times, except on the plea that the health of the subject would not admit of immersion.

4. Romanists, among whom sprinkling and pouring originated, justify it, not by Apostolic institution, but by the authority of the Church to change forms and ceremonies.

5. It is not a little singular that Protestants, who deny all authority of the Church over the sacraments, and claim that the Scriptures are a complete rule of faith and practice, should follow the Romanists in that for which they claim no warrant from the Bible, and justify under the authority of Romish Councils.

6. But nearly all Protestants do so follow the canons of the Church of Rome. The Methodists have carried the folly farther, by leaving the question of the manner to be determined by the subject. (Discipline, ch. i, sec. xxi, l. ch. iii, sec. ii, pp. 103, 109, edition of New York, 1836.)

7. And this folly is practised by numerous other sects, though it carries with it the scandalous admission that the ministers of those sects are not capable of instructing their converts in religious ceremonies, but need to be instructed and guided by them.

8. If three manners had been originally instituted, the Minister of God, rather than a new convert, would be the proper person to judge which was appropriate to the occasion. And if one mode was instituted, and that had fallen into disuse, it is ridiculous that the solution of that doubt should be referred to one not yet introduced into the Church, rather than a Minister of God's Law.

9. But it is nowhere pretended that more than one mode of baptism was originally instituted; and among those who are acquainted with early Church history, and the Greek language, no pretence is made that the mode was other than immersion.

10. Romanists, who instituted other forms, admit unhesitatingly that they rest on the authority of the Church, and not on warrant of Scripture.

11. The apparent doubt which hangs over the subject in the English language, grows out of the fact that the Scriptures have never been duly translated.

12. The English version of the Bible was made by sprinklers; not baptizers. When they came to the words rendered in English, "he that believeth and is baptized shall be saved," (Mark xvi, 16,) they translated all but one word. The word, "baptizeth," they did not translate. To have done so would have decided the controversy in favour of the Baptists. They Anglicised it into the word "baptized," and thus left the controversy where they found it.

13. These translators, when the sacrament of baptism was not involved, found no difficulty in translating the same word. Translating the Old Testament, not from the original tongue, as the title page represents, but from the Septuagint, they made no difficulty in translating "and Naaman went down and dipped himself seven times in Jordan," rendering "baptized" "dipped."

14. In the Greek language this sacrament is always named by the word "baptizo," which invariably signifies "immersion;" whatever cavillers may say to the contrary, when they have an audience who do not read Greek. Of numerous examples, the following, selected from the classics, will be satisfactory:

15. "But when the sun had dipped himself (Greek, *baptized himself*) into the flood of the ocean, and the dark shining moon leaped in the stormy night, then went forth the warlike men who dwelt in the northern mountains."—*Orpheus.*

16. "When a piece of iron is taken red hot from the fire,

and is dipped (Gr. *baptized*) in water, the heat, being quenched by the peculiar nature of the water, ceases."—*Heraclides Ponticus.*

17. Polybius, describing a naval engagement between the Romans and Carthaginians, in which the latter were defeated, says that "on account of the weight of the vessels, and the unskillfulness of the rowers, they sunk (Gr. *baptized*) many of them."

18. In relating the siege of Syracuse, he says: "The greater part of their vessels being sunk (Gr. *baptized*) they were filled with consternation." In speaking of the naval engagement between Philip and Attalus, which happened near Chios, he says: "Attalus seeing one of his quinqueremes (galleys with five oars in a row) sunk (Gr. *baptized*) by one of the enemy's vessels," &c.

19. "As when one dips (Gr. *baptizes*) the vessel into the fountain of water."—*The Greek Scholiast on Euripides.*

20. "The crown often dips (Gr. *baptizes*) herself from the head to the top of the shoulders in the river."—*The Greek Scholiast on Aristas.*

21. "And I plunging (Gr. *baptizing*) you in the waves of the sea, will destroy you in the briny surges."—*Alcibiades in Jacob's Anthol.*

22. "Finding Cupid among the flowers, I caught him and plunged (Gr. *baptized*) him into wine, and drank him up."—*Anacreon, in his Ode on Love in the Heart.*

23. *Æsop*, in his fable of the Ape and the Dolphin, relates that the dolphin having generously undertaken to carry an ape ashore, who had been unfortunately wrecked at sea, became vexed with him for telling him a falsehood, and sinking (Gr. *baptizing*) him, "killed him;" that is, he plunged him under the water; till he was drowned. In the fable of the Shepherd and the Sea, he says: "The vessel being in danger of being sunk" (Gr. *baptized*), &c.

24. Diodorus Siculus, speaking of the sudden swelling of the Nile, says: "Many of the land animals are overtaken by the river, and being sunk (Gr. *baptized*) perish."

25. In another place he says: "The Admiral's ship being sunk (Gr. *baptized*), the armament was thrown into great confusion." In another he says: "The river rushing down, with a violent current, sunk (Gr. *baptized*) many and destroyed them."

26. *Baptizo* always denotes a total immersion. If only a part of a thing be immersed, still it is an entire immersion of that part, and the context limits its extent. Thus, Polybius says: "The foot soldiers passed through, (the water,) scarcely immersed (Gr. *baptized*) to the paps."

27. The Fathers of the Protestant Reformation, and the most learned Protestant Divines, have admitted, contrary to their practice, that immersion is the proper form of baptism.

28. Thus Calvin, though he contends that "whether the person who is baptized be wholly immersed, and whether three or once, or whether water be only poured or sprinkled upon him, is of no importance," yet says, in the same section, "The very word baptize, however, signifies to immerse; and it is certain that immersion was the practice of the ancient Church." (Institutes, Book iv, ch. xv, sec. 19.)

29. "Baptism is a Greek word, and may be translated immersion, as when we immerse something in water, that it may be wholly covered. And although it is almost wholly abolished, (for they do not dip the whole children, but only pour a little water on them,) they ought, nevertheless, to be wholly immersed, and then immediately drawn out; for that the etymology of the word seems to demand."—*Luther.*

30. "Christ commanded us to be baptized; by which word it is certain, immersion is signified. *Baptizethai*, in this place, is more than *nipetein*; because that seems to respect the whole body, this only the hands. Nor does *Baptizein*, signify to wash, except by consequence; for it properly signifies to immerse for the sake of dying. To be baptized in water, signifies no other than to be immersed in water, which is the external ceremony of baptism. *Baptizo* differs from the verb *dunai*, which signifies to plunge in the deep and to drown."—*Beza, (on Mark vii, 4.)*

31. "The act of baptizing is the immersion of believers in water. This expresses the force of the word. Thus also it was performed by Christ and his Apostles."—*Vitringa.*

32. "Christ commanded us to be baptized, by which word it is certain immersion is signified."—*Hospius.*

33. "To baptize, among the Greeks, is undoubtedly to immerse, to dip; and baptism is immersion, dipping. *Baptismos en Pneuma*; *agrio*, baptism in the Holy Spirit, is immersion into the pure waters of the Holy Spirit; for he on whom the Holy Spirit is poured out, is, as it were, immersed into him. *Baptismos en puri*, baptism in fire, is a figurative expression, and signifies casting into a flame, which, like water, flows far and wide; such as the flame that consumed Jerusalem. The thing commanded by our Lord is baptism; immersion into water."—*Gartelius.*

34. "The words *Baptizein* and *Baptismos*, are not to be interpreted of aspersion, but always of immersion."—*Buddens.*

35. "Baptism is immersion, and was administered in former times, according to the force and meaning of the word."—*Salmasius.*

36. "The word *Baptizein*, to baptize, is nowhere used in the Scripture for sprinkling."—*Vennart.*

37. Professor Fritzsche, a disciple of Hermann, (in his Com. on Matt. iii, 6,) says: "Baptism was performed, not by sprinkling, but by immersion; this is evident, not only from the nature of the word, but from Rom. vi, 4."

38. "The word baptism, according to etymology and usage, signifies to immerse, submerge, &c.; and the choice of the expression betrays an age in which the latter custom of sprinkling had not been introduced."—*Augusti.*

39. "The word corresponds in signification with the German word *taufen*, to sink into the deep."—*Brenner.*

40. "Baptism is perfectly identical with our word immersion or submersion, (*tauchneider untertauchen*.) If immersion under water is for the purpose of cleansing, or washing, then the word means cleansing or washing."—*Free Inquiry respecting Baptism, Leipzig, 1802.*

41. Again, "The baptism of John, and that of the Apostles, were performed in precisely the same way; that is, the candidate was completely immersed under water." Speaking of Rom. vi, 4, and Gal. iii, 27, it says: "What becomes of all these beautiful images, when, as at the present day, baptism is administered by pouring or sprinkling?"—*id.*

42. "An entire immersion belongs to the nature of baptism. This is the meaning of the word." "In the word *Baptizo* and *Baptisma* is contained the idea of a complete immersion under water; at least, so is *Baptisma* in the New Testament."—*Bretschneider.*

43. "The word baptize signifies, in Greek, sometimes to immerse, sometimes to submerge."—*Paulus Com.*

44. "Baptism consists in the immersion of the whole body in water."—*Scholz, on Matt. iii, 6.*

45. Professor Lange, on Infant Baptism, says: "Baptism, in the Apostolic age, was a proper baptism; the immersion of the body in water. As Christ died, so we die (to sin) with him in baptism. The body is, as it were, buried under water—dead with Christ; the plunging under water represents death, and raising out of it the resurrection to a new life. A more striking symbol could not be chosen."

46. Bloomfield, in his Critical Digest on Rom. vi, 4, says: "There is here plainly a reference to the ancient mode of baptism by immersion; and I agree with Koppe and Rosenmüller, that there is reason to regret it should have been abandoned in most Christian Churches, especially as it has so evidently a reference to the mystic sense of baptism."

47. Rosenmüller, (on this passage,) says: "Immersion in the water of baptism and coming forth out of it, was a symbol

of a person's renouncing his former life, and, on the contrary, beginning a new one. The learned have rightly reminded us that on account of this emblematic meaning of baptism, the rite of immersion ought to have been retained in the Christian Church.

48. Neander, in his letter to Judd, says: "As to your question on the original rite of baptism, there can be no doubt whatever that in the primitive times, it was performed by immersion, to signify a complete immersion into the new principle of the divine life which was to be imparted by the Messiah."

—Judd's Reply to Stuart.

49. Dr. Knapp, an eminent and pious German divine, speaking of the passage in question, says: "We are, like Christ, buried as dead persons by baptism, and should arise, like him, to a new life." "The image is taken here from baptized persons, as they were immersed, (buried,) and as they emerged, (rose again.)"

50. John Wesley, on Rom. vi, 4, says: "Buried with him alluding to the ancient manner of baptizing by immersion."

51. "It being so expressly declared here, Rom. vi, 4, and Col. ii, 12, that we are buried with Christ in baptism: by being buried under water; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this immersion being religiously observed by all Christians for thirteen centuries, and approved by our Church, and the change of it into sprinkling, even without any allowance from the author of this institution, or any license from any council of the Church, being that which the Romanist still urges to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use, and aspersions only permitted, as of old, in case of the sick, or in present danger of death."—Whitby.

52. "Anciently those who were baptized put off their garments, which signified the putting off the body of sin, and were immersed and buried in water, to represent their death to sin; and then did rise up out of the water, to signify their entrance upon a new life. And to these customs the Apostle alludes, when he says: 'How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?' Therefore, we are buried with him by baptism."—Archbishop Tillotson.

53. Chrysostom proves the resurrection from the Apostolic mode of baptism, as follows: "Our being baptized and immersed in the water, and our rising again out of it, is a symbol of our descending into hell or the grave, and of our returning from them."—Chrys. Hom.

54. "In the time of the Apostles, the form of baptism was very simple. The person to be baptized was dipped in a river or vessel, with the words which Christ had ordered, and, to express more fully his change of character, generally assumed a new name. The immersion of the whole body was omitted only in the case of the sick, who could not leave their beds. In this case sprinkling was substituted, which was called clinical baptism. The Greek Church, as well as the schismatics in the east, retained the custom of immersing the whole body; but the western Church adopted, in the thirteenth century, the mode of baptism by sprinkling, which has been continued by the Protestants, Baptists only excepted."—Edinburgh Ency. Baptism.

55. The word *Baptizo* is still used by the Greeks, and they mock to utter scorn the absurdity of supposing that it means sprinkle or pour. They employ terms of contempt for those practices, and always immerse any members who join their Church from other Churches, where they have only received sprinkling or pouring.

56. Professor Stuart says: "The mode of baptism by immersion, the Oriental Church has always continued to preserve, even down to the present time. The members of this Church are accustomed to call the members of the Western Churches 'sprinkled Christians,' by way of ridicule and contempt. They maintain that *Baptizo* can mean nothing but immerge, and that baptism by sprinkling is as great a solecism as immersion by sprinkling; and they claim to themselves the honour of having preserved the ancient, sacred rite of the Church free from change and corruption."—The Mode of Baptism.

57. "The Oriental Church has not only preserved unchanged the custom of immersion, but declares it so essential that they rebaptize those who were sprinkled, and by way of contempt call them 'sprinkled Christians.'"—Augusti.

58. Walch says: "The Greeks not only immerse the candidate three times under water, so that the water closes over his head, but consider that such a mode of baptism is essential. They reject sprinkling."—History of Religious Controversies.

59. Dr. Wall says: "The Greek Church, in all the branches of it, does still use immersion."—History of Infant Baptism.

60. Dr. Knapp, (Professor of Theology in the University of Halle,) says: "In the Greek Church they still hold to immersion. It would have been better to have adhered generally to the ancient practice, even as Luther and Calvin allowed."

61. Stourtan, a native Greek, (in a work published in 1816,) says: "*Baptizo* has but one signification. It signifies, literally and invariably, to plunge."

62. The Greek Patriarch, Jeremiah, says: "The ancients were not accustomed to sprinkle the candidate, but to immerse him."—Walch's Controversies, out of the Lutheran Church.

63. Christopolis, a Greek, in his "Confession of Faith," says: "We follow the example of the Apostles, who immersed the candidate under the water."

64. The great standard of the Greek Church is the Pedalion, (the Helm,) duly authenticated by the Patriarch and Holy Synod. The Pedalion speaks thus: "We say that the baptism of the Latins (Roman Catholics) is baptism falsely named." (Gr. *Pseudonon Baptisma*.) Again, "The Latins are heretics of old, specially from the very fact that they are unbaptized." (Gr. *Abaptistoi*.) Again, "The more ancient Latins, the first to make innovations upon Apostolic baptism, practised pouring." (Gr. *Epkusin*;) that is, they poured a little water upon the crown of the child's head. And this is still practised in some places at the present time. More, however, now, with a bunch of hogs' bristles throw a few drops of water three times upon the child's forehead." Again, "Observe, then, that we do not say, that we rebaptize (Gr. *Anabaptizomen*) the Latins, but that we baptize (Gr. *Baptizomen*) them, since their baptism (Gr. *Baptisma*) is a lie in its very name. It is not baptism at all, but bare sprinkling." (Gr. *Kantima*.)

65. A celebrated treatise, authenticated by the Patriarchs of Jerusalem, Constantinople, and Alexandria, is called *Rantismou Skeletusis*, (an exposure of sprinkling.) Here are the titles of some of the chapters:

"A Demonstration that Sprinkling is not Ancient, and that the Proof adduced by Papists are LIES."

"Reproofs of the Fathers against Sprinkling."

"A Demonstration that the Law of the Church to admit the Latins as Baptized was made when they were accustomed to Baptize as we do. Also Witnesses from Latin Authors that Sprinkling was not received from them."

"A Demonstration that Baptism is the Command of the Lord; Sprinkling that of Satan."

"A Demonstration that Sprinkling, being Satanical, is opposed to Divine Baptism."

"A Demonstration that Sprinkling, being a Heretical Dogma, is under Anathema."

66. If any one point is made out in theology, it is this: that Christian baptism, in the days of Christ and the Apostles, was an immersion of the whole body in water, and that there is no authority for any different mode, but the assumed power of the Roman Catholic Church to change the ordinances of God.

67. And the thing made out is not that one mode of baptism is better than another; but it is that immersion only is baptism; that pouring and sprinkling are not.

NOTE II.—THE SUBJECTS OF BAPTISM.

1. It has been already shown (post xi, 2, note, p. 119) that faith and repentance are prerequisites to baptism. These facts alone ought to put an end to all question as to whether infants are proper subjects of baptism.

2. Calvin has made a most ingenious argument in favour of baptizing the children of believers, on the assumption that baptism came in place of circumcision, which was administered to infants. (Institutes, B. iv, ch. xvi.) All Pedobaptists follow him.

3. It will not be necessary to trace the course of his argument, for the following reasons: 1st. Faith and repentance were not requisite to circumcision; and therefore, if baptism was substituted for circumcision, it was upon new conditions, which excluded infants. 2d. Circumcision was not administered upon females; therefore, if baptism was a substitute for it, females would be excluded. 3d. Circumcision was the seal of the covenant, by which Abraham and his posterity have the land of Canaan for an everlasting possession; (Gen. xvii, 10—14;) and as that grant was for a thousand generations, at least, (1st Chron. xvi, 15—18; Ps. ev, 8,) the seal of circumcision has not been superseded; but must be kept by all Israel, on pain of forfeiting all share of the inheritance.

4. There is another objection to Calvin's argument, which reduces it to an absolute absurdity. If the children of believers are entitled to baptism, as a substitute, because Abraham's children were to circumcision; then are their servants also, and all slaves bought with money or born in their houses; for all the servants of Abraham and of his posterity, whether born servants, or bought servants, were just as much entitled and required to be circumcised as his children; and this without reference to age, faith, or any other condition, except owing service to Abraham and his posterity. (Gen. xvii, 10, 11, 23, 27.)

5. An attempt has been made to prove infant baptism by several New Testament cases, of the baptism of a whole household. But in no one of these cases is it mentioned that there was an infant in the house. In the present dispensation several hundred instances have occurred of baptizing a whole household; yet never a child under eight years.

6. The rule may, therefore, be laid down as a safe and universal one, that believers, whose hearts are free from the love of sin, and they only are subjects of gospel baptism; and that such are truly buried with Christ in baptism, and raised, resurrected or regenerated to a new and holy life.

7. Nor is it necessary to submit the question of baptism to the Church to be acted on by them. The Apostolic practice was, and now is, to baptize all of eight years old and upwards who offer themselves for baptism, professing faith toward God, and repentance of all sin. None but hypocrites, and those who come to mock the sacraments, or the Ministers of God, are refused. Nor are they delayed from night till morning, or from morning till night.

8. The candidate need not be questioned as to the general soundness of his faith. It is enough that, like a little child, he be ready to learn of the Minister of God.

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, FEB. 14, 1856.

The Detroit Tribune says Mr. Peck promised the Mormons certain appointments as Light House Keepers, as the reward for voting for him. Happy to hear it. So far what appointments we got, we had to get over his head. If he has finally come to his senses, and concluded to remember justice to his constituency alike, without proscription for conscience sake, none would be happier than we to learn it.

Know-Nothings excepted, we believe politicians in office know their constituents as partisans; not as theologians. What was it to Mr. Peck, that of the 153 votes he got in Mackinac, 140 were Catholics; of the 695 in Emmet, 651 were Mormons; and of 350 or over at Grand Traverse, something like 80 or 100 were Protestants, less than a dozen Catholics, and the rest *non est inventus*? Does it make any difference to him what a man's religion is, who votes for him? If office is to be regarded as a spoil, and the spoils really belong to the victors, why not let the victors have them? If they do not, why do all parties practice by that rule? Did Mr. Barnes ever lay the motion to his soul that he had the office of Clerk of the House, because he was the best qualified? Did he ever dream for one moment that he received the office for any other reason than as a reward for nasty work, which better men were unwilling to do, in the preceding campaign?

If Mr. Peck was worthy of the votes he received in Emmet county, he will treat the citizens of that county just precisely as he does the rest of his constituents. If he was not worthy, they ought to have some compensation for the nasty work, as well as Mr. Barnes.

But nothing can be more false than to pretend that the Mormons have been favoured in these appointments. When the present administration came in, Emmet county was unanimously Democratic, and Mackinac was Democratic by a large majority. There were some twenty appointments to be made in Mackinac, and five in Emmet. Yet Mackinac got all of her own, and four of the five here.

In bringing about this result the Democrats of Mackinac got up a new edition of Mormon atrocities, which set all the world agog for seven days. So far from making any secret of our position, Mr. Strang, over his own signature, answered the grave charges made against the Mormons through the NEW YORK TRIBUNE; showing that the whole difficulty originated in an ungenerous struggle for a few small offices; upon which the editors of that paper endorse with emphasis, the justice of our cause, and the wickedness and

patent folly and falsehood of the accusations against us.

Our position has always been, and ever will be, that men who get office by our votes shall not procure the appointment of our enemies to office over and among us; and that in proportion to the support any party receives among us, it shall share with us the patronage. If the Tribune disapproves this rule, we should be pleased to have it speak out. Those who have heretofore been inclined to its side, will take note accordingly.

If Mr. Peck has any political aspirations hereafter, he has not been wise in forgetting this rule. The Mormons have never yet entertained a suspicion that they were any less men than any body else in the State.

Though they asked of Mr. Peck no pledge, they did not expect him to treat them as negroes. And the fact that they have been able to get a few appointments over his head, and that occasionally a Mackinac man has to walk the plank to make room for them, should remind others, as well as the Mormons, that they do not need to make bargains; that however unjust politicians may be at heart, numbers command respect.

SATISFACTORY EVIDENCE.

It has been a matter of question here whether the Hon. G. W. Peck was not altogether hostile to this portion of his constituency. Some of his warm personal friends held on to the hope that he was really friendly to them also, notwithstanding appearances were against him.

Late unlooked for events have satisfied them that he does not owe them any good will, and is unequivocally opposed to their interests, and common equality with other citizens. Of these events the most convincing is the continual attacks of the Detroit Tribune on Mr. Peck as the Mormon Representative.

Now it is well known that the Tribune always goes by contraries; that it never asserts anything with great positiveness, except what is known to be false, and adheres so strictly to the rule of never telling anything but lies, that it is enough to disgrace any man for that paper to speak well of him.

The late change in the editorial department of that paper has not improved it in this respect. At the last session of the Legislature Mr. Barnes, now editor of the Tribune, was Clerk of the House and proprietor of a little country sheet, as well as back-stairs head devil of the Tribune; and deeming it his duty to enlighten the State at large as to the labours of their Representatives, wrote a semi-official letter, and published it over his name, coolly alleging that Strang, the Mormon Prophet, was the Autocrat of the Democratic party, and that the Free Press clique were his most supple tools, doing his bidding, and trembling at his nod. In short, that Strang was the hardest kind of a hard shell, and every man among them looking to him, like young robins to the old for titbits of grubs.

And at the same time every man in Lansing knew that Mr. Strang did not so much as attend the caucuses, having his hands more than full with the pressing business of his constituents, and his duties on committees, and that the Lansing correspondence of the Free Press was attacking him daily in most gross language, accusing him of abandoning the Democrats and going over to Abolitionism.

We have seldom seen a reason for this practice of the Tribune, but now the reason is clear. If the Tribune can really establish that Mr. Peck is the friend of the Mormons, some five hundred votes will be lost to him at the next election. But what if they all take the Tribune by contraries, as all do who know it?

Sleighs are continually passing between here and La Croix, Middletown and Arbour Croche, going around by the White Shoals. The Lake is nearly all open between here and Wau-go-shance.

The fall of snow is exceedingly small, and makes very little water. If this should be the case generally, the Lakes will fall next summer.

The prospect for an early opening could not be better. The field of ice is very large, but very few icebergs appear, and the quantity beached is unusually small.

A bookbinder, who can do substantial work, in all styles, from plain to rich, will find constant employment at this place. One job of two thousand volumes, and several smaller ones, will be waiting and in a great hurry, at the opening of navigation. A gentleman of family, who would settle for a permanent business, would be preferred. Entire abstinence from intoxicating drinks, on all occasions, and unexceptionable morals, would be indispensable qualifications.

Three or four good boatbuilders, able to carry on a yard on their own account, would be pressed for more work than they could do.

Six or eight journeymen coopers would find constant employ, at good prices.

A house, boat, sign and ornamental painter is greatly needed here.

Three or four "jour" printers, of unexceptionable habits, can have constant employment here, at book and news work, the coming summer.

There is such a lack of qualified school teachers here as to make it really difficult keeping our schools in operation.

A baker and provisioner would find this place a most eligible location.

Who will come here and build a gristmill? There is only one small one here, and that is much the same as none. Numerous hand-mills are in requisition, for want of other facilities.

If some man would set up a cedar pail and tub factory, he could sell his productions at his door faster than he could finish them.

A wooden dish mill would give profitable employ to several hands.

Two men, good workmen at chairs, would get more orders, accompanied with the cash, than they could fill.

One bedstead maker would be equally fortunate in locating here.

A good brickmaker could find ready sales for several kilns of brick annually. Brick are now brought from Milwaukee here, and cost ten dollars per thousand. But we have as good claybanks as there are at Milwaukee, and the wood can be had for the chopping.

Three or four brick and stone masons and plasterers would find constant employment, at good prices.

It is so difficult to get joiners, that several persons have been obliged to postpone building, from the impossibility of getting the work done.

At this time there is not a single vessel owned at this place, where the trade is sufficient to employ three or four. There are men here able and disposed to purchase or build, if they could get reliable and trustworthy sailors to take charge of them.

The Lansing Republican says:

"We are also authorized by Hon. C. P. Bush to say that the statement of the *Islander* relative to the purchase of the Pine River property by Bush & Wadsworth, is false. Mr. Strang's 'private papers' were not examined, and his selections 'hunted out' by Wadsworth. Mr. Wadsworth's minutes were taken before leaving Grand Traverse, and the property was purchased in pursuance of a previous engagement between him and Bush. Nor was Mr. Strang offered 'one third the purchase at five times the entire cost.' Mr. Bush assures us he was not 'offered the purchase' or any portion of it at all, but that he [Strang] did apply to Bush for an interest in the property and was refused."

We are glad to see Mr. Bush

put his foot in. Now we have on file, in the Islander Office, a correspondence on this subject, between Mr. Strang and A. S. Wadsworth, Esq., Bush's partner, in which Wadsworth admits that he did enter Mr. Strang's private room, at the Benton House, turn over his private papers, and look at his draught of the Pine River lands, and observe his selections marked.

Wadsworth defends himself, not with Bush, by denying the fact, but denying the intention; and to prove his innocence, states that he purchased a portion of the land on his way to Lansing, before he could have had any knowledge of Mr. Strang's selections.

Mr. Strang, in reply, produced the certificate of the Register of the Land Office at Ionia, that all the lands were purchased at one time, and at a date subsequent to the arrival of Wadsworth at Lansing.

Upon this, Wadsworth becomes rabid; threatens to compare character with the Mormons; says he don't wish to set up his friends to mob them, if they let him alone; but that he did deposit the money for part of his purchase at the Land Office, on his way to Lansing, though the duplicates all bore the subsequent date, of Feb. 14th, 1853.

We shall send this to Mr. Bush, and circulate it pretty freely in his neighbourhood. Possibly he may authorize the State Librarian to say something else. But he will be very likely to remember the saying of Job, "Oh that mine enemy had written a book." We shall be surprised if the Republican gets anything with his name to it. He is shrewder in prevarication than his partner, Wadsworth.

But if he will take up this controversy, over his own name, in either of the papers in Lansing, we will prove him a liar by such a flood of evidence as shall command the unanimous verdict of his townsmen against him. We only want to see C. P. Bush assert, over his own signature, what the Republican asserts in his behalf, and the issue is made. As the Republican can spare very little room to the discussion of one side of this question, if Mr. Leech will furnish us with a copy of his subscription list, we will send the Islander to his subscribers gratuitous, till he and Mr. Bush are perfectly content to get out of the discussion by dignified silence.

The Islander admits that "considerable quantities of Dixon's property has been stolen," but does not tell us where it has probably gone, nor does it even deny that it was taken by Mormons. It says, "those who are not blind past all cure will not be at a loss who to suspect, though they may have some difficulty in making proof;" an opinion in which we most fully coincide.—*Lansing Republican.*

The Islander does not admit any such thing. It neither admits or denies that of which it knows nothing. It merely brings together facts and rumours, and expresses its opinion on them.

In saying that the Islander does not "even deny that it was taken by the Mormons," it, in effect, affirms that we admitted it. So utterly false is this, that we showed circumstantially, step by step, that there was not the slightest reason to suspect the Mormons.

We showed that such of Dixon's property as was really exposed to Mormon depredations, and would have been of any value to them, remained untouched, and that which would be worthless to them, and was scarcely within their reach, was the only property taken. We showed that there was a people in this country in deadly hostility to the Mormons, among whom stealing under certain circumstances was not disgraceful; and that they had a deep interest beyond the mere

temptation of gain, in stealing from Dixon; and, finally, that all the property stolen from there which had been traced one step, had gone in the direction of Grand Traverse, where the Mormons do not live, but their persecutors do.

And because, after showing all this, we did not add that no one of the seven thousand Mormons in these parts had any share in the stealing, (a thing of which we could not know anything,) the Republican gravely tells its readers in substance that we admitted it.

Keep on, Mr. Leech. When you have convinced your readers that the fourth of what you say is true, they will begin to inquire what our Republican Legislature were about that Courts are not organized to try these men of the borders.

Simpletons, like yourself, and him of the Herald, who have been inquiring why King Strang did not punish men for various crimes committed within the boundaries and jurisdiction of the "sovereign State of Michigan," will perhaps inquire why Gov. Bingham does not marshal his forces in all the panoply of war, and come up and exterminate us? If we thought he would do it, we should feel very bad. But—we'll take our chance. The blood of the martyrs is the seed of the Saints. If you sow us, we shall grow a crop. You have little idea how big a field we should seed.

HOOPS.

Do the ladies of Saint James know that hoops are in fashion as female wardrobe? If they do not, they are greatly behind the times. To those who have itching eyes for Gentile customs, we suggest that they make speed, or they will be too late. Hoops, eighteen feet in circumference, are worn by the ladies. Who will be first in this fashionable city to put them on?

Don't be frightened. Your grand mothers, or at least your great grand mothers, all wore them. Why have they been out of fashion so long? Lean over this way, and we will tell you; close. There, that will do. "The Queens of France have had no babies. That is all the reason."

"You know the Empress Eugenia is interesting; out at interest, we suppose that means. At least there is a prospect of an increase of both principal and interest. So she puts on hoops; and all the thin ladies at Court put them on."

"The ladies at Court appear in hoops, and all Paris has them on. Since Paris is hooped, our fashionable ladies wear hoops; why, we must all wear them; because we might as well be out of the world, as out of fashion."

Eugenia is young, with fair prospects before her. Hoops are likely to come and go like changes in the cut of the sleeves, for a few years to come. The price of whalebone has risen on the prospect. Ratan is coming into market again, for the relief of poorer ladies. New experiments are made on the qualities of gutta percha; blackash is suffering; and old ladies, who hate changes, wonder why Louis Napoleon could not have married a woman of his own age, and spared them the use of hoops. What a tyrant fashion is. How inexorable.

The Lansing Republican gives our reply to its onslaught a very brief notice, giving as a reason for not republishing it, that it has not room for a fourteen column article.

The Republican's attack on us makes one column bourgeois, and our reply two columns pica, or less than one bourgeois. The reply is shorter than the attack.

Perhaps the State Librarian is not guilty of falsehood, because, including four other attacks on us, and our reply to all, we made up an article of near fourteen columns.

A sad thing, this want of room. Capt. Stansbury and Lieut. Gunnison, of the U. S. Engineer service, Col. Kane, of the army, and Derby & Miller, have published histories of Mormonism. Thos. Ford, late Governor of Illinois, in his history of that State, gives their history while there. Howe's history of Ohio, published by authority, and furnished to every school district in the State, covers their sojourn there. All these writers vin-

dicate them as a moral people, much more sinned against than sinning. The Republican never found room for a line from one of these works; but when a worn out prostitute, from a house of ill fame in Saint Louis, got out a novel, entitled "Female Life among the Mormons," the Republican devours the book as veritable history.

"FEMALE LIFE AMONG THE MORMONS—a narrative of many years personal experience, by the wife of a Mormon Elder, recently from Utah."

This is an octavo of 450 pages, got up in good mechanical style, by J. C. Derby, New York, and had a very extensive sale last summer, besides being reprinted in numerous newspapers. Though evidently written as a novel, that fact is not directly stated. It has generally been advertised, reprinted and read as veritable history. We do not doubt that 100,000 people have read it, believing not only that it was written as history, but that it was really such.

The author's name is not given. The Book was very generally announced through the press, as by a runaway wife of Brigham Young. She gives herself out in the book as the Gentile wife of a Mormon Elder. Whoever she may be, nearly every page of the book bears the most conclusive evidence that she never lived among the Mormons, and is remarkably ignorant, both of their faith, and their history.

But two persons are mentioned from the beginning of the book to the end who have ever been known among the Mormons; Smith and Young. All the rest of the characters are fictitious, as is every scene from the first page to the last. Not the slightest attention is paid to the best known facts in history, facts never questioned. The disregard of facts goes far beyond malice. It exhibits gross ignorance.

For instance, Mormonism began near Palmyra, New York. The author makes the vicinity of Utica its natal place. The companies gathered up there went to Kirtland, Ohio. The author takes them into the interior of Illinois, to some place which has not acquired a name.

The bank which Joseph Smith and his associates established in Ohio, she also locates at some nameless place in Illinois. The book, from beginning to end, ignores the building of Kirtland, and the Temple, and the entire sojourn of the Mormons in Ohio. It makes not the slightest mention of the settlement of four or five thousand Mormons in Jackson county, Missouri, and their expulsion from there by an armed mob, in 1833. It never alludes to the subsequent settlement of 10,000 of them on the north side of the Missouri, and their banishment under the orders of Gov. Lillburn W. Boggs.

One would naturally think that a transaction in which an entire religious denomination, 10,000 in number, were banished from a State, and their property, to the amount of three millions of dollars, confiscated under the authority of the State government, was an event of as much consequence in history and in female life as the wetting of a pasteboard bonnet on a long journey; p. 168.

But the author, though she set out at the first start and has gone the grand rounds of Mormonism, forgets her starting place; forgets the first stop at Kirtland; forgets the long journey to Independence, Missouri; has no recollection of the persecution in which some fifty were killed, and several thousand banished; don't know whether, with Smith, she went back to Kirtland, and after some years returned to Far West, or went directly there.

She makes not the slightest allusion to the long persecution, frequent martyrdoms, severe and protracted imprisonment, and final and entire banishment of the Mormons from Missouri. Some how she gets direct from the wrong place in New York to the wrong place in Illinois; and instead of finding Nauvoo the most wealthy and populous and best built city in the State of Illinois, as many thousands found it, she discovered "the Mormon village, containing about fifty houses, and ev-

ery house could number two or three families," of every grade, from common log houses to the meanest hovels, without floors or chimneys, doors or windows, and deliberately asserts that "there was but one needle in the village;" p. 82; "no oven, two churns, three washtubs and one tin baker;" p. 83.

We beg the reader's pardon. We did not know, when commencing this review, that the book so utterly outraged truth and sense. A book from a respectable and flourishing publishing house, copied and recommended by numerous very respectable, truth telling newspapers, including the Lansing Republican, generally read and as generally believed, telling us that in a city of 17,000 inhabitants there was but one needle, and on account of the scarcity of thread, that was seldom in use.

This book makes the murder of Smith to have taken place while on horseback, running away with a woman he had rescued from jail; shot by a man by the name of Clark, from New York, instead of according to the fact, killed in jail by a mob of two or three hundred persons; disguised with their faces blackened, as every writer has stated.

Col. Walker, a filibuster, that is, a Yankee robber, has obtained possession of one of the Central American States, erected a government, and sent Col. French as minister to Washington. Ostensibly he is not received, but he has the sympathy of many leading Americans, including members of the government. There is little doubt the movement is for the extension of Anglo-American Republicanism, and is secretly fostered by Mr. Pierce's administration.

Col. Kinney, late from Corpus Christi, Texas, is on the Gulf coast of Central America, engaged in a similar labour of love, with some prospect of success.

AN INTERESTING DISCOVERY.

The Detroit Tribune has made the discovery that the Hon. G. W. Peck represents in Congress Mr. Strang's wives. Doubtless he has the largest constituency of the four Michigan members, but we were not aware that that honour was undivided. It had been supposed that the Hon. Daniel Wells, of Milwaukee, represented a portion of the family. How is that, Mr. Barnes? Is Mr. Peck the representative of more than one district? The wives are anxious to know who represents them.

The Lansing Republican says, "Mr. Strang will not reiterate his charges in presence of Mr. Bush." We do not know as Mr. Strang has made any charges; but if the Republican means that he will not affirm what we have stated, Mr. Bush can have the opportunity of trying it on, before a year is gone.

If he has not "written a book," his partner has, and Mr. Strang "kept the documents," and will be perfectly ready, both to make the proof, and to be knocked down—the common defence of those who are both accused and proved guilty of falsehood.

A DISCOVERY IN GEOGRAPHY.

The Lansing Republican, last summer, republished several chapters of a novel entitled "Female Life among the Mormons," recommending it as veritable history. At page 282 this work names Michigan as one of the "States" from which the Mormons went up to Utah, and on page 288 names "Beaver Island" as another State which furnished its tribe. The people of Michigan ought to be proud of the erudition of their Librarian.

David R. Atchison, the creator of the Kansas frits, was an active leader in the war in which the Mormons were expelled from Missouri. One of the Missouri papers, we believe the Saint Louis Democrat, says, many of them "boast of having taken a part in the Illinois Mormon war, in which they bravely attacked two prisoners in jail, and killed them," besides burning some hundred houses, and driving off a great quantity of cattle. Brave men they.

HORRIBLE DESTRUCTION AMONG THE INDIANS.—The Bois Forte Indians, living on the north shore of Lake Superior, were driven to such straits last year that they ate their own children almost to extermination. Their usual food is wild rice, which grows in great abundance where they are. Our Government Agent, G. D. Williams, of Sault Ste. Marie, was recently there to pay off 700 Chippewas near the Grand Portage, and conversed with two women of the tribe, one of whom had given up two and the other three children, successively, to be slain and eaten.

INDIAN MASSACRE.

We find the following in the Salt Lake News of the 10th of October: "On the 22d September, a Utah Indian asked a Mormon, named James Wiseman Hunt, to go with him from the fort to the herd, a short distance off, to see a horse that Hunt had bought of him. They started, the Indian on horseback and Hunt afoot, and when about a mile from the fort, the Indian directed Hunt's attention to the cattle, a little way off from the horses, and while he was turned, shot him in the back, the ball ranging down diagonally and lodging in the thigh. One of the herdsmen close by started to give the alarm, and the other one drove the herd on to the fort. In a short time several of the brethren went to bring in Hunt, and when about half way back, the Indians fired upon them, wounding Prest. A. N. Billings in the fore finger of the right hand. Three or four of the party fell a few paces in the rear, and by occasionally firing upon the pursuers, they all succeeded in reaching the fort without further loss or injury. Brother Hunt lingered about thirteen hours and died.

Within an hour and a half after their return, some Indians on the bluff near by told the men in the fort that they would kill the two men who had previously gone out and were then returning, and immediately fired seven rounds, killing, as they afterwards stated, brothers William Behuin and Edward Edwards, the two who were out. During the same day the Indians burned the hay, and turned off the water that supplied the fort. At daylight the next morning, the Indians began to gather round in great numbers, and there being no prospect of a speedy reconciliation, the remaining thirteen brethren, by the advice of friendly Indians, took their horses and started for Manti, leaving their enemies quarreling over the cattle and spoils in the fort."

WOMEN.

In a recent sermon, Theodore Parker uttered the following, touching women:—"There are three classes of women: First, domestic drudges, who are wholly taken up in the material details of their housekeeping and childkeeping. Their housekeeping is a trade and no more; and after they have done that, there is no more which they can do. In New England it is a small class, getting less each year.

Next are the domestick dolls, wholly taken up with the vain show which delights the eye and ear. They are ornaments of the estate. Similar toys, I suppose, will one day be more cheaply manufactured at Paris, at Nuremberg, at Frankfort-on-the-Maine, and other toyshops in Europe, out of wax or papier mache, and sold in Boston at the haberdasher's by the dozen. These ask nothing beyond their functions as dolls, and hate all attempts to elevate womankind.

But there are domestick women, who order a house and are not mere drudges, adorn it and are not mere dolls, but women. Some of these—a great many of them—conjoin the useful of the drudge and the beautiful of the doll into one womanhood, and have a great deal left besides. They are wholly taken up with their functions as housekeeper, wife and mother."

SUGAR FROM HONEY DEW.—In Utah a great quantity of sugar is made from the honey dew which collects on the leaves of cottonwood. The leaves are soaked in water, after which precisely the same course is pursued as in the manufacture of maple sugar.

INDIAN FREE STATE MEN IN KANSAS.—During the late difficulties in Kansas, a large number of Shawnee and Delaware Indians expressed their willingness to join the fight under the banner of the free State men.

BAPTISM FOR THE DEAD.

1. At every Temple, which thou shalt build unto the Lord thy God, by his Commandment, shalt thou make a fountain for the baptism of the living for the dead.

1. A special dispensation was given to baptize for the dead at Nauvoo, in 1842, and the waters of the Mississippi, in front of the city, sanctified for that purpose, until a place for baptism should be prepared in the Temple. (D. & C., ciii, 10.)

2. Such a place was made in the Temple, but in the rejection of Nauvoo as a holy city, the baptisms there administered were rejected, and the dispensation forfeited. (D. & C., ciii, 11, 13, 14.) The rejection took place at the time of the exodus from Nauvoo, subsequent to which all baptisms were invalid.

3. Those baptisms, administered down till that time, were valid, when done by competent authority. But those who were baptized, if they followed leaders whom God did not call, were also rejected, with their dead; which leaves the dead without saviours; and yet dependent, on the charity of the living. (Mal. iv, 6.)

4. The records of those baptisms were never set in order in the Temple, and are lost. It is necessary, where the baptisms are valid, that due proof be made before a Recorder, and the baptisms recorded anew. In cases of rejected and invalid baptisms, the rightful representatives should be baptized, as though it had not been done.

5. A dispensation to baptize for the dead at Voree was given August 9th, 1849, and the waters of White River sanctified for that purpose.

6. A dispensation was given to baptize for the dead at Saint James, during the session of the General Conference, in 1855, and Fount Lake sanctified for that purpose.

2. And for these shall you be baptized: every one of you, according to your several rights, and in your several orders, according to consanguinity, sex, and primogeniture, shall be baptized for any deceased husband, wife, or posterity; or any progenitor, to the third and fourth generation; or any brother, or sister, whom he in faith believes has received the gospel in the spirit.

3. Thou shalt also be baptized for any relative, within the fourth degree of consanguinity; for any one betrothed to thee in marriage; for thy fosterfather, mother, brother, sister, or child, whom I shall give to thee by tongue, dream, vision, spirit ministering in fire, word of angel, or by my own voice.

Degrees of consanguinity are ascertained by counting each generation, up to the common ancestor, and down from him.

4. And whosoever I will that any of my faithful servants of the Aaronick Priesthood be baptized for any other, I will send my angels to signify it unto them. But unto my servants of the Melchisedek Priesthood, I will speak by my own voice, or minister in fire.

1. When the candidate claims baptism for the dead by revelation, in any form whatever, the Administrator should inquire and judge of the validity of the claim, and the Recorder should briefly state the revelation in the record.

2. Care should be taken that this record is sufficient in substance; otherwise the baptism may be set aside as invalid.

5. But no man or woman among you shall be baptized for the dead, who is not a member of some family, according to the order of the Church of the Firstborn of God; or who is under condemnation of any word of this Law; or who withholdeth anything whatsoever from the treasury of the House of the Lord your God.

1. Baptism for the dead is an ordinance of the Temple, and it is only by special dispensation, in consequence of the poverty of the Saints, that it is ever administered out of a Temple. Hence those who withhold of the funds due for the construction of the Temple, are refused baptism for the dead.

2. Those who are under condemnation for disobedience to any word of this Law of God, whether it be a Commandment, a statute, a precept, or whatsoever word it may be, are unfit for saviours of others, because they are not themselves in a state of salvation, nor even progressing forward towards it.

3. But those who are not regular members of any family, duly organized, have no place to bring those for whom they shall be baptized; they have no home for them to abide in, in the everlasting life. The chief thing in the salvation promised in the gospel, is in the family relation, and love, of a holy people. They who lack that relationship, are unsaved themselves, unprepared to save others.

6. At every Temple which ye shall build unto the Lord your God, shall High Priests be set apart, and sanctified by anointing with holy oil, and the hands of Apostles and Prophets, to baptize for the dead; for no other shall administer this sacrament.

The Chief Shepherd and Counsellors in the Presidency baptize for the dead without being set apart to that calling.

7. Recorders, also, shall be set apart by the laying on of hands of High Priests, to record baptisms for the dead; who shall be eye-witnesses to the baptisms, and shall record according to the seeing of their eyes.

8. And other witnesses, who see with their eyes, shall sign the records of baptisms, that every one may be proved by the testimony of two or three witnesses.

9. But there shall be one record before the King, unto which all records of baptisms for the dead shall be brought, and all written together in perpetual archives; that what you record on earth, may also be recorded in heaven. At every Temple also shall ye perpetuate the record of such as are there baptized.

NOTE ON BAPTISM FOR THE DEAD.

1. To millions of mankind the gospel was never preached in life. If it is not to be preached to them in another state

of being, then the salvation which the gospel promises is not offered to them. And if the gospel is not preached to them at any time, then they are denied the possibility of entering into life.

2. Many Christians, unwilling to admit that salvation was not offered to all men, have asserted that those to whom the gospel was not preached were saved, on the general ground that as they did not know the Law of God, they were not under condemnation for breaking it.

3. Admitting this to be true, the consequence would be that ignorance of the gospel was as pleasing to God as obedience; and the just conclusion would be, that the gospel was not revealed to save men, but as an excuse for damning them. For, if all who are ignorant of the gospel are to be saved, universal ignorance would have produced universal bliss.

4. If they fall back on the old Christian faith of the Fathers, that there is no salvation without obedience to the gospel, then without preaching to and baptism for the dead, those to whom the gospel was never preached may justly claim that they were lost; not because they would not obey, but because they could not hear.

5. If, to avoid both horns of this dilemma, the Christian shall say that the sincere and well-meaning of every nation will be saved, whatever his religious faith, then they are not saved by the gospel, but by their own righteousness; not by obedience to the word of God, but by integrity to the institutions of their several countries and nations.

6. God, having established the rule that all shall be destroyed who obey not the Law of the gospel, (2d Thess. i, 8, ii, 12. Rev. xxii, 14. Mark xvi, 16,) has provided for the preaching of the gospel to the spirits in prison, (1st Peter iii, 19, iv, 6. Luke xxiii, 43,) and the baptism for the dead, (1st Cor. xv, 29,) that salvation may be offered to all men, and only those lost who take pleasure in unrighteousness. (Matt. iii, 10.)

7. When Jesus had finished his testimony on earth, and offered himself for the sins of men, he went in the spirit and preached to the spirits in prison, (1st Pet. iii, 19, 20,) and opened unto them a dispensation of the gospel, before he ascended to heaven. (John xx, 17.)

8. The dispensation being opened, and he having, by a stainless life, and a sacrifice of himself for the salvation of others, become worthy of the keys of the resurrection and everlasting life, ascended to heaven, received all power, and sat down at the right hand of God.

9. Those who become partakers of the same calling with him, as they leave their ministry on earth, go to minister among the spirits of the dead; that they, by obedience to the gospel, may be saved, as are the living.

CONFIRMATION.

1. EXCEPT a man be born of the spirit, he cannot enter into the Kingdom of God.

1. The birth of the spirit is fully illustrated by Jesus, in his discourse with Nicodemus. Assuming that a ruler of the Jews could not be ignorant what a birth of water was, he seizes upon a familiar illustration of the other, to which the dry hot climate of that country gave peculiar force.

2. The severity of climate in that country is not in its wintry frosts, but its summer heats; so that the coming of the blessed is compared to the shadow of a great rock in a weary land. (Isa. xxxii, 2.)

3. Passing over the parched plains, under a cloudless sky, with the sun's rays pouring down like the blast of a furnace, when the traveller is ready to perish, suddenly he hears a sound of wind. Immediately it sweeps past. The cooling breeze comes upon him. His lungs are inflated, and his strength renewed. He feels himself another man. So is every one that is born of the spirit. (John iii, 8.)

4. A more splendid exhibition of this power occurred at Jerusalem, at the first Pentecost after the ascension, when the outpouring of the spirit was so abundant that those present spoke in tongues, and every one understood in his own language. (Acts ii, 1-11.)

2. Whosoever shall be baptized for the remission of sins, upon him shall the Apostles, High Priests, or Elders, lay their hands, and confirm him in the Kingdom, and give unto him, by their hands, a gift of the Holy Spirit, according as the spirit will.

It cannot be expected that every one who receives the laying on of hands, will receive with it a powerful and overwhelming inspiration. But he will receive a spirit of truth sufficient, if cherished, to guide him into all truth, and make him wise in the things of God's Kingdom. Such should avoid looking for marvels, and be content with substantial wisdom and enduring knowledge.

3. And the spirit thus given shall inspire him with faith, intelligence, and understanding; and if he cherish it, then shall it guide and establish him in all righteousness.

1. It is a mistake to suppose any one will possess all the spiritual gifts, who has the laying on of hands, or that he will have any particular one he may choose. The spirit divideth gifts severally, as he will. (1st Cor. xii, 11.)

2. Paul enumerates the gifts of the spirit, as wisdom, knowledge, faith, miracles, prophecy, discerning of spirits, tongues, and the interpretation. (1st Cor. xii, 8-10.) Of these every servant of God, obedient in faith, repentance, and baptism, will, by the laying on of hands, receive his portion, sufficient to guide him to life, if he will follow its inspiration.

4. For when they lay their hands upon him, the spirit, like an invigorating breeze, shall come upon him and cover him; and it shall inspire him with a new power, according to the gifts of the spirit; and as it passeth off and leaveth him, his gift shall continue, and he shall walk in newness of life.

NOTE ON SPIRITUAL GIFTS.

1. When Jesus sent his Apostles to preach to the nations of the earth, he commanded them, "go ye into all the world, and preach the gospel to every creature: he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; (with impunity;) and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Matt. xvi, 15-18.)

2. This promise, as broad as the earth, and as long as time, just as much assures signs as salvation. The believers of the gospel which the Apostles were sent to preach, are as certain that signs will follow them, as that they will be saved.

3. It makes a simple issue of veracity between the Lord Jesus Christ, and all those sects who say the signs do not follow. Inquire of any Christian sect if the signs follow them. As oft as they say they do not, so often be assured, on the oath of Jesus Christ, that they do not believe the gospel.

4. But the signs do not go before unbelievers. They are not given to beget faith in their minds, but to benefit the faithful.

PREDICTIONS OF THE EMPEROR NICHOLAS.

The Indianapolis Journal gives the following extract from a lecture, given by the Hon. H. W. Ellsworth, late Minister to Sweden, being the language of the late Emperor of Russia, used in an interview with the lecturer: "Sir," said the Emperor Nicholas, in a memorable diplomatic interview between him and your speaker, during those recent revolutions which struck down Hungary, remodeled France, and broke the bone of union between Denmark and her revolted Duchies, causing nearly every monarch to tremble for his throne—"Sir, I view calmly all this agitation. Russia is untouched, and will not be mingled with it. Her hour has not yet come, though her destiny cannot be long delayed! She will soon be involved in a protracted contest, in which England and France will be her opponents; those nations, so long and so naturally hostile to each other, will be arrayed in unison against her!"

"And what, your Majesty, will be the result of this great contest?"

"Favourable, beyond doubt, to Russia. I shall rise superior to all reverses, and protract the contest till I weary out my enemies. But there is another war looming in the distance—a struggle between Constitutional and unrestrained monarchy, in which nearly all Europe will stand opposed to Russia, while Turkey, her natural enemy, with Persia, and Asia, will be fighting at her side."

"And how is to result this second conflict?"

"Still favourable to Russia, though it will be bloody and protracted. But a third, and still mightier contest is approaching, in which the world will be involved—a struggle between what is called tyranny, in any form, and freedom. Into this struggle your nation will be forced from its present policy, and compelled to take a leading part. It will be a struggle such as history never has recorded."

CALENDAR FOR 1856.

	SUNDAY.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
JAN.	6	7	8	9	10	11	12
FEB.	13	14	15	16	17	18	19
MARCH.	20	21	22	23	24	25	26
APRIL.	27	28	29	30	31		
MAY.	3	4	5	6	7	8	9
JUNE.	10	11	12	13	14	15	16
JULY.	17	18	19	20	21	22	23
AUG.	24	25	26	27	28	29	30
SEPT.	31						
OCT.	1	2	3	4	5	6	7
NOV.	8	9	10	11	12	13	14
DEC.	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				

METEOROLOGY.

The opening of winter was spoken of as severe. But for a month past the season has been remarkably favourable for business. There is nearly a foot of snow in the woods, and a good bed in the roads everywhere. The weather is so very fine that little remark is made of the cold.

Compared with former years, December and January range as follows:

	1855.	1854.	1853.	1852.	1850.
DECEMBER.					
Coldest day,	3.66	4.66	13.66	11.87	15.00
" obs,	2.00	1.00	10.00	6.00	10.00
Warmest day,	44.66	39.66	40.16	41.50	33.50
" obs,	46.00	42.00	45.00	44.50	38.00
Mean at 7, a. m.,	22.88	22.75	25.31		
" 3, p. m.,	25.53	25.85	27.52		
" 9, p. m.,	21.98	23.09	25.41		
Monthly mean,	23.48	23.86	26.05	25.42	27.02

	1856.	1855.	1854.	1853.	1851.
JANUARY.					
Coldest day,	-8.00	4.66	3.00	9.50	2.75
" obs,	-9.00	1.00	-1.00	7.00	1.00
Warmest day,	29.33	50.33	34.00	37.50	38.25
" obs,	38.00	53.00	38.00	40.00	43.00
Mean at 7, a. m.,	8.49	19.67	14.74		
" 3, p. m.,	19.10	24.83	18.39		
" 9, p. m.,	12.04	22.51	16.09		
Monthly mean,	13.28	22.76	16.41	26.76	29.46

Thus December is only four and a half degrees colder than the warmest December, that of 1850; but January is sixteen degrees colder than January, 1851, and two degrees colder than 1854.

It will strike every one with surprise that the difference between this and previous winters is so small, this having been spoken of as an uncommonly severe winter. We can only account for it by this: that people are now much better housed than formerly, and therefore more sensible to cold; and the further fact that the Island is more opened, and therefore winds are more felt.

NORTHERN ISLANDER.

VOL. VI.—NO. 3.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, MARCH 13, 1856.

WHOLE NO. 86.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
at St. James, Beaver Island,
Lake Michigan, by
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise regularly. Advertisements not ordered for any particular time will be continued till further orders and payment of bill.

During the suspension of navigation in winter the Islander will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

BEAUTIFUL DOCTRINE.

The Rev. Dr. Bellows, of New York, recently delivered an excellent address on birth, in the course of which he remarks:

"For my part, I say in all solemnity, I have become sincerely suspicious of the piety of those who do not love pleasure in any form. I cannot trust the man that never laughs; that is always sedate; that has no apparent outlets for those natural springs of sportiveness and gaiety that are perennial in the human soul. I knew that nature takes her revenge on such violence. I expect to find secret vices, malignant sins, or horrid crimes springing up in this hot-bed of confined air and imprisoned space; and, therefore, it gives me a sincere moral gratification anywhere and in any community, to see innocent pleasures and popular amusements resisting the religious bigotry that grows so unwisely upon them. Anything is better than dark, dead, unhappy social life—pry to crime and morbid excitement, which results from unmitigated puritanism, whose second crop is usually unbridled licence and infamous folly."

THE CHARACTER OF THE TURK.

The character of the Turk is like his own beloved Stamboul—a mass of singular incongruities. There is scarcely one feature of a meek or gorgeous beauty that is not approached by some counteracting deformity. He loves and venerates his mother, and strangles his wife upon a whisper of jealousy.

He tolerates you in the exercise of your religion, and bowsstrings a convert from his own; he is magnanimous in the forgiveness of one enemy, and implacable in the persecution of another equally deserving his generosity; he loves his children when young and forgets them when they have grown up. He relieves a stranger in distress, and turns a deaf ear to a brother in misfortune; he washes his hands, kneels, and prays, and then, like Pilate, delivers up the innocent.

He plunders a province, and then goes on a pious pilgrimage to Mecca; he liberates a caged bird, and dungeons a human being; he is honest and upright in the bazaar, and a deep dissimbler in the divan; he is a republican in private life, and a despot in power; submissive to those above him, and arbitrary to those beneath; he kisses his death sentence, and charges his very bones to rumble their remonstrance in the grave.

He is temperate in the indulgence of his appetites, and yet lives mainly for gratification; he believes in destiny, and yet beheads a general who has lost a battle, or an admiral who has been driven by a tempest on the rocks.

He prides himself on the stateliness of his person, the dignity of his carriage, the taciturnity of his lips, and then goes to the deformity of a natural cripple for medical council.

PRIESTHOOD.

1. THERE are two Priesthoods: the Priesthood of an endless life; and the Priesthood of life.

The Priesthood of an endless life is commonly called the Melchisedek Priesthood, or the Priesthood after the order of Melchisedek, in honour of Melchisedek, who blessed Abraham, and received tithes of him. Before his time it was called the Priesthood of the Sons of God; because those who hold this Priesthood are Sons of God.

2. In the Priesthood of an endless life are two Orders; that of Apostles, and of Priests.

3. Of Apostles there are four Degrees.

4. The first Degree is that of Lawgiver, and is Apostle, Prophet, Seer, Revelator and Translator. This Degree is sole, and gives the word of God as from his own mouth.

1. There is no word in language which properly expresses the varied duties of this Priesthood. It is the greatness of the everlasting Priesthood; and has all the gifts, and all the keys conferred on man. It is so full of itself that it carries the Church of God with it, and can both institute and act in place of every other Priesthood.

2. This Degree is only necessary for the establishment of the rest of God, and bringing in of everlasting righteousness on earth. A less degree of Priesthood has frequently stood at the head of the people of God on earth.

3. Enoch was called to this Priesthood, and, being faithful himself, but failing to redeem the earth, was translated. (Gen. v. 24.) And it seems that many who followed him were translated with him. (Jasher iii. 27—38. D. & C. xii. 1.)

4. Moses was called to the same Priesthood, and down to the time of receiving the Law of the Tables was engaged in the great work of making Israel a holy nation; a peculiar treasure above all people; a Kingdom of Priests. (Ex. xix. 5, 6.) By this exalted Priesthood he was enabled to know the incommunicable name of God, which even Abraham did not know. (Gen. xii. 8.)

5. As the Lawgiver turned from God to self worship, they were cut off from the rest of God, and were only saved from an entire destruction by coming into an individual dispensation, on the intercession of Moses. (Ex. xxxii. 7—14, 31—35.)

6. Hence, on the removal of Moses from his earthly ministry, this holy Priesthood was taken away with him. (D. & C. iv. 4.) and only a portion of the honour of Moses was put on Joshua, who succeeded him in the government of Israel. (Num. xxi. 14, 29.)

7. Jesus Christ held this Priesthood, and was succeeded successively by Peter, James and John. John was the last Revelator in that dispensation. It is apparent that their authority was not equal to that held by him, though they held the keys of mysteries and revelations. For after his time no attempt appears to have been made to restore the Kingdom to Israel. Indeed, they were not of the proper lineage to bring about the restoration, not inheriting the promise.

8. The present dispensation was the necessary sequence of that which was of the preceding. Not only had the prophecy gone before that the Shepherd and Stone of Israel should come of Joseph, (Gen. xlix. 24. Ante p. 172. Note ii.) but that the house of David should be re-established on the throne of Israel. (Isa. liii. 1—5. Jer. xxxiii. 17. Zech. iii. 8.)

9. In the last dispensation the work of the gathering of the Gentiles and establishing the Kingdom of God could only be accomplished by the heir of David. (Ante p. 172. Note iii.) This was not only secured to David by God's covenant with him, but it was sealed to the tribe of Judah by Jacob. (Gen. xlix. 10—12.)

10. An objection is sometimes made to a dispensation of the Kingdom, and the Law of God in the last days, because of the saying, "in those ye shall have no King, nor ruler; for I will be your King, and watch over you;" and ye shall have no Law, but my Law, when I come, for I am your Lawgiver." (D. & C. xli. 5.) So far from showing that a dispensation of the Law of God will not be given, this text expressly shows that it will, and that none will have power to administer the Law, but such as are sent in the name of Christ; and that his Law shall so far prevail, that when the time of his coming arrives, his people will be subject to no Law but his.

11. Jacob began his blessing on Judah by saying, "Thou art he whom thy brethren shall praise. Thy hand shall be in the neck of thine enemies. Thy father's children shall bow down before thee." His dominion over the brethren is signified by having his hand in their necks. Over his brethren, by their bowing down before him. And the reason of this superiority is in that superior adhesion to the covenants of God, which secured the praise of his brethren. (Gen. xlix. 8.)

12. Lest Judah should mistake the import of this language, and commence immediately to rule his brethren, in derogation of the power which Joseph held by revelation, (Gen. xxxvii. 5—10.) he next distinguished him as a lion's whelp; that is, an heir of royalty, though strong as a lion, the true symbol of royalty. (Gen. xlix. 9.)

13. But fixing with greater exactness what was already stated, that he was speaking of what should befall Israel "in the last days," (Gen. xlix. 1.) Jacob goes on to say, "The sceptre shall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Id. 10.)

14. This language has evident reference to the birth of a Lawgiver, of the line of Judah, and not to the loss of the sceptre by the house of David. The style of speech aptly describes a birth, and its appropriate office is to inform Judah that though he was to hold the Kingly office, it was not till the last days.

15. With this interpretation agrees all sacred history. Within a few generations Moses was raised up a Lawgiver, though of the tribe of Levi, and was succeeded in the leadership of Israel by Joshua, of the tribe of Ephraim. (Num. xii. 8.)

16. Among the Rulers of Israel after him were Tola, of

the tribe of Issachar. (Jud. x. 1.) Elon, of the tribe of Zebulun. (Jud. xii. 11.) Samson, of the tribe of Dan. (Jud. xiii. 2, 24. xv. 20.) Eli, of the tribe of Levi. (1st Sam. ii. 27, 28.) And when a King was called, it was Saul, of the tribe of Ephraim. (1st Sam. x. 1.)

17. And though after Saul, David, of the tribe of Judah, became King, and the Kingdom remained in his family for many generations, they were none of them made Lawgivers. In David and in his house the Lawgiver did not come forth of the thigh, nor between the feet of Judah. All the Kings of that line, not excepting David and Solomon, were subject to Prophets whom God set up above them in power. The Prophets could set up and drag down Kings, and command them in their encephalons and incoatings. (1st Sam. x. 1. xv. 1, 3, 22, 23, 28. xvi. 13. 2d Sam. xii. 1, 7, 9, 10. 1st Kings i. 38, 39. xii. 22—24. xix. 15, 16. xxi. 20—22.)

18. On the conquest of Judah, by the King of Babylon, the dynasty of David ceased, and was not restored at the end of the captivity, nor at any time previous to the coming of Christ. The Esdras Temple was built under Persian Government, selected without respect to their lineage. The Assyrian Kings were of the tribe of Levi. (1st Mac. ii. 54.) Herod was of Gentile stock.

19. Consequently, if this prophecy of Jacob be understood as speaking of the overthrow of the royal power in Judah, it took place several centuries before the coming of Christ.

20. But aside from that difficulty in the Christian exegesis, the gathering of the people was not to Christ. During the whole period of his ministry, Israel was subject to Gentile rule. He had very few followers among the Jews, and none among the Gentiles. The gospel did not go to the Gentiles, till after his death. He had the Priesthood of a Lawgiver, but no people to rule, for none gathered to him. He came to his own, and they received him not.

21. In the last days Joseph Smith, of the tribe of Ephraim, was called to the Prophetick office, the Shepherd and Stone of Israel, according to the prophecy of Jacob; (Gen. xlix. 24.) and after him James, of the tribe of Judah, and of the lineage of David, was called according to the prophecy of Jacob. (Id. 10.) the prediction of Joseph in Egypt, (B. of M. 2d Nephi ii. 2.) and the covenant of God with David, (2d Sam. vii. 12, 13, 16. Ps. lxxxix. 19, 20, 23, 27—29, 36, 37.) and stands in the office of Lawgiver, having translated most of the Law given to Moses, organized and established the Kingdom of God, and established the Law of God in it.

5. The second Degree is that of Counselor, and is Apostle, Prophet, Seer and King.

1. As Viceory, this Priesthood is capable of ruling in place of a Lawgiver in matters of administration and judgment. If there was an interregnum in the Priesthood of Lawgiver, the eldest Apostle of this Degree, associated in the administration, or if none was associated, then the oldest in fact would stand at the head till the place was filled.

2. Joshua succeeded Moses under this rule, having been ordained to only a part of Moses' authority. (Num. xxvii. 18—23. Josh. i. 1, 2.) By that example Sidney Rigdon had a just claim, as against Brigham Young, to stand at the head, after the martyrdom of the Prophet Joseph and his Counselor Hyrum. The only reason his claim was not absolutely valid was, that a successor was duly appointed and ordained.

3. Like nearly every man who sets up a false pretence to the Priesthood, he did not long rest upon this strong position; but, without waiting for the true successor to set up his claim, pretended to have obtained the most holy Priesthood, by some new mode, not known to the Law of God, and so fell.

6. The third Degree is that of Ambassador. Of these there shall be twelve. They shall be Apostles and witnesses to the nations, and Rulers in all places where the Lawgiver shall send them.

1. The Apostles have the duty chiefly of preaching the gospel in all places, where it has not gone. When all the world is brought into the faith, they will be the chief representatives of the supreme authority, to be sent to all places to preside in Conferences, Councils and General Assemblies, and to conduct the affairs of government in all great matters. As the representatives of the Lawgiver, they will exercise royal prerogatives in the great divisions of the earth.

2. The Degree of an Ambassador is more honourable than that of the Kings of the earth; for these Ambassadors speak by authority, and Kings, who do not obey them, will be cast down.

3. But high as is the Priesthood conferred on them, they have no right to stand in the place of the Lawgiver. They cannot fill the place of Prophet, Seer, Revelator and Translator. They have not the keys of mysteries and revelations. (D. & C. xi. 4. xiv. 1, 2. ii. 2. ciii. 30.)

4. It does not appear by the Scriptures that before the time of Jesus Christ this Quorum existed. In Moses' time twelve were appointed to go and look out the land of Canaan, but their office was but for a short period. There seems to have been no office for this Priesthood, till the gospel was sent to the nations.

5. After the time of Jesus, the conducting of the affairs of the Saints remained in the hands of those who were of the Twelve during his time, and many have, therefore, imagined that the Twelve stood at the supreme head of the Church. This is an error. Peter was raised out of the Quorum of the Twelve, to the Presidency of the Church.

6. The intention to do so was announced previous to the transfiguration. Jesus said to Peter alone, "I will give unto thee the keys of the Kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." (Matt. xvi. 19.) To Peter alone, Jesus, after the resurrection, said, "Feed my lambs; feed my sheep;" (John xxi. 15—17.) signifying that he was to give the words of life, not only to believers, but to preachers.

7. And it is evident that Peter was in fact taken out of the Twelve. The apostasy of Judas made but a single vacancy in the Twelve, and that was filled by Matthias. (Acts i. 21—26.) Yet, without the removal of any other of the Apostles, Paul was very soon called to the Apostleship, and Peter took the general supervision of all the affairs of the Church.

8. Hence Peter, as the general head of the Church, addressed his epistles to the believers throughout the earth; whereas, Paul, as one of the Twelve, addressed his to those Churches in his jurisdiction.

9. John, also, after Peter's time, acted as Revelator to the Church, giving them the word of God to guide them in the ages to come; and also wrote a general epistle to guide the fathers of the faith, as well as new disciples. (1st John ii. 12—14.)

10. In the present dispensation twelve Apostles were called and ordained to this ministry. (D. & C. xliii. 5, 6.) In 1837 a great falling away took place at Kirtland; and the Twelve assumed authority in governing the Church, in derogation of the right of Joseph the Prophet; but God rebuked them, saying, "Rebel not against my servant Joseph, for, verily I say unto you, I am with him, and my hand shall be over him." "See to it that ye trouble not yourselves concerning the affairs of my Church in this place, but purify your hearts before me, and then go ye into all the world and preach my gospel unto every creature; for unto you (the Twelve) and those (the First Presidency) who are appointed with you to be your counsellors and your leaders is the power of this Priesthood given, for the last days, and for the last times." (D. & C. civ. 6, 7.)

11. Notwithstanding this, at the death of Joseph, Brigham Young claimed, in behalf of the Twelve, to supersede the entire First Presidency and stand at the head of the Church; urging upon the Saints that such was the true order, and that the Twelve had not been suffered to fill their proper place during the life time of Joseph; and in this claim was sustained by an immense meeting of the Saints, hurriedly assembled together at Nauvoo, the 8th of August, 1844.

12. One week later Brigham put forth an epistle to the whole Church, vindicating his claim, and it was generally accepted to in the Church. A very few followed the Prophet James, and as the Twelve could not stand against the arguments presented by his followers, they finally changed their position, acknowledged their former error, and attempted to patch it up by electing Brigham Young First President, and H. C. Kimball and Willard Richards Counsellors, which they accomplished at Winter Quarters, Dec. 24th, 1847.

13. This did not help their case in the least; for the same Law which placed the Twelve under the direction of the First President, made it necessary that the successor of Joseph should be appointed by revelation of God, through him. (D. & C. xi. 4. xiv. 1, 2. ii. 2. lxxxv. 2.) and that he should be ordained by an Angel. (D. & C. xiv. 2. compared with i. 2. 3. Ante p. 165. Note. Ordination by Angels.) They only succeeded in bringing Brigham Young into the Prophetick office by a revelation of the will of man, and no ordination at all.

14. At the same time James stood in this Priesthood, the heir of David, duly called by revelation of God to be a Lawgiver, an Apostle and a Prophet of the Most High God, ordained by the highest instituted power in heaven or on earth.

15. Nine days before his martyrdom, Joseph received and wrote a revelation containing this calling, and put it in the confidential archives of the Church. At the same time he sent the appointment to James in a letter. At the very moment of Joseph's death he was ordained according to the Law of God, and has from that time filled the office. Only two of the Twelve, John E. Page, and William Smith, acknowledged his calling, and the others being tried and condemned, their places were filled.

7. The fourth Degree is that of Evangelist. Evangelists are Apostles, and witnesses of the Kingdom, to whatever nation they are sent. Seven are a full Quorum; and there shall be but one Quorum to any nation, kindred, tongue or people.

The general duties of Evangelists are the same as of the Twelve. But their mission is only to a single nation. Very few have been sent, and a Quorum has never been organized in this dispensation.

8. Of Priests there are two Degrees.

9. The first Degree is that of High Priests.

All inferior Kings, Patriarchs, or heads of tribes, and Nobles, or heads of clans, ought to be of this Priesthood. They who are faithful in the calling have the gift of prophecy. Hence High Priests are frequently spoken of under the name of Prophet. (1st Sam. x. 5, 6, 9, 10. 1st Kings xviii. 4. Neh. vi. 7. Isa. xxix. 10. xxx. 10. Jer. ii. 8, 26. iv. 9. v. 13. viii. 1. xiii. 14. xiv. 13. xxiii. 14, 15. xxvi. 7, 16. xxvii. 15, 16, 18. Ezek. xiii. 3, 4. xxii. 25, 28. Amos ii. 11, 12. Mic. iii. 6, 11. Zeph. iii. 4. Zech. xiii. 4. Acts xi. 27, 28. xiii. 1. xv. 32. 1st Cor. xii. 28, 29. xiv. 29. Eph. iii. 5. iv. 11.)

10. The second Degree is that of Elders.

1. In degree of Priesthood the Seventies are the same as Elders. They have a different mission, and are therefore classed separately, and placed in different Quorums, with a different discipline.

2. The calling of an Elder is very honourable. So honourable is the title of Elder, that Apostles, Prophets and High Priests frequently adopt it. Bishops may be chosen from among the Elders.

3. Their duties are principally in conducting the general internal affairs of the Kingdom, and ministering in spiritual things, and in judgment among the Saints. But they may be sent on missions, under the direction of the Twelve, and may be placed for the time being under the direction of the Bishops where they may be sent.

11. In the Priesthood of life are three Orders; that of Priest, of Teacher, and of Deacon.

The Priesthood of life is commonly called the Aaronic Priesthood, after Aaron, who, with his family, in their generations held that Priesthood to the exclusion of the rest of Israel, from the time of Moses till Jesus Christ.

On the opening of navigation we shall commence issuing the Islander daily. We have a desire to enlarge the weekly Islander one column to a page, but hardly feel justified in undertaking it, without a little better encouragement. Its issue as a weekly may be anticipated after the opening of navigation, perfectly regular.

THE WINTER.

At the opening, the winter was usually spoken of as severe, but since the middle of January we have heard no such remark. The weather has been unusually fine. More work has been done in proportion to the population than any previous winter since the Islands were settled. But the thermometer marks a considerable increase of cold.

The mean for December, January and February this winter, is as follows: Dec. 22 deg., Jan. 14 deg., Feb. 12 deg. above zero. For three preceding winters, average, Dec. 26 deg., Jan. 22 deg., Feb. 17 deg. above zero.

Thus Dec. is 3 deg. colder, Jan. 8 deg., and Feb. 5 deg. than the average of the three preceding winters, or the mean average of increased cold is about 5 deg. for the winter.

The extreme cold of this winter was Feb. 13th, at 7 A. M., when the thermometer marked 19 1-2 deg. below zero. Of last winter the coldest was Feb. 5th, 9 P. M., 16 deg. below. The extreme of the preceding winter was Feb. 4th, 7 A. M., 11 deg. below. 1853 the extreme cold was Feb. 20th, 9 P. M., 4 deg. below, being the only time in the winter that the thermometer marked below zero.

Jan., 1854, the thermometer went below zero four days. Feb. three days. Feb., 1855, it went below eleven days. Jan., 1856, five days. Feb. nine days. March one day.

In another column we have notices of the cold throughout the United States, by which the reader will make his own comparisons. We may add that steamboats stopped running nearly the whole length of the Mississippi, on account of the ice. One was detained twenty six days in Arkansas. The peach tree, which is destroyed from Grand River, Mich., to the Gulf of Mexico, is thought to have survived here.

THOSE HORSES AGAIN.

Our readers will remember that a few weeks since the Pontiac Gazette had an article about the theft of six horses in Oakland County, charging that one span was brought here on a propeller, and saying all sorts of foolish things about the Mormons, because the horses were not found, though the Mormons furnished every facility in their power for the search; and that we convicted the Gazette of falsehood in nearly every word it said, and that, in the main, it owned them up.

Capt. Gibson, of the Propeller Plymouth, and his Clerk, Mr. Ellis, inform us that these horses have been found in Milwaukee, and recovered. They were landed at Milwaukee, instead of Beaver Island. As the people of Milwaukee are mostly Roman Catholics, we suppose the Gazette will now withdraw all its hard words, and charge the people of Milwaukee with being a den of Roman Catholic thieves.—Islander, Nov. 1, 1855.

We submit to every candid man—we submit to even the *Islander*—that the assertion that "we convicted the Gazette of falsehood in nearly every word it said, and that in the main it owned up," is too strong for truth. When we stated in regard to the horses having been left at Beaver Island, was on information, as was distinctly asserted by us. Hence, if the statements were false, the falsehood was not ours,

but that of the information. Nor did we "own up," that we were "convicted of falsehood;" but that "we were mistaken."

Is the *Islander* very confident that the fact of the horses being found at Milwaukee disproves the charge that they were landed at Beaver Island? The fact of their being found at Milwaukee would naturally corroborate the charge that they were first landed at Beaver Island—since public attention having been called to the circumstances, and public officers of the law being on the watch, it is natural to suppose the horses would be secretly taken from the Island, and wonderfully discovered in another place.—*Pontiac Gazette*, Nov. 17.

Does that rule work both ways? If they had been found here, would you hold that conclusive evidence that they were stolen by the Catholics of Milwaukee? By the way, we should like to know how that process of getting them off from here is to be carried out without detection, with officers on the watch? unless the Mormons make a spiritual march through the air, like a balloon?

We wish some spiritual conveyance when we go a horse stealing, instead of going snooks with the Capt. of a Propeller. Perhaps Mr. Knight will take us apprentices.

"King Strang."

The Northern Islander, of St. James, comes to us this week, loaded down with curses, long and deep, against Mr. Hawks, the senior proprietor of this paper, supposing, as it appears to do, that Mr. H. had a hand in writing the article which appeared in the Record of 1st Oct. last, headed, "During Wholesale Robbery." In justice to Mr. Hawks, we can inform Mr. Strang, that, notwithstanding Mr. H. is one of the proprietors, he has had nothing to do with the *Allegan Record* for the last twelve months, and has not written a line for the paper during that time; being on the Lakes, we believe, when it occurred, of course knew no more of the transaction or the article in question than a man in Pella.—*Allegan Record*, Nov. 19.

We cannot see that this helps the Record's case in the least. The Record issues on the authority of Hawks and Manson. Both names stand at the head as the responsible men of the paper. Hawks is an officer of the United States, and goes off on official business, leaving Manson to edit the paper, in their joint names.

Transacting his official business, Hawks, who is well acquainted with Strang, entrusts him with the performance of his own official duties, and with his official signature in blank; and Manson, who does not know Mr. Strang, publishes, on their joint responsibility, that Strang is a robber, and the head of a band of pirates.

On this we say, if the charge on Mr. Strang has a shadow of truth to support it, the conduct of Hawks as an officer and a citizen is infamous. If it is not true, and supported by respectable evidence, then the conduct of Hawks and Manson, as responsible editors, is infamous. If, in conjunction with others, engaged in the same game, they should succeed in bringing about a new persecution of the Mormons, we shall hold them jointly guilty of blood.

We can see through the game. Several other papers had just dropped down heavy on the Mormons. The Record thought the move would be popular, and Mr. Manson did not know the position in which he was placing Mr. Hawks, and made up as strong an article as he could, to get it generally noticed.

Now, that he has got Mr. Hawks' foot in, they lack the manliness to say, what Mr. Hawks is abundantly able to say, if he pleases, that he has been through this country, and is well posted in all that is said here of Mormon piracy, &c.; and that he is fully satisfied that there is not the slightest ground for be-

lieving that they are guilty of anything in the premises.

But, two Mormons hold the office of Light House Keepers. Hawks, as Inspector, can get them removed. Perhaps he imagines that for the sake of office we will submit to insult. We shall not do anything of the kind. He may try his hand at getting them removed as quick as he pleases. Our position is safer than that of Mr. Hawks, and though public men, numerous as blackberries, sought to alternately kick and caress us, we should despise the caresses and resent the kicks. We are not under obligations for past favours, nor expecting future.

It is an easy task for Hawks to wash his hands, but until he does it we shall hold him responsible. As for Manson, whatever his opinion was when writing the article, he has long known it was unfounded. The fact that though a regular exchange, he withheld the paper containing that article indicates that he always knew it was false.

Dark hints are circulated in some of the Detroit papers, that the recent wrecking of vessels at Grand Traverse Bay was not occasioned so much by the winds and waves as by the villany of the person having in charge the light house on Illegal Island. The recent incumbent, a Mr. Davenport, has been discharged, and a Mormon appointed in his place. This business of wrecking vessels may be all well enough for the followers of Strang, but we doubt whether the people of Michigan will permit them within our borders long, if it can be proven that the wrecks in the region of Beaver Island are caused by any acts of Mormons.—But the charges made against the "Saints" may be false—at all events, for the credit of human nature, we hope so. Messrs. Perkins & Co., of this city, are interested in ferreting out the cause of the loss of their vessel—should it prove to be their vessel that is lost.—*G. R. Daily Herald*.

Very dark indeed these hints must be. Of a piece are they with the two score stories, originating in that vicinity, about the Mormons.

As soon as we saw the Herald's article floating around, we sent it to the Keeper of the Skillegalee Light, from which "Mr. Davenport was discharged, and a Mormon appointed," and in reply he furnished us his official book of "remarks," containing the following two entries; the former in the hand writing of the Keeper, but signed in the proper hand writing of Capt. Wilson; the latter in the hand writing of Capt. Wilson, and signed by himself and his mate.

October 6th, 1855.

Brig Julia Dean came ashore 3 o'clock, A. M. Capt. E. S. Wilson first saw the light three miles out. Did not recognize it as Skillegalee, until about three minutes before the vessel struck. Showed a torch light, supposed it a Propeller. Night dark from smoke. Fault, in not having red lights. No blame to Light Tender. Lights good, when the weather became clear. E. STEWART WILSON.

I saw a bright light, good according to weather, but no red to be seen. On examination of lights, only three red panes are here, which will leave one bright side.

Capt. E. S. WILSON.

Mate, E. GAYLORD.

This is the only wreck which has taken place near or in sight of Skillegalee Light House, since the removal of Davenport. After so long, will the Herald do the justice to correct among his own readers a false report, which has been extensively copied, and goes for gospel among millions of people?

In reference to the deficiency of red lights, it is just to remark that it is the business of Mr. J. A. T. Wendell, Collector of Mackinac, to furnish them; but he has been repeatedly notified of the deficiency, and will not supply them; and, finally, his refusal has been reported to the Light House Bureau.

There is a leaf in the history of

this removal and appointment which is not inappropriate here.—Some Mackinac half-breeds had this Light House, and were detected in pirating wrecked property belonging to Messrs. Head, Campbell and Head, of Kenosha, who, after coming here and expending above seven hundred dollars in recovering the stolen property, made a statement of the case, and put it into the hands of Mr. Strang to prosecute their removal. As some wealthy men in Mackinac were parties in the piracy, and sharers in the spoils, they resisted till they saw the case was too strong to oppose, and then brought out their own candidate, and with the help of a great outcry against the Mormons, got him in.

Davenport, though of European parentage, was raised in the Indian country. His wife was a full blooded squaw. They spoke Indian in the family, and he was no more qualified for the office than any of the worn out half-breeds formerly employed by the furtraders.

Attributing wrecks at Grand Traverse to any neglect at this light is ridiculous. Vessels bound to Grand Traverse never approach nearer Skillegalee than thirty-nine miles. The Grand Traverse and Manitowish lights, by which they are guided there, and the scenes of numerous marine disasters, are not kept by Mormons.

There is one other fact worthy of notice in this connection, to wit: that for some years past, in nine cases out of ten, of wrecks within fifty miles of here, though the facilities are equal for getting lands from Mackinac, Grand Traverse, or Manitowish Islands, the masters and insurers come here for all the assistance they want. They know their men, and not one in ten will take any other help, if he can enlist a company of Mormons.

We regret to learn that the hulk of the Schooner Hope, wrecked at the entrance of this Harbour, last fall, has been burnt down for the unworthy purpose of plundering the iron. The ice had formed around the wreck early, and lying as it did in shoal water, it had sustained no injury since first striking.

Though the wreck would not in all probability ever have been looked after, either by owners or insurers, yet it is to us cause of the deepest mortification and regret that any such act of Vandalism should have occurred in our midst.

No doubt the newspapers, ever anxious for some opportunity to malign the Mormons, will seize on this, and howl loud and long. If the law gave the Magistrates here any power to punish the plunderers, they would not fail to do it. As it is, the powers that be have refused us Courts authorized to try such offences. We can do nothing. But we wash our hands of the iniquity, and shall be ever ready to furnish all parties injured any necessary information in seeking their just rights. Fortunately, the aggressors, if they cannot be punished for the crime, are abundantly responsible for the damage. Most sincerely do we hope they may not escape.

To a few of our readers it will be news that Mr. Banks was elected Speaker of the House of Representatives, the 2d of Feb. Thus eight weeks were occupied in electing the presiding officer of the

House. Mr. Banks is thoroughly Anti-Slavery, and is accused of being sectional. He is a man of ability, and we think will sustain himself creditably. His position is, nevertheless, a very difficult one, on account of the numerous factions in the House, and the want of any working majority.

The President has sent a message to Congress on Kansas affairs. He holds the late Legislature of Kansas, elected by invaders from Missouri legal, and the attempt of the people to form a State government, without the previous consent of Congress, treasonable. On the latter point he makes no show.—On the former he only shows that Gov. Reeder, whose business it was to see that the laws were faithfully executed, was overreached or overawed by the invaders. It is a scandalous piece of special pleading to give legal force to one of the most stupendous frauds ever committed under the form of law. The Democratic papers in this State do not sustain him. The Free Press, which is now conducted with more than usual ability, takes an eminently national position on the question, far above mere partisan or sectional prejudices.

Jacob A. T. Wendell, Collector at Mackinac, is furnishing the Fusion papers with material for attacking the Democratic party, for the appointment of two or three Mormons to office in the last three years. Let it work. We can stand this, if those who gave him office can.

By the way, he has more reasons for this than mere hatred of the Mormons. The Collectors at Mackinac, have regularly taxed the Light Keepers in the district \$50.00 a year, and in some cases a larger sum, for their good will.—But the Mormons appointed against his remonstrance, will not pay.—We do not wish to be understood as saying that Mr. Toll demanded black mail of these Keepers. But such certainly was the practice, both before and since his time.

NEW TROUBLE.

The Garden Island Indians, or, if the reader pleases, the Roman Catholic Parish of St. Leopold, have rebelled against their Priest. It appears that he brought an ignorant Dutch Priest, who cannot speak one word of English or Indian, and tried to force him on them as a school teacher. They resisted, and he was obliged to give it up.

Difficulties sprang up, one after another, till he treated a woman at the confessional so rudely as to have a narrow escape from personal chastisement by her husband.

Things came to such a pass that the most influential Indians waited on him with a notice that, unless he left, they should drum him out of the Church, and hold an old fashioned powwow. The Priest left, and went to the east shore.

We suspect from what we hear, that Catholicism is not prospering there. Bishop Baraga, of Sault Ste Marie, has been there much of the winter. He has formerly stood exceedingly high with them; now they all speak ill of him.

Late last fall Rev. Father Weikamp removed to Little Traverse, with a company of the religious order of Saint Francis, and upwards of a dozen nuns. Having no houses to live in, they were quartered

upon the Indians. Somehow the thing don't work well. The Indians don't understand why the Rev. Father needs so many women; and, spite of all influence, they will call them names, which we shall not repeat here. The days of Catholic control in that quarter are numbered.

An attempt was made this winter, originating at the Bear Creek Mission, to frighten the settlers away from Lake Mormon, by saying that next summer the Indians would molest them. Such a suggestion deserves only to be laughed at. The Bear Creek, Arbour Croche, Middletown, and LaCroix Indians are here daily on business, and on more friendly and social terms than ever before. Sometimes as many as a dozen teams are here hauling wood, and considerable numbers of men chopping.

If there was merchandise here to supply them, they would make all their purchases here. They attend Sabbath meetings with considerable regularity, and attend dances, and all the usual amusements with the Mormons. This intercourse the Priests have used their utmost efforts in vain to stop. Failing, they pretend concern for the safety of our outposts, and slander the Indians as treacherous; by falsely accusing them of intentions, which they have tried in vain to inspire. It is most unjust to the Indians to say that they are not sincerely friendly; more so from year to year. But if they should by any means become hostile, we could not be endangered; they are powerless to injure, and inoffensive in disposition.

We have late news from the settlements at Drummond Island, and around Lake Mormon. The report is very favourable. At Lake Mormon the settlements are sufficiently numerous, that no further anxiety is felt about them.

Some one has sent us the Grand River Times of Nov. 14th, containing the following:

"Mr. J. J. Strang, of Beaver Island, may expect to hear from us next week, in reply to his very complimentary remarks in relation to the Grand River Times and its Editor."

The Editor of the Times has not had the decency to send along the reply of next week. He has too little confidence in the success of his falsehoods to trust them where they can be answered. What sense of propriety and dignity of character have those men, who do not hesitate, without the slightest provocation, to accuse a defenceless and persecuted people of every form of offence, behind their backs, and, when they reply with proper resentment, to accuse them of being uncomplimentary?

Why are the Livingston Courier and the Grand Rapids Herald dumb? Or, have they let off another blast, and neglected to send along a paper?

A large wild Cat was killed on the west side of this Island. It is the first one ever seen on the Island, and is supposed to have crossed on the ice from the north shore. Since the above was in type we learn that this terrible wild beast was only an Indian dog; a hybrid of dog and fox.

As we hear the constant jingle of sleigh bells, we wonder why those who made so great a noise about the Mormons stealing horses,

don't take this occasion to look for the lost. Horses cannot be hid now. Could not they "find one traitor in the rebel hold?" Pshaw! How the world loves to be humbugged.

We see every movement tending to unsex woman, and expel her from her own happy sphere of domestic duty, cherished and encouraged and patronized, until conjugal union, long since rejected as a sacrament, is now scarcely recognized as a civil contract, fitting loosely like an easy glove put on and off at pleasure, and her downward descent is surely proceeding through the various phases of Mormonism, Bloomerism, Spiritualism, to its latest shameless and audacious development of gross sensuality in the profligate doctrines of the Free Love League.—Catholic Indicator.

Not quite so fast, Mr. Rev. Indicator. The Mormons do hold marriage a sacrament. They deny the validity of divorces by the civil judiciary, and the legality of divorce, except for adultery.

They hold the man guilty of adultery, worthy of death; and except for the civil authority would not hesitate a moment in inflicting the penalty. But two cases have been known or heard of among them within nine years past, (we do not speak of the Salt Lake Mormons,) and in each the guilty man was subjected to the most terrible personal chastisement, thankful to escape with life.

Do you think, Mr. Indicator, you can show as clean a sheet in any one Catholic Church on earth? We defy you to the comparison. Why, sir, taking the Roman Catholic population for fifty miles around Mackinac for the comparison, and we can point out more cases of open, un concealed and shameless incest, than you can of suspected lust among the Mormons. You can stand off at a distance and cry at the Mormons. Fools enough will believe you. The Know-Nothings do the same at the Catholics, and the same fools believe them. Those of your readers who believe the Mormons a reeking mass of corruption, have their own opinions about the nunneries, too, and may break out some time as they did in France once. Pious people are not so suspicious of their neighbors.

In nearly all the exchanges we read of suffering and death by cold. Here we have not seen nor heard of so much as an ear, peeling from frost. The extreme cold has been less here by 12-1-2 deg. than in Tennessee and Arkansas. Our cold has been long continued and steadily intense, but none extreme, and it approaches and disappears so slowly that the system is always braced up to it.

We have a letter from an extensive shipper in Milwaukee, who thinks the first boats will come down between the 1st and 15th May.

There will be no obstruction on this part of the route. The chance of getting through the St. Clair will determine the opening. Our friends away will know the prospects better than we can advise them.

We have letters from most of the Elders out on missions, and generally the news is favourable. The prospect is for a large emigration next season.

SNOW.

The snow has been little if any more than a foot deep at any time, and has laid most of the winter nine or ten inches deep, making most excellent sleighing.

A bookbinder, who can do substantial work, in all styles, from plain to rich, will find constant employment at this place. One job of two thousand volumes, and several smaller ones, will be waiting and in a great hurry, at the opening of navigation. A gentleman of family, who would settle for a permanent business, would be preferred. Entire abstinence from intoxicating drinks, on all occasions, and unexceptionable morals, would be indispensable qualifications.

Three or four good boatbuilders, able to carry on a yard on their own account, would be pressed for more work than they could do.

Six or eight journeymen coopers would find constant employ, at good prices.

A house, boat, sign and ornamental painter is greatly needed here.

Three or four "jour" printers, of unexceptionable habits, can have constant employment here, at book and news work, the coming summer.

There is such a lack of qualified school teachers here as to make it really difficult keeping our schools in operation.

A baker and provisioner would find this place a most eligible location.

Who will come here and build a gristmill? There is only one small one here, and that is much the same as none. Numerous hand-mills are in requisition, for want of other facilities.

If some man would set up a cedar pail and tub factory, he could sell his productions at his door faster than he could finish them.

A wooden dish mill would give profitable employ to several hands.

Two men, good workmen at chairs, would get more orders, accompanied with the cash, than they could fill.

One bedstead maker would be equally fortunate in locating here.

A good brickmaker could find ready sales for several kilns of brick annually. Brick are now brought from Milwaukee here, and cost ten dollars per thousand. But we have as good claybanks as there are at Milwaukee, and the wood can be had for the chopping.

Three or four brick and stone masons and plasterers would find constant employment, at good prices.

It is so difficult to get joiners, that several persons have been obliged to postpone building, from the impossibility of getting the work done.

At this time there is not a single vessel owned at this place, where the trade is sufficient to employ three or four. There are men here able and disposed to purchase or build, if they could get reliable and trustworthy sailors to take charge of them.

It is deemed important to increase the number of settlers at Drummond Island the coming season.

It is proposed also to make two new settlements at important points on the east shore, and one on the north shore. For that purpose we wish to see companies, possessing a little means, with abundance of industry and economy, organized out of the spring emigration, to make the beginning.

Of the later emigration it is desirable to establish a row of settle-

ments from the head of Lake Mormon, across in the direction of Thunder Bay. The locations are looked out, and the country to be occupied of the best quality, and now entirely destitute of settlers.

ICE.

The field of ice is extensive, beyond all comparison. There has been good sleighing for weeks, over broad, deep channels where ice was never seen before. Indian tradition says that ages ago, long before the memory of the oldest Indian, the ice was so for one day that men crossed from Big Beaver to the Fox Islands. The tradition has been generally discredited. No white man ever saw the ice closed across all this winter. Now it has been good crossing with horse teams for three weeks. Southwest of the Foxes a days travel, it is good traveling with horses, and no water in sight.

There has been no water east of the Manitowish, Fox and Beaver Islands since the 14th Feb., and within a week the passage might have been made with safety from Sleeping Bear to Port des Morts.

The ice is, in very few places, less than a foot thick, and very rarely two feet. Icebergs are rare, and next to no ice beached. A very short spell of really warm weather will waste it. There is every prospect that it will disappear long before the opening on Lake Erie. The wide field of ice, and absence of icebergs, is attributed to the light winds of the winter.

THAT STEALING AT DE TOUR.—Last fall Chas. Lemorandiere lent his name to J. A. T. Wendell to accuse the Mormons of stealing from him. At De Tour, where the stealing occurred, the charge was never credited, and the excitement died out immediately. Lemorandiere's nephew went to work for Mr. Seaman, the Mormon Elder there, and in his employ went to Manitowish, where the excitement was rife, and was shot on suspicion of being a Mormon. This is all that Lemorandiere got for lending his name to injustice. Not a Mormon is hurt, and the settlement are on good terms with their neighbors.

Our mails have been regular this winter, but three quarters the expense has been a private charge.

The ice in this harbour is 18 to 30 inches thick.

Since the matter of this paper was made up, we have had a sample of cold weather worth bragging on. Sabbath, March 9th, 7 o'clock, A.M., the thermometer stood at 16 deg. below zero. During the day it raised only to five above, with a bright sun, and perfectly cloudless. At 9 o'clock, P.M., it was down to 14 below, and slowly sunk till past midnight, when it moderated, and at sunrise Sunday morning it was 15 deg. below zero. Light north-west winds. We were about bragging on this as matches, but a friend at our elbow has a Buffalo paper marking still colder at Buffalo last April.

T. B. Miner, who publishes a paper somewhere, we shall not advertise what or where, some time since sent us his prospectus, with a request to publish, and the promise of a copy. We published the prospectus, but he did not send his paper. Now he has sent a specimen and circular to Post Masters, requesting them to obtain subscribers. This promise to send them the paper for money, is just as reliable as to send it to us for advertising; no better.

THE WEATHER.

THE CIRCLE OF COLD.—The range of cold is wider this year than in any year on record—they are putting up ice four inches thick, formed in the river about Austin, Texas, in about latitude 30°, or only about five degrees north of the tropics. The effect on vegetation, south particularly, is bad. In Florida the orange trees, it is feared, are ruined. In the neighborhood of Louisville, Ky., the peach and other fruit trees have been killed by the frosts. In North Carolina, thousands of dollars, it is said, have been lost by the injury done to the pine trees of that region, though we supposed that

that tree could stand cold. In Virginia the apple-trees have been almost entirely destroyed. In Boston, the cold weather was so severe that the linden (baswood) trees which adorn the sidewalks split with the frost as if a wedge had been driven into them. But these will close up again in the spring. The phenomena of the life and growth of vegetation, under polar colds, is yet unexplained.—Free Press, Feb. 4.

The Green Bay Advocate of Jan. 17th records a number of accidents from freezing. The average cold, for 20 days previous to January 14th, was 124 deg. below zero. On the 8th, the mercury stood 24 below, at noon.—id.

Colder Ever Known.—Last Sunday morning at 7 o'clock, the thermometer stood at 28 degrees below zero. Decidedly the coldest weather ever known in these parts.—Clinton Express, Feb. 5.

Over the 9th, the coldest day of this "cold term," the thermometer stood at 7 o'clock in the morning, at Philadelphia, stood at 23 degrees below zero. At Baltimore, at the same hour, 8 deg. above zero; at Pittsburgh, 12 deg. below zero; at Buffalo, 4 deg. below zero; at Cleveland, 17 to 18 degrees below zero; at Cincinnati, 11 deg. below zero; at Marietta, (O.) 11 deg. below zero; at Hartford, (Conn.) 21 deg. below zero; at Boston, 3 deg. below zero. The great fall of snow, and the terrible cold accompanying it have detained the mails and travel generally throughout the country—at the South as well as the North, the storm South being a deluge of rain instead of snow.—Mormon, Jan. 12.

The winter at Superior had been open and fine. The coldest day was the Monday after Christmas, when the thermometer fell to 32 degrees below zero at St. Paul. As for cold weather, the thermometer stood at 32 degrees below zero at Kansas City, Mo., about the 24th of December.—Chicago Press, Feb. 8.

Monday and Tuesday last the cold was accompanied by terrible north winds, charged with snow formed by evaporation from the lake, in powdery flakes so small as to be almost imperceptible, yet so thick as to limit vision to a very few rods. Tuesday last was the bitterest day we ever witnessed. Only think of a hurricane with the mercury fifteen degrees below zero, and the air so thick with the driving frost that the opposite side of the street is obscured.—Miner, Jan. 12.

Temperature at Ontonagon Dec. 24th, 16 deg. below zero; 26th, 15 deg. below; 29th, 10 deg. below; Jan. 1st, 14 deg. below; 7th 15 deg. below; 9th, 12 deg. below.—id.

Never so Cold.—This morning, at 5 o'clock, the thermometer stood at 24 degrees below zero—the coldest morning, it is said, that has ever been known in southern Michigan.—Clinton Express, Jan. 25.

THE COLD ELSEWHERE.—At Chicago, yesterday morning, the thermometer marked 24 deg. below zero. At Horicon, in this State, it was 26, and at Hartford, 28 below; at Madison it was 25 below. The Telegraph reports the cold as almost equally severe on the Atlantic seaboard.—Milwaukee Sentinel, Jan. 16.

THE WEATHER MODERATING.—At sunrise yesterday, the mercury marked 18 degrees below zero; by noon it had risen to zero, and at 2 P.M. to 3 above. This is a vast improvement on the temperature of Wednesday.—id.

THE COLD WEATHER.—At Janesville, Wednesday morning, the thermometer marked 28 degrees below zero, and at Madison—the coldest weather ever known at either place.—id.

The weather has moderated this afternoon, and the mercury now marks not more than 10 or 12 deg. below zero.—id.

GREAT SNOW STORM EAST.—One of the greatest snow storms on record visited New England, New York, and the Atlantic States generally, on Saturday last. The snow fell to the depth of two feet, or more, and in many places the drifts were six and eight feet deep. New York City was fully buried under, and took all day Sunday to dig out. The Rail Roads in all directions were blocked up for two or three days.—id.

NEW YORK, Jan. 10. EXTREMELY COLD.—Several receivers on the different R. R. routes, now traversed by sleighs, were nearly frozen to death yesterday morning. One of them was nearly stiff when he arrived at the ferry. A number of others were frost bitten.

The East River is filled with floating ice, and navigation is greatly impaired.

BUFFALO, Jan. 10. Weather moderating.—storm still continues unabated. Lake Shore R. R. blocked up with snow, no train over yesterday. Buffalo city road the same.—train on Central road arrived very much behind.

A party left Marquette on the 9th January, and drove with a pair of horses to the village of Green Bay, a distance of about 200 miles, in five days. The thermometer has ranged at from 10 to 20 degrees below zero. The snow is about three feet deep.—Free Press, Jan. 28.

FROZEN TO DEATH.—The Davenport (Iowa) Gazette states that four men were lately frozen to death near Fort Dodge, and that eight others are missing.—id.

RATHER COLD.—The thermometer indicated 25 degrees below zero in this village, yesterday morning.—Marshall Expresser, Jan. 10.

OLD POINT WHARF.

The proprietors will be prepared to do a small business in the best quality of stambout wood, at this popular landing place, during the coming season of navigation. We have forty feet water at the front of this wharf, and therefore are free from the annoyance of getting aground.

Saint James, March 10, 1856

TO WOODMEN.

Any quantity of wood, which can possibly be brought forward, can be put on the Old Point wharf, at 12 1/2 cts per cord wharfage and commission on sale. The cash will be paid over the moment the wood is sold. Emigrants landing at the point will pass with their effects free of charge.

Saint James, March 10, 1856.

STEAMBOAT WOOD.

B. G. Wright, at Galilee, will be prepared to open trade in the spring with 3,000 cords best body wood, beech and maple, off wharf and beach, and facilities of bringing forward at the rate of 20 cords per day during the season.

This wharf is greatly extended, and in the best possible condition for the accommodation of boats.

Galilee, March 8, 1856.

How little reck's it where men die,
When once the moment's past
In which the dim and glazing eye
Has looked on earth its last:
Whether beneath its sculptured urn
The confined form shall rest,
Or, in its nakedness return,
Back to its mother's breast.

Death is a common friend or foe,
As different men may hold;
And at his summons each must go—
The timid and the bold!
But when the spirit, free and warm,
Deserts it as it must,
What matter where the lifeless form
Dissolves again to dust?

The soldier falls, mid' corpses piled,
Upon the battle plain,
Where reainless wasteeds gallop wild,
Among the mangled slain;
But though his corse be grin to see,
Hoof trampled on the sod,
What reck's it, when the spirit, free,
Has soared aloft to God?

The coward's dying eye may close,
Upon his downy bed,
And softest hands his limbs compose,
Or garments o'er them spread;
But ye who shun the bloody fray,
Where fall the mangled brave,
To—strip his coffin lid away,
And see him—in his grave.

were sweet, indeed, to close our eyes
With those we cherish near,
And wafted upward, by their sighs,
Soar to some calmer sphere.
ut, whether on the scaffold high,
Or in the battle's van,
his fittest place where men can die
Is, where he dies for man!

Dates from Salt Lake Valley are to October 11th.

The Mormon fall Conference met at Great Salt Lake City on the 6th of October, and continued in session three days. It was very largely attended—it being supposed that 5,000 people were present. The laity appeared to be behind in their tithings, and the most fervent exhortations were made by Brigham Young and others upon the necessity of making prompt payments, because Brigham expended \$50,000 more than the Church find in bringing out emigrant converts, and unless the tithings were paid he would lose it.

Brigham Young stated publicly that he was personally worth over \$200,000, and that he had sent a schedule of a portion of his real estate to England, to sell to the Saints about emigrating, and he thought that it would bring more than if he sold it to them after their arrival.

Brigham, in addition to the many private residences he now owns, is putting up a splendid edifice, next to the Governor's official residence. This building, when completed, will be the finest one in the whole of Utah Territory.

It is said that Brigham is down on the Union, and that he publicly stated to the Conference that the Mormons, thank God, were strong enough to defy the power of the United States, and that the United States might go to h—l.

One of the settlements on the extreme frontiers had been attacked by the Indians, and three of the Saints were killed. The Mormons at the settlement lost the greater portion of their cattle, and abandoned the post for the present. The Indians, who had pretended to be friendly, had, with a single exception, proved treacherous.

The crops in the southern portion of the Territory have proved almost a total failure. Northwardly of Salt Lake, the crop harvested is about an average. Flour, when sold, still remains at the price fixed by the Church, \$6 per 100 pounds; but a scarcity of bread-stuffs is anticipated this winter, and the leaders are urging the faithful not to sell grain or flour to Gentile traders, but to put their produce into the hands of the Church to keep, for such as may need it during the winter.—*Free Press.*

The Smithsonian Institution has been informed that a new comet has been discovered at Berlin, by C. Bruhns.

SENATE.

NAME.	Term expires.	ALABAMA.	Term expires.
Hannibal Hamlin.	1857	Clement C. Clay, Jr.	1859
Wm. Pitt Fessenden.	'59	Benjamin Fitzpatrick.	'61
NEW HAMPSHIRE.			
John P. Hale.*	'59	Stephen Adams.	'57
James Dill.*	'61	Albert G. Brown.	'59
MASSACHUSETTS.			
Charles Sumner.	'57	Judah P. Benjamin.	'59
Henry Wilson.	'59	John Slidell.*	'61
RHODE ISLAND.			
Charles T. Johnson.	'57	James C. Jones.	'57
Phillip Allen.	'59	John Bell.	'59
CONNECTICUT.			
Isaac Toucey.	'57	John B. Thompson.	'59
Lafayette S. Foster.*	'61	John A. Crittenden.*	'61
VERMONT.			
Solomon Pool.	'57	Benjamin F. Wade.*	'57
Jacob Cushman.*	'61	George E. Fugh.	'61
NEW YORK.			
Hamilton Fish.	'57	Jesse D. Bright.	'57
William H. Seward.	'61		'61
NEW JERSEY.			
John R. Thomson.	'57	Stephen A. Douglas.	'59
William Wright.	'59	Lyman Trumbull.*	'61
PENNSYLVANIA.			
Richard Brodhead.	'57	Henry S. Geyer.	'57
Wm. Bigler.	'61.		'61
DELAWARE.			
James A. Bayard.	'57	William K. Sebastian.	'59
John M. Clayton.	'59	Robert W. Johnson.	'61
MARYLAND.			
Thomas G. Pratt.	'57	Lewis Cass.	'57
James A. Pugh.	'61	Charles E. Stuart.	'59
VIRGINIA.			
James M. Mason.	'57	Stephen R. Mallory.	'57
Robert M. T. Hunter.	'59	David Levy Yulee.	'61
NORTH CAROLINA.			
David S. Reid.	'59	Thomas J. Rusk.	'57
Asa Diggs.*	'61	Sam Houston.	'59
SOUTH CAROLINA.			
Josiah J. Evans.	'59	John B. Weller.	'61
Andrew P. Butler.	'61		'61
GEORGIA.			
Robert Toombs.	'59	Henry Dodge.	'57
Alfred Iverson.*	'61	Charles Durkee.*	'61
IOWA.			
George W. Jones.	'59		
James Harlan.*	'61		

Total—59 Senators, and 3 vacant seats.

³ Not in last Senate.
Composition of all the

Opposition of all shades, (*in italics*,) 25; regular Democrats, 34.

HOUSE OF REPRESENTATIVES, (6th March 3, 1857.)

Dick.
1 John M. Wood,
2 John J. Perry,
3 Ebenezer Knowlton,
NEW HAMPSHIRE.
1 James Pike,
2 Aaron H. Crugin.
VERMONT.
1 James Meacham,†
2 Justin S. Morrill,
3 Alva Sabin,†
MASSACHUSETTS.
1 Robert B. Hall,
2 James Ballington,
3 William S. Danrell,
4 Lina B. Comins,
5 Anson Burlingame,
6 Timothy Davis,
7 Nathaniel P. Banks, Jr.,†
8 Chauncey L. Knapp,
9 Alexander De Witt,†
10 C. C. Chaffee,
11 Mark Trufon.
RHODE ISLAND.
1 Nathaniel B. Durfee,
2 Benjamin B. Thurston,†
CONNECTICUT.
1 Ezra Clark, Jr.,
2 John Woodruff,
3 William Dean,
4 W. W. Welsh.
NEW YORK.
1 William W. Tark,
2 James S. T. Stranahan,
3 Guy B. Pelton,
4 John Kelly,
5 Thomas R. Whitney,
6 John Wheeler,†
7 Thomas Childs, Jr.,
8 Abram Wakeman,
9 Bayard Clark,
10 Ambrose S. Murray,
11 Rufus H. King,
12 Kilian Miller,
13 Russell Macy,†
14 Samuel Dickson,
15 Edward Dodd,
16 George A. Simmons,†
17 Francis E. Spinner,
18 Thomas R. Horton,
19 Jonas A. Hughton,
20 Ossamus B. Matteson,†
21 Henry Bennett,†
22 Andrew Z. McCarty,
23 William A. Gilbert,
24 Amos P. Granger,
25 Edwin B. Morgan,†
26 Andrew Oliver,†
27 John M. Parker,
28 William H. Kelsey,
29 John Williams,
30 Benjamin Pringle,†
31 Thomas T. Flagler,†
32 Solomon G. Hayes,†
33 FRANCIS S. EDWARDS.
NEW JERSEY.
1 Isaiah Clawson,
2 George R. Robbins,
3 James Bishop,
4 George Vail,†
5 Alex. C. M. Pennington,†
PENNSYLVANIA.
1 Thomas B. Florence,†
2 Job R. Tyson,
3 William Millward,
4 Jacob Broom,
5 John Cadwalader,
6 John Hickman,
7 Samuel C. Bradshaw,
8 J. Glancy Jones,†
9 Anthony E. Roberts,
10 John C. Kinkel,
11 James H. Campbell,
12 Henry M. Fuller,
13 Asa Parker,†
14 Galusha A. Grow,
15 John J. Pearce,
16 Lemuel Todd,
17 David P. Robinson,
18 John R. Edie,
19 John Covey,
20 Jonathan Knight,
21 David Ritchie,†
22 Samuel A. Parviance,
23 John Allison,
24 David Barclay,
25 John Dick.
DELAWARE.
1 ELISHA D. CULLEN.
MARYLAND.
1 James A. Stewart,
2 James E. Ricard,
3 James M. Harris,
4 Henry W. Davis,
5 Henry W. Hoffman,
6 Thos. F. Bowie, (And W.)
VIRGINIA.
1 Thomas H. Bayly,†
2 John S. Millett,†
3 John S. Caskey,
4 William G. Goode,†
5 Thomas S. Bechoh,
6 Phauls Powell,†
7 William Smith,†
8 Charles J. Faulkner,†
9 John Leitch,
10 Zelekiah Kidwell,†
11 John S. CARRISLE,
12 Henry A. Edmondson,†
13 Fayette McMillen,†
NORTH CAROLINA.
1 HENRY T. PAINE,
2 Thomas Reffin,†
3 Warren P. Watson,
4 L. O. E. Branch,
5 EDWARD G. PEABE,
6 RICHARD C. PUREYAR,†
7 Burton Craig,†
8 Thomas L. Clingman,†
SOUTH CAROLINA.
1 John McQueen,†
2 William Allen,†
3 Lawrence M. Keitt,†
4 Preston S. Brooks,†
5 James L. Orr,†
6 William W. Boyce,†
GEORGIA.
1 James L. Seaward,†
2 Martin J. Crawford,
3 ROBERT P. TRIPPE,
4 Hiram Warner,
5 John H. Lumpkin,
6 Howell Cobb,
7 NATHANIEL G. FOSTER,
8 Alexander H. Stephens,†
ALABAMA.
1 Percy Walker,
2 Eli Shorter,
3 James F. Dowdell,†
4 George S. Houston,†
5 WILLIAM R. SMITH,†
6 W. R. W. Cobb,†
7 Sampson W. Harris,†

1 Timothy C. Day,
 2 John Scott Harrison,†
 3 Lewis D. Campbell,†
 4 Matthias H. Nichols,†
 5 Richard Mott,
 6 Jonas R. Emrie,
 7 Aaron Harlan,†
 8 Benjamin Stanton,
 9 Cooper K. Watson,
 10 Oscar F. Moore,
 21 John A. Bingham?
 KENTUCKY.
 1 Henry C. Burnett,
 2 John P. Campbell,
 3 William L. Underwood,
 4 A. C. Talbot, Anti-K. N.,
 5 Joshua H. Jewett,
 6 John M. Elliott,†
 7 Humphrey Marshall,
 8 Alex. R. Marshall,
 9 Leander M. Cox,†
 10 Samuel P. Swore,
 TENNESSEE.
 1 A. G. Watkins, Anti-K. N. 6 George W. Jones,†
 2 William H. Swierd,
 3 Samuel A. Smith,†
 4 John H. Savage,
 5 Charles Ravey,†
 6 John F. Wright,
 7 Frank K. Zolligoffer,
 8 Emerson Ridenbaugh,†
 10 Thomas Rymer,
 INDIANA.
 1 Smith Hilory,†
 2 William H. Eastick,†
 3 George S. Dunn,
 4 David P. Holloway,
 5 William Cumback,
 6 Lucien Barbour,
 7 Harvey D. Scott,
 8 Daniel Mace,†
 9 Schuyler Colfax,
 10 Samuel Denton,
 11 John E. Pettit,
 ILLINOIS.
 1 Ellis B. Washburn,†
 2 James H. Woodworth,
 3 Jesse O. Norton,
 4 James Knox,
 5 Wm. J. Richardson,†
 6 Thomas L. Harris,
 7 James C. Allen,
 8 Lyman Trumbull,
 9 Samuel S. Marshall,
 MISSOURI.
 1 Luther M. Kennett,
 2 Chester Paine,
 3 James J. Lindsey,
 4 Monceau Oliver,
 5 John G. Miller,†
 6 John S. Phelps,†
 7 Samuel Cantrich,†
 ARKANSAS.
 1 Alfred B. Greenwood,†
 2 Albert Rust,
 MICHIGAN.
 1 William A. Howard,
 2 George S. Walbridge,
 3 Henry Waldron,
 4 David W. Peck,
 FLORIDA.
 1 Augustus E. Maxwell,
 TEXAS.
 1 Matthew Ward,
 2 Peter H. Bell,†
 IOWA.
 1 Augustus Hall,
 2 James Thurginton,
 WISCONSIN.
 1 Daniel Wells, Jr.,†
 2 C. C. Washburne,
 3 Charles Ellingsworth,
 CALIFORNIA.
 1 J. W. Denver,
 2 Phillip T. Herbert,

DESTRUCTION OF THE WICKED

1. The use of philanthropy of the present time rejects the destruction of the wicked as one of the means of establishing righteousness. With some, philanthropy has got so far in advance of Godliness as to seek, pray for, and expect the salvation, everlasting life and unalloyed happiness of those who delight in sin, and take no pleasure in righteousness; believing that, in some mysterious way, God can make those happy whose chief delight is in wickedness.

2. But the common sentiment in Christian countries is, that irreligious and wicked men and nations ought not to be destroyed; and that the most corrupt and abject races and men have the same right to live and to exercise government as the most Godlike.

3. With Christian men this sentiment is entertained, with divers exceptions. They have little repugnance to the killing of those who keep the Commandments of God. They are quite satisfied that the destruction of the Canaanites was really by Commandment of God; but as certain that he will never command the destruction of any other corrupt nation.

4. The destruction of the Canaanites by the Commandment of God can only be justified on good and cogent reasons. It is not enough that they were creatures of God, made by him, and that therefore he had the right to destroy them. They were living, conscious beings, having a right to the life to which they were born, till they diminished it by violating the laws of life, or forfeited the right by such conduct as rendered their existence dangerous to better men.

5. The right to destroy the life of any man grows out of such conduct as renders his existence on the whole, a curse; and not in any capricious idea of absolute power. And the same rule applies to the extermination of races.

6. The old world was destroyed by the flood, in consequence of universal corruption; not merely corruption of manners, but hereditary corruption of the flesh. (Jasher iv, 16—18. Gen. vi, 5.) Sodom and the cities of the plain were destroyed for a similar reason. (Gen. xviii, 20, 21, 26, 32. xix, 4, 5, 9.)

7. In the long list of crimes recorded against Sodom, as the guilty cause of its utter destruction, the first is the custom of the whole population going out four times a year to a certain valley, with music and dancing; when every man seized whatsoever woman he would, and they all enjoyed the wives and daughters of their neighbours in their sight, and no man objected a word; (Jasher xviii, 13-15): a custom which has its counterpart in the Free Love societies of the present day. The natural consequence of this want of chastity was that beastiality, which has given the name of Sodom to the most loathsome of all human crimes.

8. Of a different character was another of their cherished customs; that of confiding the goods of such strangers as unfortunately fell into their hands, and distributing them among themselves, and pretending to receive each man's share as a gift. (Jasher xviii, 16, &c.)

2. But the fountains of justice were equally corrupted, so that the chief business of the Judges was to go through the necessary forms to give legal validity to acts of fraud and violence, (Fasher xix.) much as many Judges and nearly all attorneys occupy their time nowadays in Christian cities.

10. Thus corruption and wickedness pervaded society in all conditions, and prevailed in every act of men. There was no purity, no truth, as a foundation for reform. Every successive generation was raised up to incurable corruption and wickedness.

11. The end of such a people could be nothing but over-

whelming destruction, and utter extermination. The only possible object in prolonging their decay, was to contaminate the surrounding nations, and bring them eventually to the same end. The destruction of Sodom was mercy to the human race.

12. The case of the nations of Canaan was like it. Corruptions similar to those of Sodom were national characteristics. They had doomed themselves to extermination, just as various races and nations have since done. To them the judgment of God was but a matter of time. To other nations it was a matter of defence from contagion.

13. But in the case of the Canaanites there was an especial mercy in the Law which preserved the female children alive, and gave them for wives to the conquerors.

14. An important purpose, to be kept in view, in a wise administration of national affairs, is the increase of population. This increase does not depend on the number of the men, but of the women. For, with polygamy, it is apparent that a given number of women will produce the same number of children, whether the men are many or few.

15. According to the Commandment under which most of the land of Canaan was overrun, all the virgin females were kept as wives to the men of Israel. These were taken into Hebrew families, and educated in their institutions. They became the wives of a brave and prevailing race of men, who would suffer no relapse into the customs of their country.

16. By the natural operation of the law of hybridity, the children of such crosses partake most of the blood of the prevailing race, and a few generations, under proper management, where one race continually rules with a uniform and rigid system, will obliterate all signs of the subjugated race, with scarcely any, perhaps no, diminution of the human race.

37. Thus in the conquest of Canaan, if the whole work had been accomplished according to the Command of God, the next generation would have exhibited about the same number of children of Canaanite maternity, but they would have been Israelites, instead of Canaanites. - As corruption generally begins with men, and but slowly extends to women, these women would have raised a righteous seed; who, educated as Israelites, would have been very little inferior to the men of the tribe.

18. The activity and energy developed in these great undertakings would have made the whole race superior to what the Israelites were in the beginning; as it was, the land was not depopulated, but its population greatly increased, and the Israelite stock not in any degree deteriorated by the mixture.

19. At the present time several nations, and some large races, have come to a point in corruption where they are incapable of saving themselves up. Without invasions or the pointing of any external force against them, they are slowly spreading from the earth, and making steady strides to certain extermination.

20. Among the converted or Christian Kanackers, the evil practices remain. The vices introduced and sown broadcast more than by Christian residents and sailors, have taken full deadly effect that the women are generally barren. The total loss is estimated at several thousand annually. The Sandwich Islands, which, when first visited by Christian Missions, contained a half million of these people, have not now more than 60,000.

21. Sacred unions of old Christian stock, are going in some way. If left to themselves, they will disappear from the earth. In their prolonged decay, they may contaminate many others. It would be a mercy could they be overruled by a righteous fate, and the weaker children alone preserved, and made wives to men of moral and hearty belief.

22. The whole course of prophecy indicates that the nations of the earth will not be converted to Godliness; but at they will increase in wickedness, and be destroyed. They has not yet come, but is in the future, which "shall burn an oven; and all the proud, and all that do wickedly, shall stubble," and shall be burnt up, leaving neither root nor branch; when they that fear the Lord shall tread down the wicked, as ashes beneath their feet. (Isa. iv. 1, 3.)

Paul assures that the coming of Christ shall be flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; so shall be punished with everlasting destruction from the presence of the Lord." (2d Thess. 1, 8, 9.) Isaiah says, the wrath shall be made empty, and few men left. (Isa. xlvii, 1, 2.) "These days are days of vengeance, when Christ shall and the wine press of the wrath of God, and the blood shall flow into the horses' bridles. (Rev. xiv, 20.) As those times approaching, the judgment is pronounced on Babylon. "Rejoice, for as she hath rewarded you, and done unto her like, according to her works." (Id. xviii, 6.) Then shall the Lord execute vengeance on the heathen. (Ps. cxlv, 6, 7.)

Do Fossils and Rocks Grow?

Through the medium of *The Scientific American*, we learn that a man of great experience, named W. Emor, has recently communicated very curious views and strange information to the *London Mining Journal* relative to the growth of rocks and fossils. His views are entirely opposed to the Plutonic theory; and the common opinions of geologists, who believe that the fossils found in rocks, however deep, once lived and moved on the face of the earth, and were submerged by some convulsions of Nature, and buried where they are now found, in the coal measures and sandstone, &c. He says:

"We have a simple proof that quartz grows in a short space of time, which I could prove to any one who likes to accompany me through the mines. A person visiting Devon Connel's will have it pointed out. I am, for various reasons, inclined to think that all lobes, where quartz or other crystals are seen in the act of growing, are progressive lobes. While on this subject, I would call attention as to how these things first form. Do they germinate from a seed of their own kind? or what is the first formation, as I at all times find the first or centre to be of a different character from the outer portions? Again, how do they increase in size? I, at first, was inclined to think the addition took place from the outer side, by accumulation from aqueous gases passing through the earth; but I now discover it is not the case, as the very crystals at Devon Connel's have shot up by thousands from the lobes in the bottom and sides of levels where there is a current of air, which clearly proves that they draw their nutrition from the rocks below, which is carried up as the sap passes up in a tree; and rings may be often seen in quartz crystal when broken across, similar to those in a tree when sawn. Minute crystals of copper, sulphur, or arsenical mudde, adhere to it. Crystals are often found adhering to clusters of quartz.

"I next call attention to the fossil plant so often found on stones, and notice that they are at all times found to take the cleavage way of rocks, and to incline south or west, with the top of the plant upwards. Were these plants once embedded in sediment which had undergone upheavals, they would now be found lying in all directions, and not passing between the cleavage, as the cleavage is often contrary to the bed. Every different rock appears to produce its own species of plant. I have long doubted the fact of a large portion of them being plants, which once enjoyed the sun's rays. Query, are these plants the rock's natural produce, or the seed of living plants, that become spalled, and strove hard with nature to produce what we see? or did all plants germinate from the earth? I must mention a plant which I saw growing last Christmas, in a level from 70 to 100 fathoms deep, at North Whig Croft. These plants might be seen coming out of the joints, some not above six inches long, and others of various sizes—one was perfect, four feet high, spreading four feet, and stuck to the side like ivy to a wall. There were many others as large, but injured, as it was a working level. I can produce impressions of plants of the same kind, and as large, printed between the cleavage of stone. All these things are to be seen, as I never promulgate more hearsay."

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NORTHERN ISLANDER.

VOL. VI.—NO. 4.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, APRIL 3, 1886.

WHOLE NO. 87.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,
AT SAINT JAMES, BEAVER ISLAND,
LAKE MICHIGAN, BY
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, invariably, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time, will be continued till further orders and payment of bill.

During the suspension of navigation, in winter, the ISLANDER will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

WANTS.

A bookbinder, who can do substantial work, in all styles, from plain to rich, will find constant employment at this place. One job of two thousand volumes, and several smaller ones, will be waiting and in a great hurry, at the opening of navigation. A gentleman of family, who would settle for a permanent business, would be preferred. Entire abstinence from intoxicating drinks, on all occasions, and unexceptionable morals, would be indispensable qualifications.

Three or four good boatbuilders, able to carry on a yard on their own account, would be pressed for more work than they could do.

Six or eight journeymen coopers would find constant employ, at good prices.

A house, boat, sign and ornamental painter is greatly needed here.

Three or four "jour" printers, of unexceptionable habits, can have constant employment here, at book and news work, the coming summer.

There is such a lack of qualified school teachers here as to make it really difficult keeping our schools in operation.

A baker and provisioner would find this place a most eligible location.

Who will come here and build a gristmill? There is only one small one here; and that is much the same as none. Numerous hand-mills are in requisition, for want of other facilities.

If some man would set up a cedar pail and tub factory, he could sell his productions at his door faster than he could finish them.

A wooden dish mill would give profitable employ to several hands.

Two men, good workmen at chairs, would get more orders, accompanied with the cash, than they could fill.

One bedstead maker would be equally fortunate in locating here.

A good brickmaker could find ready sales for several kilns of brick annually. Brick are now brought from Milwaukee here, and cost ten dollars per thousand. But we have as good claybanks as there are at Milwaukee, and the wood can be had for the chopping.

Three or four brick and stone masons and plasterers would find constant employment, at good prices.

It is so difficult to get joiners, that several persons have been obliged to postpone building, from the impossibility of getting the work done.

At this time there is not a single vessel owned at this place, where the trade is sufficient to employ three or four. There are men here able and disposed to purchase or build, if they could get reliable and trustworthy sailors to take charge of them.

THE SPAULDING STORY.

1. Among the works published against the Priesthood of Joseph Smith, and his associates, and their successors, and the authority of the Book of Mormon as one of the Sacred Records, the leading work, from which all others are more or less derived, is E. D. Howe's "History of Mormonism." This work first appeared in 1834, under the title of "Mormonism Unveiled."

2. Of this book thirty-seven pages are made up of the certificates and affidavits of nearly one hundred persons, to prove that Joseph and his associates were vagrants, money-diggers, and superstitious, ignorant and vicious persons, and that they got up the Book of Mormon as a speculation.

3. First, among these is an affidavit of Peter Ingersoll, dated Palmyra, Wayne County, N. Y., Dec. 2d, 1833, certified by Thomas P. Baldwin, Judge of Wayne County Court, to have been sworn before him, "according to law," the 9th day of Dec., 1833. A few pages subsequent, are the certificates of six witnesses that Ingersoll is worthy of credit; a rather suspicious circumstance, considering that his veracity had not been questioned.

4. This same Peter Ingersoll is now a resident of Lapeer County, Michigan, and solemnly denies that he ever signed or made oath to the affidavit, or any other affidavit on the subject. As Thomas P. Baldwin certifies that Ingersoll did make oath to the statement, according to law, whereas, in fact, the law did not authorize him to administer any such oath, or any extrajudicial oath whatever, his certificate is, to say the least, not to be received against Ingersoll's solemn statement that he never swore to the affidavit. The certificate is certainly false in one point; for as there is no law for administering such an oath, it could not have been done according to law.

5. But as the name of Ingersoll is certainly forged, that of Judge Baldwin probably is. The title of his office is erroneously written to his signature, a mistake he would not be likely to make himself, though E. D. Howe, of Painesville, Ohio, might; not being acquainted with New York jurisprudence. In 1833 there was not in the State of New York such an office as Judge of the County Court. Circuit Courts, Oyer and Terminer, Common Pleas and General Sessions were held for every county, but there was no "County Court." Every official act requiring the signature of a Judge, was signed by him as Judge of some one of these particular Courts; not as Judge of some imaginary Court, having no existence.

6. Upon an examination of all these certificates, it will be perceived that not one of them is authenticated in legal form; some are not signed at all; they are often contradictory one to another; and much of them is on hearsay. Not one is certified under the seal of any Court. When it is considered that religious animosities are the bitterest of all human hatred, and that those were got up on the ground where Joseph commenced his ministry, among those most bitterly opposed to him, if the certificates were really genuine, the wonder would not be that though a righteous man so much was said against him, but so little.

7. Banyan, Luther, Calvin, Knox, Wesley, Whitfield, if so judged, on the exclusive testimony of their enemies, would come off worse, and Jesus and his Apostles far worse. But at this time, while most of the witnesses, whose testimony is recorded against him, are yet living, scattered through half the States, and able to answer for themselves, the Saints know and continually assert that most of these certificates are forgeries, never sworn, signed or seen by those whose names are signed to them; and they perpetually challenge the world to the investigation, assured that the cause which must be supported by forgery is rotten.

8. No one need start up in surprise and say, men would not dare publish forged certificates and affidavits. It is not a crime, by the law of any State in the Union. The affidavits, being extrajudicial, and of no legal force, the laws will not take cognizance of the forgery, if they are forged, nor of the perjury, if they are false. But E. D. Howe, the author of the book, is an Ohio lawyer, and in getting up the book attempted to give these evidences a legal form, and he has made such certificates over the names of Justices and a Judge, as those officers would not use in the State of New York, unless ignorant of their own official designations.

9. Moreover, though the object of these certificates is to impeach the credibility of the witnesses to the Book of Mormon, and the character of the Prophet himself they are anything but manly, and prove little against them but being superstitious. On this the accusers have no advantage of the accused; for Stafford, one of the witnesses, certifies that he furnished them a sheep to sacrifice to an evil spirit to appease his wrath, so that he would not spirit away hidden treasures they were digging for, and was to have a share of the enchanted treasures when found.

10. Not one word of this mass of testimony is worthy one moment credit, both because it is unquestionably forged, because, if genuine, it is too ignorant to be worthy of notice, and because often contradictory. It has received attention from those only whose minds were made up, and on the assumption that ignorance, superstition, and falsehood, was sufficient to refute what they had already condemned as ignorance, superstition, and falsehood.

11. The leading purpose of these testimonies was to overthrow the evidence that the Prophet Joseph possessed the plates, from which he professed to have translated the Book of Mormon. They have never been reviewed by his followers; yet our enemies, being the judges, they fail of their purpose; for it is now admitted, even by Mr. Ferris, late Secretary of Utah, the ablest writer against the divine mission of the Prophet Joseph, that he did "exhume one or more of those curious glyphs, which now figure so largely in the list of American antiquities, consisting of metallic plates, covered with hieroglyphical characters,"—"written from top to bottom, like the Chinese, or from side to side indifferently, like the Egyptian and Demotic Lybian." (Utah and the Mormons, p. 34.) And Thomas Ford, late Governor of Illinois, though he does not admit the actual existence of the plates, allows as a probable theory that the witnesses of the Book of Mormon thought they saw them; and, consequently, are not false and corrupt, but superstitious and deceived witnesses. (Ford's History of Illinois, p. 257.)

12. But the grand assault on the Prophetical character of Joseph Smith, is that known as the Spaulding story. This is to the effect that Rev. Solomon Spaulding, of Conneaut, Ohio, in 1810, wrote a book entitled, "Manuscript Found," giving a fictitious account of the emigration of some Jews to America, and their wars, settlements and national affairs, so as to account for the rumors and other antiquities about Conneaut; which manuscript afterwards fell into the hands of Sidney Rigdon and Joseph Smith, and was by them reconstructed into the Book of Mormon.

13. The evidence offered to prove this, is the certificates of seven witnesses, made in 1833, that they read and heard read the Spaulding manuscript, in 1810 and 1811, and that, on the introduction of the Book of Mormon there, subsequent to 1830, when it was first published, they recognized it as the "Manuscript Found," of Solomon Spaulding, with which they had been acquainted twenty-two years before.

14. The inference from these facts is, that the Book of Mormon, instead of being translated from plates, was copied from the Spaulding manuscript. Now, Conneaut is less than fifty miles from Kirtland, the gathering place to which the Saints began assembling in 1831. If the Book of Mormon was such an imposture, could the authors of the imposture, men who at least had the talent to succeed, have been guilty of the folly of gathering their disciples so near the scene of their

imposture? It is incredible. A blunderer would have got out of the way of so certain exposure. Men who make such blunders, are never successful impostors. The leaders had no need to go to Kirtland, before all the great west, that they should thus set down at the very gate of exposure and inevitable ruin.

15. So great is the improbability that an impostor would do any such thing, that it could only be believed on the most overwhelming evidence. No motive can be imagined sufficient to induce any one to plagiarize a book, palm it off as an inspiration, build up a Church upon the imposture; and then transplant that Church bodily several hundred miles, and locate it only one day's travel, on one of the greatest, thoroughfares of the continent, from where their imposture was as certain of detection as the sun to rise. Nor could this going to Kirtland possibly be attributed to accident, or necessity. Smith and Rigdon pressed it on their followers.

16. The testimony of the witnesses ought to be read and judged, with a view to this exceeding improbability; and the genuineness of their certificates ought to be looked after with the suspicion engendered by the examination of the former set, accumulated by the same author.

17. Solomon Spaulding was educated at Plainfield Academy and Dartmouth College, and had studied Law and Divinity, and preached several years. (Howe's History of Mormonism, p. 279.) His style must have been good. From his enterprise, his tastes and habits, and especially his fondness for reading and writing, it was probably highly cultivated. The style of the Book of Mormon is exceedingly barbarous, probably more ungrammatical, and worse English, than any other book in the language which ever went through a second edition, carrying upon the face of almost every page those peculiar Yankeeisms which a man of education never speaks, much less writes; and proves that whoever rendered it in English, whether author or translator, was very ignorant of the language. It may be said not to be translated, strictly, into English, but into a barbarous Yankee tongue, familiar to the uneducated of the last generation, but now nearly forgotten.

18. Yet these very marks of great ignorance of the English language, in either author or translator, are the marks by which the witnesses pretend to identify the work. Henry Lake certifies to telling Spaulding that the frequent use of the words, "and it came to pass," sounded ridiculous. Unquestionably it does; and for that reason Solomon Spaulding could not have so written. He could not have written in that style, to imitate the Bible, as some have said; for that language occurs many times as often as in the Bible, and could only have originated in a very barbarous language, having an exceedingly limited vocabulary.

19. The witnesses also remember that the names of Nephi, Leli, and others found in the Book of Mormon, occurred frequently in the Spaulding manuscript. Twenty-two years, the time elapsing between hearing the Spaulding manuscript read, and reading the Book of Mormon, is a long time to remember the mere fictitious names, interwoven in a romance, and the places where they are interwoven in dreams of fancy. The names might be remembered, without being in Spaulding's manuscript; and they originated some thousand years earlier. (Jud. xv, 9, 14. 1st Chron. v. 19. 2d Mac. i. 39.) and were in familiar use in the days of Samson and Nehemiah, though few readers of these names now remember where they have read them.

20. One of the witnesses, Henry Lake, tells of an inconsistency in the tragic account of Laban, contained in Spaulding's manuscript; and also in the Book of Mormon, which he pointed out to Spaulding, and he promised to correct; (Howe's History of Mormonism, p. 282.) certainly a very strong circumstance, except for the material fact that the inconsistency is not pointed out, and does not exist.

21. Another witness, John N. Miller, whose memory is so tenacious as to recognize "many passages in the Book of Mormon as verbatim from Spaulding, and others in fact," and to "find in it the writings of Solomon Spaulding from beginning to end," recognized it by "some humorous passages" which Spaulding frequently read to company. (Howe's History of Mormonism, p. 283.) As there is not a humorous passage in the Book of Mormon, his testimony, if indeed, he ever gave it, will go for nothing.

22. Another witness, Oliver Smith, remembers that Spaulding's manuscript gave an account of the arts, sciences, and civilization of the first settlers of America. (Howe's History of Mormonism, p. 235.) But the Book of Mormon contains none of these things. There is not only no history of these things in the Book of Mormon, but they are so slightly alluded to in any way, that it is impossible to know what arts and sciences existed among the people whose history is there recorded; and the omission reveals that they were in a state of barbarism, because their history consists of little but civil wars, settlements, religion and wars.

23. They generally agree that the religious part of the Book of Mormon is not Spaulding's, and that his object was to account for the antiquities found so abundantly about Conneaut, by writing a romance which should be a plausible history of their origin. Now the Book of Mormon does not in any way account for the origin of those works. It does not place one of its scenes in that region, nor give account of the construction of any similar structures, nor does it appear by it that any person mentioned in the Book of Mormon ever saw or heard of the great Lakes of North America, or ever approached the Lake region, or the region of its peculiar class of antiquities, except as a fugitive, near the closing scenes of the book. And if the religious part of the book was taken out, most of it would be lacking, including every leading fact in the history of all those men whose names those veracious witnesses so well remember.

24. Had testimony like this been given in open Court, upon a regular examination and cross-examination of witnesses, no judicious mind would have deemed the case made out. But when it was picked up by a lawyer, in ex parte examinations of witnesses opposed with religious zeal to the cause he is attacking, it amounts to nothing at all. The plan on foot, it is a matter of surprise that so bald a case is made out.

25. Unable to get certificates signed to his own satisfaction, Howe has added an unsigned certificate of one witness, Artemus Cunningham, (Howe's History of Mormonism, p. 286.) and numerous unsupported statements of his own, of what various other persons said and would have said if he could have found them, and asks the world on such ex parte, unsupported, contradictory, incredible and impertinent testimony and hearsay to believe the Book of Mormon was plagiarized from Spaulding's romance. Against the credibility of any part of the testimony that the Book of Mormon was plagiarized from the "Manuscript Found," is the overwhelming fact that, in 1822, Orson Hyde introduced the Book of Mormon at Conneaut, (New Salem, Ohio,) and there preached and built up a numerous Church among Spaulding's old neighbors, many of whom were familiar with his "Manuscript Found." They could not be deceived, and could have no possible inducement to establish themselves and their children and friends in a delusion.

26. But there was still another difficulty to encounter; that is, to show by what possibility Joseph Smith could have become possessed of Spaulding's manuscript. If it was unquestionably shown that he held it, it would be a question of no consequence how he came by it. But while the testimony that the Book of Mormon was plagiarized, was defective, it was at least necessary to show that Spaulding's manuscript might by possibility have fallen into Smith's hands.

27. So important did Howe deem this portion of his undertaking, that he traced up the family of Spaulding from Conneaut, through Pittsburgh and Amity, in Pennsylvania,

Onondago and Otsego counties, in New York, and from there to the State of Massachusetts, where he found Spaulding's widow, and learned that she had left a trunk of Spaulding's manuscripts in Otsego county, New York. (Howe's History of Mormonism, pp. 287, 288.)

28. The light began to break. Here was a chance to prove the imposture by bringing forward the very book, written by Spaulding in 1811, which Joseph was pretending to translate in 1829. The trunk was opened, and in it was found "a romance, purporting to have been translated from the Latin, found on twenty-four rolls of parchment in a cave, on the banks of Conneaut Creek." (Howe's History of Mormonism, p. 288.)

29. What further was done, Howe does not see fit to tell. He says that this was the wrong manuscript; suggests that Spaulding had altered the plan of his book, thrown this by and written it over again, and that it was the rewritten manuscript which Smith had plagiarized; says he showed this manuscript to several witnesses, who had already certified to the identity of the Book of Mormon, with the Spaulding manuscript, who excused themselves of a lie by saying, that Spaulding "told them he had altered his plan of writing." (Howe's History of Mormonism, p. 288.) That such an alteration was actually made, is possible; for though Howe omits all mention of it, the testimony of the widow (then Matilda Davidson) and daughter of Spaulding (Mrs. McKinstry) published in the Quincy Whig, shows clearly that the genuine duly entitled "Manuscript Found" was delivered personally to Hulbert, Howe's agent, in 1834, at Monson, Massachusetts.

30. Failing thus to identify the works, he returns to the important task of showing that by possibility Smith could have possessed himself of the "Manuscript Found." And on this point he asserts this, no more: that the widow thinks the manuscript was once taken to the printing office of Patterson and Lambdin, at Pittsburgh; (Howe's History of Mormonism, p. 287.) that Lambdin is dead, and, therefore, cannot testify, and Patterson does not know anything whatever on the subject. (Id., p. 289.)

31. This is absolutely all that he pretends to have made out. Here starts conjecture; that as Rigdon came to Pittsburgh, in 1823 or 1824; is said to have been intimate with Lambdin, studied the Bible, went into the Western Reserve, Ohio, and commenced preaching there the Campbellite doctrine, then new, and contained in the Book of Mormon, as well as the Bible, about the same time that the veracious Palmyra witnesses have Smith engaged in money digging, tavern lounging, and vagrancy. Lambdin must have surreptitiously copied Spaulding's manuscript; Rigdon must have stolen Lambdin's copy; rewrote it to suit his purpose; and, in some of his long clerical visits to Pittsburgh, struck off three hundred and fifty miles, through the wild byways of the Alleghany mountains and the Susquehanna River, to where the boy vagrant Joe was digging money, and employed him to found a new religion. (Howe's History of Mormonism, pp. 289, 290.)

32. This is the whole case, as made out by Howe, in his Mormonism Unveiled, in 1834. This work, under the title of History of Mormonism, has gone through numerous editions since; but all end here. Time has not added one word. The friend and assistant of Howe, Philastus Hulbert, spent a full year in tracing up the Spaulding manuscript, and accumulating testimonies, guesses and forgeries, of which the latter make the largest share. What does it make out? Unanswered, is there enough of it to raise a suspicion? If suspicion was already awakened, is there anything to confirm it? Does not the meagreness of the case, and the suspicious character of the testimonies, damn the accusers?

33. Though this tale was swallowed by those who were ready to believe anything against the Prophet, either with or without evidence, there were those who saw the necessity of obtaining something in the shape of testimony. Resort was had to Mrs. Davidson, late widow of the late Solomon Spaulding, to see if in her waning years her memory had not brightened.

34. Austin, of Monson, and Storrs, of Hollister, Massachusetts, visited the widow of Spaulding, and after obtaining what information they could, drew up a letter, to which Austin signed her name, agreeing in some minor features with Howe's History, but stating that Spaulding did exhibit "his manuscript" to Patterson, who was much pleased with it, and borrowed it for personal use, and after retaining "it a long time," informed Mr. Spaulding, that if he would make out a title page and preface, he would publish it; and also that the manuscript was carefully preserved by her till Hulbert, (Howe's agent) called upon her for it, in Monson, Massachusetts, in 1834; contrary to Howe, who makes her say she "has no distinct knowledge of its contents," and is quite uncertain whether it was ever brought back from Patterson and Lambdin's printing office." (Howe's History of Mormonism, pp. 287, 288.)

35. This letter alleges that "Sidney Rigdon was at that time (which she makes some time previous to 1813) connected with the printing office of Patterson and Lambdin;" and that the manuscript was returned to Mr. Spaulding, when he removed to Washington county, where he died, in 1816, and that she took it with her, and it has been frequently read by her daughter, Mrs. McKinstry, of Monson, Massachusetts, and other friends, till 1834, when Philastus Hulbert (Howe's assistant) came, introduced by her old neighbours, Henry Lake, Aaron Wright, and others, to get it for the purpose of comparison with the Book of Mormon. This letter was published in the Episcopal Recorder, of Sept. 12, 1840, the Philadelphia Saturday Courier, of Nov. 16, 1842, and the newspapers generally.

36. This so far contradicted Howe's version, in the attempt to make a stronger case, that numerous persons called on the widow and daughter of Spaulding, in Monson, to make personal inquiries. Among them, Mr. John Haven, of Hollister, Middlesex county, Massachusetts, published in the Quincy Whig a letter stating that the widow says she never signed the letter published over her name, and never saw it till after its publication, and had no agency in the origin of it, except answering some questions asked by D. R. Austin, who afterwards wrote the letter, without her authority.

37. But she states the important fact, that she delivered the original manuscript to Philastus Hulbert, the associate of Howe, on an agreement of his to publish it, and give her half the profits; and that she subsequently received a letter, stating that it did not read as they expected, and they should not publish it.

38. In Howe's History of Mormonism, the fact that the real Spaulding manuscript was in the author's hands, was covered by a very thin veil. It is difficult to read the published letter in the name of Spaulding's widow without perceiving that fact, though it is not positively stated. But here it comes out clear and distinct.

39. Howe, when he published the History of the Mormons, had the Spaulding manuscript entire, and unaltered before him. He had employed an agent to travel more than one thousand miles, in tracing it up; got possession of it, and compared it line by line with the Book of Mormon. Had there been one page which agreed, he would have copied it in his "Mormonism Unveiled," as the unanswerable evidence that Joseph Smith was an impostor, and the Book of Mormon a plagiarism. "It did not read as they expected." The Conneaut witnesses were dishonest, or mistaken. This is the bitter end of the Spaulding story.

40. But it may not be amiss to set down some additional facts, showing that the whole body of those who had a hand in making and propagating it, were willing to resort to falsehood. In the letter extensively published over the name of

Spaulding's widow, she is made to say, "Sidney Rigdon, (one of the founders of the sect,) who has figured so largely in the History of the Mormons, was, at that time, 1812, '13 and '14, connected with the printing office of Mr. Patterson, as is well known in that region."

41. Now, Spaulding went to Pittsburgh in 1812, and remained but two years. (Howe's History of Mormonism, pp. 282, 287.) And Rigdon did not go to Pittsburgh till 1823 or 1824. (Howe's History of Mormonism, p. 289.) So that at least nine years before Rigdon ever visited Pittsburgh, the manuscript was returned to Spaulding; for the widow, in the same letter, certifies that "the manuscript was returned to the author, who soon after removed to Amity, Washington county, Pennsylvania, where he died in 1816. The manuscript then fell into her hands, and was preserved carefully. It has frequently been examined by her daughter, Mrs. McKinstry, of Monson, Massachusetts, and by other friends."

42. Moreover, if Rigdon had been connected with Patterson's printing office, that fact could have been proved by Patterson himself. And it was a very important fact for Howe, in making his case. Howe did apply to Patterson for information, and learned that Rigdon arrived at Pittsburgh in 1823 or 1824, but did not learn that he was ever in the printing office for one moment. And it otherwise appears that the firm was dissolved, and the business closed long before that time. The only inference is, that, in endeavoring to supply a known vacuum in the evidence, Austin and Storrs set down this falsehood in the letter, to which they set her name, without any authority whatever.

43. To set this question fully at rest, John E. Page, while in Apostolic charge of the Church of Jesus Christ of Latter Day Saints, in Pittsburgh, in 1843, published a book on this Spaulding story, in which he furnishes numerous affidavits, certificates and testimonials that Rigdon was but fifteen years old when Spaulding went to Pittsburgh, and but seventeen when he left there, and was all that time at work on his father's farm, and that he remained there employed only at farm labour till 1819, five years after Spaulding left Pittsburgh, and three after his death; and that the Spaulding manuscript was in the continual keeping of Spaulding, Mrs. Spaulding and their daughter, from when it left Patterson's office, in 1812, 1813, or 1814, when Rigdon was a farm boy in the back country, of fifteen to seventeen years, till 1834, when it was put into the hands of Hubert, the agent of Howe, to be published as an expose of the plagiarism of the Book of Mormon.

44. This work of Page's, issued on the very scene of action, all its statements supported by the testimony of witnesses then living at and in the vicinity of Pittsburgh, distributed by thousands, and challenging investigation, no man ever attempted to answer. Not a position or an assertion in it was ever attacked. Not a man can be found on earth who, after reading it, pretended to believe the Spaulding story. Not a man can be found in Pittsburgh who pretends that Rigdon was ever in Patterson and Lambdin's printing office, or ever saw Lambdin.

45. Not only is there this entire failure to trace the Spaulding manuscript to Rigdon, but there has never been the first step made towards tracing it from Rigdon to Smith. In the investigation which so grave a question has called out, both Rigdon and Smith have been traced, step by step, from their cradles till after the publication of the Book of Mormon; and not an iota of evidence has been produced that they were ever within three hundred miles of each other; or that either of them had any kind of fame or notoriety by which the other could be possibly have heard of his existence, until after Joseph translated the Book of Mormon.

46. While the matter was yet fresh in the public mind, Rigdon, through the newspapers, denied having ever seen or heard of Spaulding, or his manuscript; denied having any connection with, or knowledge of, Patterson and Lambdin's printing office, or any acquaintance with Lambdin; and challenged investigation at Pittsburgh, where plenty of witnesses could be found to contradict him, if his statements were not true.

47. Patterson remained there, an influential citizen, and a respectable member of a Christian Church. In 1842, Rev. S. Williams, of Pittsburgh, undertook the task of supplying the lacking evidence, and published a work called, "Mormonism Exposed," in which he failed to produce a single witness that Rigdon had any connection with the printing office, or Lambdin.

48. Though eight years before, when "Howe's History of Mormonism" was published, Patterson had no recollection of any such manuscript, (Howe's History of Mormonism, p. 289,) he now certifies that some gentleman from the east did bring there a singular manuscript, chiefly in the style of the Old English Bible, of which he read a few pages. But unfortunately for our accusers, he certifies that the manuscript was committed, not to Lambdin, but to Silas Engles, a man of most excellent character, who had charge of the entire concerns of the office; was a good scholar, and an excellent printer, to whose decision was entrusted even the question of the morality and scholarship of works offered for publication; and that Engles, after a few weeks, returned the manuscript to its author.

49. The sum of the facts, therefore, is this: 1st. The testimony offered to prove that the Book of Mormon has any similarity to Spaulding's "Manuscript Found," is of the most doubtful character; quite as likely to be forged as genuine; and, if genuine, more likely to be false than true. 2d. The original, unmitigated "Manuscript Found," was in the hands of E. D. Howe, of Painesville, Ohio, in 1834, when he first published his History of Mormonism, and was by him suppressed, because there was no resemblance between it and the Book of Mormon. 3d. There is no evidence that Lambdin ever saw or heard of the Spaulding manuscript. Patterson's testimony shows it improbable that he saw it; impossible

(Concluded on fourth page.)

An English paper says that the magistrates in Lemington have discountenanced all prosecutions of persons for keeping houses of ill-fame, on the ground that it would drive all the gentlemen away, and ruin the town!—Mormon.

If that was a Mormon town, what a powow would all the papers raise? Being a christian town, all is natural.

There are several Chinese firms in California that have invested over \$500,000 in their business; and there is more than two millions of dollars capital invested in the trade between San Francisco and China, owned and controlled by Chinamen residing in that city.

GALENA AHEAD.—We learn from the Galena Advertiser, of Friday, that on Sunday morning last, the 3d instant, several thermometers in that town marked thirty-eight degrees below zero. This is twelve or thirteen degrees lower than we have ever known the mercury to fall here.—Sentinel.

ABSOLUTION FOR A SHILLING.—In a recent pastoral letter to his diocese, Bishop TIMON, of Buffalo, made the following announcement: On Sunday next, or any day more appropriate for the purpose, before the 5th day of November, each pastor shall receive donations either by collections in the church or by visitation, as might be considered most

proper. And according to the power vested in us, we grant absolution for forty days to any one, who for zeal for the holy Catholic unity, and for the embellishment of the house of God, and to the honour of the holy St. Joseph, will contribute one shilling. *for the*

NORTHERN ISLANDER,

SAINT JAMES, BEAVER ISLAND,

THURSDAY, APRIL 3, 1856.

The attention of emigrants coming up this spring is directed to our tables of prices, as their best guide in selecting their purchases. Those coming early, ought not to bring large amounts of stock, because freights will be high; but in June, or July, cattle can be brought to advantage.

Sheep are very scarce here, and ought to be extensively introduced. Any one having a flock to part with, would do better by bringing them here, than selling before. Those who want cows, oxen, or horses, must bring them. The demand here is constantly greater than the supply.

Among emigrants, those who wish to learn right ways, are desirable. Those who know all things, and seek to become directors, may just as well stop short, or go further. Mormonism offers to enlighten the world; not to be enlightened by it; and whether a vain fool, sporting in uncouth fancies, or a young giant, walking in strength, it will not suffer itself to be guided, except by an affluant from the divine mind. Those who do not believe God's ministers can tell them much more than they know, and do not expect to be guided by the telling, had better let it alone.

We did not choose this as our place of dwelling, but God chose it for us. Those who don't think so, had better choose one for themselves somewhere else. True, we are of opinion that this is a good place to get rich; but that is not the chief end of life.

Those who prefer riches above all things, would find themselves situated, like a young kitten, in a strange garret. Though industrious habits are encouraged, and are unusually prevalent, the accumulation of wealth is generally regarded as of secondary consequence; and those who place it before all things, fall into disrepute. The possession of property gives no such influence or position in society as is commanded by sound faith, a godly walk and conversation, and the sentiment of the brotherhood of the Saints.

Those who expect to astonish the Islanders by a display of furniture, apparel or supercilious manners, had better remain where they are. Not only at this place, but at almost any point beyond here, they are much more likely to be laughed at, than imitated.

Above all persons, those who use intoxicating liquors had better stay away, till they make up their minds to quit once and forever. Not only the liquors, but all who use them, are regarded as nuisances, to be abated by every lawful means, and not to be countenanced a moment. No amount of talent or industry will compensate for this pernicious habit; and the man who occasionally goes on a boat to take a drink at the saloon, is regarded as a disgrace to the community. However unexceptionable his appearance at the present time, we cannot conceal from ourselves what he will be in the end.

SPRING OPENING.

The snow is slowly wasting, and nearly gone in the fields, but only slightly diminished in the woods. Sleighing is generally done, and wagons occasionally appear in the streets.

Sugaring has begun, but not much has been done at it.

The ice remains undisturbed, as at our last issue. We are fully warranted in saying that from forty miles south-west of the Manitue Islands to Mackinac, there is no open water. Teams are constantly crossing from here to Charlevoix, and emigrants are going over with their effects, and driving stock. They report the ice two feet to two and a half thick, and free from faults.

Teams are crossing to Bear Creek, to get wheat ground. The abundance of wheat and this facility of getting grinding, will pre-

vent any scarcity, even if the opening should be later than is now anticipated.

Indian teams are crossing in all directions constantly, and report the ice good everywhere. It is on an average thicker than at our last issue, but the mouths of rivers are generally open, and slowly enlarging the slight opening which they make in the Lake.

Though we have had moderate thawing weather on land much of March, there have been but few thawing days on the Lake. With the entire surface covered with ice, the Lake winds are colder than land breezes; whereas, if it was partially open, they would this season of the year be warmer.

The small Lakes inside do not usually open till after Lake Michigan, but they are generally opening. Teams quit crossing them near two weeks since, on account of the defectiveness of the ice, and they are not safe for footmen.

Lake Mormon begins to show water, and the emigrants going up have to use extreme care in avoiding rotten ice.

The snow has been scarcely above a foot deep here, but as soon as we strike mainland shore it is deeper, and at the head of Lake Mormon is full three feet. Probably a few miles beyond, it is four; possibly still deeper.

As no past season parallels this, it is difficult determining when to look for the opening. It is the common opinion that two weeks of warm weather would waste the ice, but no one is looking for boats till May; and if they do not arrive till the 15th, few persons will be disappointed. The Straits are almost certain to open before Lake Erie and Saint Clair; and until boats can pass Lake Saint Clair, none will go down.

The ice will leave here very rapidly, because there is positively none in banks and bergs. There are no masses piled up on the shoals as barriers, to protect field ice from the storms. When it becomes so warm that ice ceases to make, a week will finish it.

UP NORTH.

Not long since the paper at Superior City boasted being issued from the highest latitude. The Miner, at Ontonagon, an excellent paper, by the way, claims the advantage, being about twelve miles nearer the poles, in 47 deg. north latitude. We have no pretensions to being a near neighbour to old Boreas, being in only 45 deg. 45 min., or a trifle nearer the pole than the equator. But the Mormon paper at Puget's Sound issues from further north than any other paper in the United States. If anybody on the continent has got a daily up north of us, we would like to see it. Will Montreal and Quebec both speak at once? Nobody will drown their voices.

We have before announced our intention of issuing a daily from this office, the current year, and proposed to commence with the opening of navigation. In advance of this arrangement, the first number was issued the 1st inst. This undertaking involves the necessity of changing our width of column, and is to be accompanied with an enlargement of the weekly. While the change is in progress, we are subjected to a variety of inconveniences which will make the appearance of both papers a little irregular. A large amount of book work and an occasional transfer of an article in book type to the paper, aggravates the inconvenience.

Before Dixon left Charlevoix he went to the Indians about Little Traverse, and tried to get them to sign a paper asking the removal of the Mormons from the vicinity of Lake Mormon. Not one signed it. We have this from the Indians. The fact is significant. We believe that he made the most untiring efforts to raise a mob from Grand Traverse, to drive them out; but entirely failed. It is said that some ill advised men went to assist him in arson and murder, but backed out for want of flumbers and whiskey.

We have finally decided on enlarging the Islander, and as soon as our present stock of paper is exhausted shall increase it about four inches in length, and make it 24 columns instead of 20. Our purpose is to issue it every week, without failure. Will our subscribers now give us a lift?

Flogging.

A man, not far from here, was called to account this week; and, after a careful and fair examination as to the facts, condemned to thirty-nine lashes with a beech, for lying, tale-bearing, and endeavouring to incite to mischief and crime. The next day he was around bragging that it did not hurt him, and proposing his readiness to take another. The next he picked up the butts of the beeches, and took them around to show, asking sympathy of the tender hearted. But the greatest curiosity was to see a lady, who used occasionally to beat a black servant girl with an iron poker, bigger than any of them, exhibiting one of the sticks, and thinking it was too cruel. By the way, we have seen that same lady beat a man with a press-board, and do it with a will, and did not think it cruel at all; and were not at all sorry to see another man, whom she has since wished to get flogged, help her through with it.

It is rare that a loafer is seen here. But there is no jail, and sometimes they must be punished, otherwise society would not be safe. Even children, little boys and girls, get flogged occasionally. When you hear a woman expressing unusual sympathy for a whipped loafer, you can set down with safety that she knocks her own children endways; is cruel to servants, and would drive a horse to death, if she had one. It will be true in nine cases in ten.

As we go to press (April 3) we are in the midst of a severe thaw. Tuesday the thermometer rose to 48 deg., being the highest point reached since the 14th Nov. It thawed all night. At midnight there was a hard rain, the first since Dec. 8th, and it continues to thaw moderately, with good prospects of a rapid wasting of the ice.

The first of April three teams crossed on the ice between this place and Charlevoix, forty miles. The ice closed across this channel Feb. 14, being the first time in the memory of man. It has been closed near seven weeks.

COMMERCIAL.

REVIEW OF THE MARKET.

April 3d.

FLOUR.—The supply is small, and sells at \$10 per bbl. The facilities for grinding are so poor that the price is not likely to fall till a new supply reaches here, notwithstanding the known decline in the markets above and below.

WHEAT.—There is a considerable supply of both winter and spring wheat, most of it of second rate and inferior, but some of it of an excellent quality. The best spring wheat is in good demand for seed, at \$1.25. Small quantities of winter, spring and mixed are reserved for shipment. But the demand for grinding is considerable, and increasing with the advance of the season. It rates at \$1.00 to \$1.25, and the supply is better than the demand. Small quantities go to Bear Creek on the ice, to grind. Of inferior wheat saved from wrecks, the supply is abundant, and sells from 50 to 75 cents for feed. It is a very cheap feed. Much of it would do well to grind, if there was a short stock.

BARLEY.—This grain is in request for seed, at \$1.25 per bushel, and scarcely to be had at that.

RYE.—No rye is to be had.

CORN.—There is a good supply of corn for use, but scarcely any for sale. It rates at 75 cts. to \$1.00.

OATS.—Oats are worth 50 cts. per bushel. The price is kept up by the prospect of a late spring. And though wheat can be had much cheaper, many teamsters prefer the oats, at the increased prices. Oats in the bundle are worth 4 to 5 cts.

BUCKWHEAT.—This grain is rather plenty, but finds a ready sale at 75 cts. The facility of grinding buckwheat by hand, and the season of sugaring, makes a brisk demand.

BEANS.—Good beans are rather scarce, at \$2.00 to \$2.50, and in request.

POTATOES.—Potatoes sell yet at 50 cts., but with a general expectation of a rise. At Patmos as high as \$1.00 has been paid, and an agent from North Manitue, who proposed to haul with sleighs over the ice, failed to get a supply at that. The quantity on hand last fall, in all the Islands, was very large; and if they are well wintered, the supply for spring sales will be abundant. Some apprehensions are felt that the loss by frost will be large. A few days will determine, and may have a material effect on the price. In any event there will be potatoes for export, and the price in other markets will determine the price here.

PORK.—Small quantities remain on hand, and sell readily at 14 cts. per lb. Some farmers continue to sell their own packing as low as 10 to 12 cts. to their employees, because unwilling to encourage high prices, even for their own profit.

BUTTER.—Nominally butter is worth 25 cts., but there is little for sale at any price, and some who are making small quantities for sale, choose to part with it at a less price.

LARD.—Lard is nominal at 14 cts., and little on the market.

EGGS.—Fresh eggs are abundant at 19 cts., with a downward tendency.

WOOD.—Steamboat wood, near the wharves, sells at \$1.75 to \$2.00, and the quantity is larger than any past season, and of excellent quality. It is understood that the trade will open at \$2.25 to the boats. We have made

considerable efforts to ascertain the quantity got out on all the Islands, but without any satisfactory result. It is reported that there is an increased supply on both the Manitou Islands. At Beaver there is a material increase, and so far as we have been able to make personal observations, an improvement in the quality. Five wharves will be in the wood trade at Beaver, and we presume two at North Manitou, and one at South.

HAY.—There is a supply of hay at \$12 to \$20 per ton, and of coarse fodder for cattle at easier rates. The supply is abundant.

FISH.—The quantity of fish wintered here by the traders for the spring market is not as large as usual, and they have purchased very few during the winter. The quantity in the hands of the fishermen is, on the contrary, unprecedentedly large.

SHINGLES.—The supply on hand is very small, and the demand for home consumption large. Nominally good shingles are worth \$2.50 per m, but they cannot be had to supply the home trade at that price.

STAVES.—There is not a stock of staves for one tenth the summer wants. Within six weeks after fishing commences barrels will be made of what is now growing timber, and they are likely to be difficult to obtain at that. Many have depended on a supply from Lake Mormon, but are all destined to disappointment. There is not a stave there for sale, and but an indifferent supply for the three shops at that place. Timber suitable for staves is very scarce there.

HOOPS.—Hoops are very scarce. If the shops were all in operation there would hardly be a supply for a week, and very few are coming forward.

COOPERAGE.—The cooper shops have been generally closed through the winter, and there is little cooperage on hand, and a great deficit in workmen and stocks. If the seine fishing should open well, a few days would realize a scarcity. Half barrels will be in demand much faster than they can be made here. They now sell at 56cts, but are likely to go up to 63 very early in the season. The deficit will be supplied from Green Bay and Saint Clair.

SAWED LUMBER.—The supply of boards, plank and scantling is next to none. The buildings already projected, will require importation. At the steam-mill a very little has been made, but spring does not find 10 m, for sale. The mill on Big River will not run till a spring fresh; the supply of logs is not sufficient to keep it running, and the lumber sawed there will be brought forward at considerable expense.

HORSES.—Team horses are in request, at \$125, to \$150, a head. Mules at \$100 to \$125.

CATTLE.—Working oxen rate at \$100, to \$150 a pair, and are in demand. Cows \$38 to \$45, and not likely to fall.

WANT OF LABOURERS.—Labour is in greater demand than we have ever seen it. Wages have continually advanced, but with the advance comes no relief. It is next to impossible to hire men at any price. Possibly a half dozen persons may be seen lounging around, complaining of want of employ. At the same time a score of employers are offering unusually high wages for any number of labourers, and unable to get them. The work is not severe. Workmen are so much in demand that they generally have very much their own way.

Fishermen, of good habits, will be able to engage at \$25 per month, for the season, and raw hands \$16 to \$20, and found. Wood choppers, by the cord, will clear still higher wages. Prices range from 75 cents to \$1.13 per cord. Farmers find the difficulty of hiring so great that they will generally let their land on shares. Industrious men, who understand making staves, shingles and hoops, can probably realize \$1.50 per day, while present rates continue.

POLYGAMY IN CHRISTIAN CHURCHES.

There has lately appeared a work on India, written by David E. Allen, D. D., Missionary of the American Board for twenty-five years in India. A notice of this work in Zion's Herald, a Methodist newspaper published in Boston, calls attention to the following passage in it on the subject of polygamy, as indulged in by the converted members of the Indian missionary churches:

"Now what shall be done in respect to such persons (polygamists) when they give credible evidence of personal piety and seek admission into the Christian Church?—No case of this kind occurred in my own missionary experience.—But some cases have occurred in India, and this difficulty will occur in numerous instances in the progress of the gospel. The subject will also have the consideration and decision of the highest authority, ecclesiastical and judiciary, in India and England. My opinion is that the general practice in missions in respect to such cases will be as follows:

When any man who has more than one wife to whom lawfully he has been married, wishes to be admitted into the Christian Church, he will be required to make a free and full statement of his domestic relations. He will be permitted to retain his marital connection with all his wives, and his parental relation to all his children, subject to the discipline of the Church for the proper government of his household. Whether he may or may not cohabit with his different wives will be left, I believe, entirely to him and to them, to act according to their views of duty. At the same time the nature of the married relation, according to the Christian dispensation and the usage of the Church, and the reason why such cases are for a while tolerated, will be fully explained. No man thus admitted while a polygamist, can be ordained a Christian teacher. In this way polygamy will have the testimony of the Church against it; and as no Christian man can ever become a polygamist, all such cases will cease with the lives of those thus admitted."

Nor is this merely the speculation of Dr. Allen as to what would be proper to be done. It appears from a document in the appendix to his book that the subject has come under the consideration of the Calcutta Missionary Conference, composed of the missionaries sustained in that vicinity by the various sects of England and America, and including Episcopalians, Presbyterians, Baptists and Congregationalists, and after frequent consultations and much consideration, they came unanimously to the following conclusion:

"If a convert, before becoming a Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian Churches, he shall be permitted to keep them all, but such a person is not eligible to any office in the Church."

We are not aware to what precise extent this decision of the Calcutta Missionaries has received the sanction and approbation of our American Board of Commissioners for Foreign Missions; but so far as it has been sanctioned by them and those who contribute to their funds, they do not seem to be in a very favourable position for opposing, on the ground of polygamous practices, the admission of Utah into the Union, or the recognition of Mormonism as one of the religious sects of the country, with all the rights, privileges and immunities generally claimed by these sects, and conceded as appertaining unto them.

If polygamy, and the continual practice of it, affords no ground for refusing to those who give other "credible evidence of personal piety" admission into our missionary churches, how can it be made an objection to admitting Utah and the Mormons into our political and religious fellowship and brotherhood? If this converted Mohammedan and that converted Hindoo may still be kept with safety to their souls and without scandal to their brethren, their ten or twenty wives a piece, on what principle is the same privilege to be denied to Brigham Young or Parley P. Pratt? As to the restriction "that such a person is not eligible to any office in the church," that might not go down in Utah; but we apprehend that here in New York, the "Free Lovers," if they can only obtain the indorsement of the Churches and admission into them, will readily, by way of affording some union to the troubled conscience of their indulgent and accommodating brethren, forego for the present all claims and pretension to the office of ministers and deacons.

I will, however, doubtless be alleged by those who adopt and defend the decision of the Calcutta missionaries, that a clear distinction exists between temporarily tolerating an admitted evil with the de-

sign and intention speedily to get rid of it, and the introduction of that evil where it has once been abolished. And these same persons will also be likely to insist that for the sake of making converts and extending the area of the church some things must be put up with for a while in India that cannot for a moment be allowed in America. There is a certain plausibility in this reasoning. Yet how loud have been the outcries raised against the Catholic missionaries for having fallen in with and humored the heathen ideas and habits of their converts, with a view of using those ideas and habits as a stepping-stone to Christianity? At the same time, is it not the fact, that however far in this matter the Catholic missionaries may have gone, yet never have they gone so far as to sanction polygamy in their converts?

Nor is the experience of the Church here in America, in a case quite parallel, at all favourable to the view entertained by the missionaries that polygamy, once recognized and sustained as compatible with church membership, is, by virtue of the simultaneous testimony of the Church against it, going to "cease" with the lives of the first converts. What, we beg leave respectfully to ask, has been the experience of the American Churches under a precisely similar operation—that of uttering the testimony of the Church against Slavery, and at the same time admitting slaveholders, "when they give credible evidence of personal piety," to seek and to obtain "admission into the Christian Churches?"

Take the case of the Methodists for example. Wesley began by denouncing Slavery as the "sum of all villainies," and by the early discipline of the Methodist Church, slaveholders could not be admitted into that communion. Before many years, however, influenced doubtless by much the same sort of reasoning relied upon and the same sort of hopes entertained by the Calcutta Missionaries, slaveholders did get admission into the Methodist Church—though some rule or usage still existed, by way of testimony against Slavery, that no slaveholder should be a preacher or a bishop. And what has been the result of this temporising policy? Did slaveholding in the Methodist Church die out under it?

Every body knows on the contrary, that slaveholding has split the Church into halves—that the slaveholders indignant at the Church's testimony against Slavery, have seceded and set up a Church of their own, by which no such testimony is uttered, and in which to be a slaveholder is no disqualification for the highest preferments. The experience of the Presbyterian Church is precisely similar.

The recent attempt in the Cherokee Nation, defeated only by the veto of John Ross, to silence the testimony of the Missionary Churches there against Slavery, is precisely in point. Is it not reasonable to expect that similar results will happen in India, and that polygamy, from being tolerated in the churches as an admitted evil, will come in the end as slavery now has, to be recognized as a positive good, expressly sanctified by the word of God?—*N. Y. Tribune.*

The Tribune might have added, that this same question of polygamy has worked its own solution among the civilized Indians of America, and is at this time as firmly seated in the Christian Churches there as in the Mohammedan Mosques at Constantinople.

Among the most civilized tribes, those west of Arkansas, who are quite in advance of their white neighbours in general intelligence, nearly all the influential men have several wives, and a Church which should refuse membership on that ground, would not last a month.

CAUSES OF DIVORCE.

In some of the States as many as ten different causes of divorce are recognized, and we find in the statutes of all the different States taken together as many as thirty-three such causes, viz: adultery; abandonment from one to five years; abandonment and living in adultery; cruelty endangering life; pregnancy at or before marriage; impotence; consanguinity or affinity; extreme cruelty; (in Ohio spitting in a wife's face has been decided to be extreme cruelty;) prior existing marriage; idiocy or lunacy; habitual drunkenness; gross neglect of duty; and behaviour repugnant to the marriage contract; neglect to provide sustenance for the wife; nonage; force or fraud; confinement in the State Prison; intolerable severity; absence for a certain time, being unheard of; marriage with a negro, mulatto, or Indian; joining Shakers; condemnation for felony; commission of any crime after marriage punishable with imprisonment in State Prison; intolerable indignities; vagrancy; where parties cannot live in peace; refusal to remove to the State after the husband has become a resident; excesses; ill-treatment or outrages; fleeing beyond the State; being charged with an infamous crime of which the party is guilty; habitual indulgence in ungovernable temper; excessive vicious conduct and abandonment; treatment endangering life or reason; any cause in the discretion of the court.

The statutes of the various States on the subject of divorce, taken together, exhibit perhaps more vagueness, tautology, ignorance, carelessness, and ambiguity than in any other department of legislation. There is no branch of jurisprudence which it is more necessary to have harmonized into one system; yet there is not one in the whole range of legal science where such a conflict of principles and such incongruity of decisions exist. A divorce is often granted in one State that is not legal in another; consequently, a man may be divorced in Ohio, and still be married in New York.

If he re-marries, this new marriage is illegal here and legal there; his children of the second marriage are bastards here, but the moment they cross the line into Ohio they become legitimate. His first wife is entitled to dower here, and his second wife is entitled there. After his death, should the first wife seize his effects in Ohio, and his second wife take them from here, they would be treated by the courts of the respective States as trespassers and thieves.

In fact, were the boundaries of these States coterminous, and if the husband wished to indulge in a spice of polygamy, he may build a house with a wing in each State, and live with his first wife a week in New York, and then with his other wife a week in Ohio; but should the women, not being well versed in law or geography, exchange houses for a moment, both might be arrested for vagrants and prostitutes, and the husband held liable, in both States as a bigamist.

—*N. Y. Tribune.*

MANNA SUGAR.

The following interesting letter was handed over to the Commissioner of Patents, by Dr. Bernhisel. It is from Mr. Aaron Daniels, who resides in Provo City, Utah Territory, and is dated August 11, 1855:

"According to agreement, I send you a small cake of the sugar made from the syrup or honey found on cottonwood trees, and, as you requested, will give you a few particulars concerning the manner in which I discovered it. As I passed along to and from my cornfield (which is situated about one mile from town) I discovered a white substance on the cottonwood trees, which, upon examination, I found to be a sweet substance, somewhat resembling the honey-dew in the States, but in far greater abundance,

and possessing other properties, some of the cakes being as thick as a knife-blade or window-glass. I thought, from the quantity there was on the trees, that sugar might be made of it, and signified the same to a number of my neighbours, who all ridiculed the idea; so I thought I would try and see what I could do with it. I took home two bushels, and washed the twigs, and then strained and boiled down the water, which made one and a quarter pounds of sugar. Since that, most of the town have been at work. Some families have made as high as 100 pounds of sugar. It makes excellent molasses, and as good vinegar as I ever saw. I averaged about eighteen pounds a day with two three-gallon kettles."

Although the quantity of sugar made from this syrup is small, yet we are assured that it is still profitable, from the fact that sugar in that region of country is worth forty cents a pound.—*Washington Union.*

A MAID OF HONOUR IN AMERICA.

Letters from the United States, Cuba, and Canada: By the Hon. Amelia M. Murray. 12mo., pp. 402, G. P. Putnam & Co.

We are not accurately informed as to the precise functions of a "maid of honour" to Queen Victoria—from which exalted sphere the Hon. Miss Murray vouchsafes to make an avatar into the benighted regions of democratic America—but they certainly require no remarkable intellectual endowments, nor even the degree of cultivation requisite to the composition of a lively, agreeable letter.

But here is her observations on Polygamy. On her introduction to Mr. Bernhisel, the Utah delegate in Congress, she relapses into her unrivaled vein of philosophical reflection, presenting a quite original view of the inherent connection between democracy and polygamy.—He is "a gentlemanly, respectable-looking old man with a bald head. I did not inquire if he has twelve wives; but an amusing account has been given me with regard to the domestic arrangements of that strange people. It seems that when the first wife wants help in the household, she petitions her husband to take another spouse—a good cook or a dairywoman for instance, or a seamstress—so one wife is housekeeper, another has the cooking department, a third manages the nursery, and so forth; and as there is no small difficulty in getting good servants in the United States, this matrimonial plan ensures a more permanent and better ordered household than could be obtained without it. I am informed that the domestic troubles of a wife in the United States are such that, unless she resides in the slave countries, she thinks it far more convenient to be the first wife; with half-a-dozen subordinate ones, than to be sole darling with the disadvantages of saucy servants and the discomforts of bad dinners; so that, in fact, Republicanism, and an unnatural attempt at equality, has caused a return of the terrible evils of polygamy. What a curious result. I hope this strange custom will not spread over the Union."

BOOKS FOR SALE.

The following publications are constantly for sale at this office, and will be sent by mail, free of postage, on receipt of the prices herein named:

The "Prophetic Discussion," being a full examination of the evidences of the Prophetick callings of Brigham Young and James J. Strang. 44 pages. Quarto. Price, 20 cents.

The "New Dispensation," eight letters, by Oliver Cowdery. Quarto. Price, 20 cents.

The "Diamond, or Law of Prophetick Succession." 20 pages. 8 vo. Price 5 cents.

We shall issue in May next "Sacred Hymns," a small volume, selected for the use of the Latter Day Saints. 172 pages. Price, in fine morocco binding, 50 cents.

This is printed, folded and ready for the binder.

Also, the "Law of the Lord," being a translation from the Egyptian of the Law given to Moses in Sinai, with numerous and valuable notes. 320 to 350 pages. 8 vo. Price, in calf, \$2.00.

The printing of this work is about three-fourths done, and will be ready for the binder during the current month, and for the market before the end of May.

(Continued from second page.)

that he copied it. 4th. If Lambdin had it, it is so improbable that Rigdon ever saw or heard of it, as to be next to a certainty that he did not. 5th. If Rigdon had it, it is impossible that he ever transferred it to Joseph Smith, or ever heard of him, until after the translation of the Book of Mormon.

50. Complete as is this failure, every subsequent writer has, for want of any other means of attack, fallen back on this. But it is marvellous, how men in high standing have filled up with their own assertions every defect in the chain of evidence, and lopped off every contradiction and inconsistency; reserving to themselves as much of the lie as had the semblance of truth, and adding what was necessary to perfect the falsehood.

GUNNISON'S HISTORY OF THE MORMONS.

51. Gunnison, in his History of the Mormons, (p. 94.) says, that when the "Manuscript Found" was put in the hands of Lambdin, the printer, "Sidney Rigdon was employed to edit it for the press." No writer, no witness had ever asserted this; but it was necessary to make out the case, and he volunteered the falsehood, not knowing the fact, that at that time Rigdon was only a farmer's boy of fifteen, and that it was Engles instead of Lambdin who had the manuscript.

52. In the attempt, however, to show that the boy Joe had such a reputation as a money digger, at Palmyra, New York, that Rigdon, at Pittsburgh, four hundred miles away, heard of him, and intrusted to him the scheme of founding a new religion, Gunnison breaks down and admits it incredible. (Gunnison's History of the Mormons, p. 94.)

53. Gunnison then asserts, that from 1817, to 1820, the trunk supposed to contain the manuscript was at the house of the widow Spaulding's "brother, in Onondaga Hollow, [Onondaga county, New York,] near the residence of the Smiths; [Palmyra, Wayne county, New York,] Wayne and Onondaga counties being separated by a narrow township of land." (Gunnison's History of the Mormons, p. 95.)

54. Now, it is a fact that the whole breadth of Cayuga county lies between Onondaga on the east, and Wayne on the west; that Onondaga Hollow is in the east part of Onondaga county, and Palmyra, the residence of the Smiths, in the west part of Wayne, making the residence of Smith some eighty miles from Onondaga Hollow. As Smith was but twelve years old at that time, the inference of Gunnison that he smelled out a manuscript eighty miles off, and stole and laid it by to use in founding a new religion, at some future day, is not very forcible. He would need a revelation, at least, to guide him in finding it.

55. But Gunnison's premises are fatal in still another point. He locates Spaulding's manuscript at Onondaga Hollow, from 1817 to 1820, (History of the Mormons, p. 95,) during all which time the Smith family, according to Howe, lived at Royalton, Vermont, (Howe's History of Mormonism, p. 11,) two hundred and eighty miles from Onondaga Hollow. If Howe's authority is not good for the residence of the Smiths, it is not for the Spaulding story. If it is, Gunnison's conclusions are worse than worthless.

56. Though Howe's History of Mormonism, which Gunnison principally followed, almost shows Spaulding's manuscript in Howe's hands, the letter of Spaulding's widow, published in the newspapers generally, from 1839 to 1842, showed that she had it in her possession from her husband's death till Hurlburt, the agent of Howe, came after it, in 1834, and that her daughter, and other friends in Monson, were in the habit of reading it, down till that time; and leaves the reader with the impression that she delivered it to Hurlburt, for Howe's use; and the testimony of both the widow and daughter, published in the Quincy Whig, and extensively republished, most positively asserts that it was so delivered to Hurlburt, on an agreement to publish it, and that they received a letter from those having it in charge that they should not publish it, because it did not read as they expected; Gunnison ventures the assertion that, ever since the Book of Mormon appeared, the "Manuscript Found" has been the manuscript lost; and apparently oppressed with his own theory, that Smith at the age of twelve had been inspired with the knowledge of its existence in an old trunk eighty miles away, and stolen it; still guesses that by accident or design it got into Smith's hands in some way. (Gunnison's History of the Mormons, p. 95.)

57. The testimony of both the widow and daughter that the manuscript of Spaulding was only about one quarter as large as the printed Book of Mormon, and, therefore, contained but about one twentieth the reading matter, neither Howe, Gunnison or any other writer has noticed.

58. But Gunnison claims, that, notwithstanding the barbarous style of language in which the Book of Mormon is rendered, it is really a work of genius of the highest order. (Gunnison's History of the Mormons, pp. 95, 96.) One eighteenth, he says, is copied from the Bible. If the whole of Spaulding's manuscript was copied into it, it would make but one twentieth, and something like nine tenths would remain the work of Smith. A little singular it is that the unlettered Joe and the learned Solomon Spaulding should have the same mastery and commanding genius, and write in the same barbarous style.

FORD'S HISTORY OF ILLINOIS.

59. Governor Ford, in his History of Illinois, jumps over all the difficulties, and without pretending to any information beyond what Howe's History contains, makes the sweeping and unsupported assertion that "Rigdon had become possessed of a religious romance, written by a Presbyterian Clergyman, in Ohio, then dead, which suggested the idea of starting a new religion. It was agreed that Joe Smith should be put forward as Prophet; and the two devised the story that golden plates had been found, containing a record inscribed on them in unknown characters, which, when deciphered by the power of inspiration, gave the history of the ten lost tribes of Israel." (Ford's History of Illinois, p. 252.)

60. Not a new witness is introduced; not a new fact is ascertained. No attempt is made to trace either Smith or Rigdon one step of the way over the three hundred miles of country between them. No attempt is made to show how Rigdon in Pittsburgh, heard of the boy Joe, whose fame for money digging extended throughout a quarter of the township of Manchester,* in central New York; or how he learned of the preacher Rigdon, who, as a Baptist preacher, was known for near twenty miles out of Pittsburgh, in southwestern Pennsylvania. None of these little particulars trouble the Governor in his attempt to blacken the fame of the Prophet, the easier to vindicate the crime of conniving at his murder.

61. Conjectures, of which he could not possibly know anything, which other men had for twenty years ransacked half the continent to find some evidence of, he simply asserts as though they were unquestionable facts.

62. Like most men who bear false witness, he has made his falsehood patent. The Book of Mormon does not contain "the history of the ten lost tribes," as he asserts; as any one will see by reading the book; and whoever will assert such a falsehood, when the truth is so easily known, whether from carelessness or corruption, is not a safe historian, on disputed questions, of which he has no personal knowledge.

ILLUSTRATED HISTORY OF THE MORMONS.

63. The anonymous author of the Illustrated History of the Mormons, though more just than most writers on that side, falls into the common and unsupported falsehood, by saying that Rigdon was a "compositor," that is, a type setter, (p. 45,) but without one word of evidence to justify the assertion.

64. The same author falls in with the general fame of the Spaulding story, without investigating it, and says, "Joseph Smith and Sidney Rigdon seem to have acted in concert in its concoction, from materials thus prepared for them." (Illustrated History of the Mormons, p. 49.) This book was written in England, though published by Derby and Miller, Auburn, New York, and as it is not characterized with the usual virulence, possibly the author had only heard the general statement of the Spaulding story, without those details which utterly overthrow it.

* Manchester, Ontario county, adjoining Palmyra, Wayne county, and was part of the time the place of Smith's residence.

65. In the same manner he is led to say, that "anachronisms are frequent" in the Book of Mormon; (Illustrated History of Mormonism, p. 49;) though not a single one is pointed out, for the best reason in the world; none exists. This fact does not rest on testimony, but can be tested at any time by an examination of the book.

HOWE'S GREAT WEST.

66. Henry Howe published, at Cincinnati, in 1854, a "History of the Great West," in which he revives the Spaulding story, with the theory that Rigdon first heard of Joseph Smith as a vagabond money digger, subsequent to 1827, when Rigdon was a Campbellite preacher, in Mentor, Ohio, and Smith resided near Palmyra, New York.

67. No evidence is offered that Rigdon had the Spaulding manuscript, or that he had ever heard of Smith. The only attempt to show either of these things possible, is the statement that "Rigdon was frequently absent." (Great West, p. 337.)

68. As Rigdon did not go to Mentor till after Smith was engaged on the Book of Mormon, the suggestion that he there heard of him, and on the faith of his vagabond character, entrusted him with the commission of sole founder of a new religion, of which Rigdon was to come in as junior partner, after the first rugged paths were trod, comes too late.

69. And against the suggestion that Rigdon heard of him at all, till the publication of the Book of Mormon, in the newspapers, is the fact that Mentor, Ohio, is two hundred and thirty miles from Palmyra or Manchester, New York, and in the twenty-two years search which has been made for some evidence of a possible collusion between Smith and Rigdon, previous to the publication of the Book of Mormon, not a witness has been produced who could show that any person residing twenty miles from Smith ever heard of him till the announcement, through the newspapers, of the publication of that book.

70. That Rigdon, as a Campbellite preacher at Mentor, was occasionally absent from home, is too probable to require any proof; but that that fact, equally true of every Christian minister, convicts him of stealing manuscripts to found a new religion on, or of dealing with vagrant money diggers, hundreds of miles away, is a new rule of evidence, to which all other Christian ministers will object.

71. The town of Mentor is only five miles from the town of Kirtland, and Rigdon was the minister of the Campbellite Churches in both towns, and after receiving the faith of the Latter Day Saints, remained at Kirtland till 1837; and till 1848 was prominently connected with all the public discussions of that faith. Had he at any time previous to the publication of the Book of Mormon made a journey from Mentor to Palmyra, and stopped with Joseph long enough to commit to him the charge of founding a new religion, and the reconstruction of the Spaulding manuscript into an oracle of God, why has no one of the Campbellites about Mentor and Kirtland any knowledge of his going to Palmyra, or of his being absent on some unknown journey, long enough to have accomplished that work?

72. For twenty-two years, since the Spaulding story was first promulgated, as far as Joseph Smith and the Book of Mormon have been preached, all Christendom has looked earnestly and with painful anxiety for some such proof, and have looked in vain. Had he made a single journey from Mentor, in which he could not be traced step by step, and his employment proved day by day, so as to show the impossibility of his having visited the Seat of Palmyra, that absence would have been announced, and proclaimed the triumph of his accusers.

73. It is obvious that Henry Howe had not investigated the matter at all, but only followed common fame, guessing his way through difficulties, which were apparent on the face of E. D. Howe's History of Mormonism. His theory of the plagiarism of the Book of Mormon, is built on the exploded work of E. D. Howe, altered, but not improved, by his own guessing.

FERRIS' UTAH AND THE MORMONS.

74. Of all the writers who have given currency to the Spaulding story, the most able and at the same time the most unscrupulous and corrupt, is Benjamin C. Ferris, late Secretary of Utah, author of a book entitled, "Utah and the Mormons." Ferris not only repeats the old exploded lie, that Rigdon was a printer, but says that at the time Spaulding's manuscript was in Patterson and Lambdin's printing office, Rigdon "was in the employment of Patterson, and became so much interested in the 'Manuscript Found' as to copy it, 'as he himself has frequently stated.'" (Utah and the Mormons, p. 82.)

75. Such unblushing falsehood it would be difficult elsewhere to find. At the date of Ferris' publication, the Spaulding story had been twenty years published. Every effort in the power of man had been made to show the "Manuscript Found" in Rigdon's possession, or where he might possibly have seen it, and so far in vain. Rigdon had presided over a Church of three thousand Latter Day Saints, in Pittsburgh; and in the anxiety to destroy his influence, the Rev. Mr. Williams, pastor of a Church in Pittsburgh, aided by the whole clergy, had published a work for the purpose of fastening this plagiarism on Rigdon; and not a witness could be found to say that Rigdon was a printer; not a witness that he was ever in Patterson and Lambdin's office; not a witness that he was ever in Pittsburgh, while that printing office existed; and not a witness that he ever saw or heard of either Spaulding or his manuscript, previous to the publication of "Mormonism Unveiled," in 1824.

76. But that is not the darkest feature in this allegation of Mr. Ferris. In saying that Rigdon "became so much interested in the 'Manuscript Found' as to copy it," "as he himself has frequently stated," including the last six words in quotations, as though he had copied them from some other writer, Ferris is guilty both of a known falsehood, and an unblushing forgery. (Utah and the Mormons, p. 82.)

77. No man on earth had ever so written. Ferris did not copy his quoted words from any other writer, and it is patent on the pages of his book that he had read and was familiar with those words, on this question, in which Rigdon and his friends have continually denied that Rigdon ever saw or heard of Spaulding, or his manuscript, earlier than 1834, and challenged the world to produce one word of proof against him.

78. Pursuing this course of falsehood, even when truth would seem to serve his purpose just as well, Ferris accounts for the meagreness of the evidence against Smith and Rigdon, by asserting the death of Patterson in 1826, four years before the publication of the Book of Mormon. (Utah and the Mormons, p. 82.)

79. Yet the Rev. S. Williams published, in the city of Pittsburgh, the residence of Patterson, in the year 1842, a pamphlet entitled, "Mormonism Exposed," containing a certificate concerning this same Spaulding manuscript, signed by this same Robert Patterson, and dated April 21, 1842. And John E. Page, then residing in Pittsburgh, in Apostolic charge of the Latter Day Saints, and abundantly able and disposed to expose Williams, if he introduced any false testimonies, published a pamphlet in reply, and admits Patterson's certificate into his work without question. Patterson was living, and a prominent citizen of Pittsburgh sixteen years after Ferris writes him dead. And no writer, no man, before Ferris, said he was dead. Ferris is the original author of the falsehood. And this fact does not rest on the assumption of any man. If he had any authority, he has but to produce it. There is none.

80. But with his unscrupulous corruption, Ferris was too shrewd not to see that the theory which says that Rigdon heard of Smith's fame as a money digger, three or four hundred miles away, and looked him up as a suitable person to employ, to found a new religion, was ridiculous; that some new invention was necessary; or, when passion was over, every sane man would reject the wicked impeachment.

81. Drawing upon his imagination alone, and asserting each point as though it was an unquestioned fact in history, Ferris says, "In the course of his wanderings, Smith met with Rigdon. These two men together conceived the idea of starting a system of religious imposture, commensurate with the popular credulity."

82. "Conjointly they possessed, in mercantile phrase, the requisite capital for such an adventure. Smith had cunning, plausible volubility, Seer stones, mysterious antiquities, and, withal, the prestige of success; Rigdon was versed in the lights and shadows of religious verbiage; had some literary pretensions; was a printer; and, above all, had a copy of Spaulding's book."

83. "Which started the bright idea of the golden Bible, is not known; though, in all likelihood, the credit is due to Smith, as he ever after maintained the ascendancy in the new hierarchy. After the plan had assumed a definite form in the minds of the originators, it was easy for Joseph, in his perambulations, to trace out and secure the original manuscript of Spaulding, to guard the intended scheme from exposure." (Utah and the Mormons, pp. 55, 56.)

84. Thus, without spending one moment in inquiry, without even troubling himself to pick up such facts as were in his reach, much less inquiring for evidence, which twenty years of the most industrious research had failed to find, Ferris sits down in his armed chair, and on a half page of foolscap, demonstrates by his unsupported assertion, not only that Rigdon had a copy of the Spaulding manuscript, but that Smith, while hazing around with peep stones, and mineral rods, strayed off from Palmyra, three or four hundred miles, to Pittsburgh, and to look up Rigdon as a partner; as tradition says, the head of a severed snake will look up his eliminated tail, which some mischievous boy has cut off and hidden in the most secret place; but that Smith absolutely traced up the original manuscript, and got possession of that also.

85. Surely, the millions of Christians who had anxiously waited twenty years for some scrap of evidence, that either Smith or Rigdon ever heard of the Spaulding manuscript previous to 1834, ought to be thankful to Ferris, for alleging all they wish to prove, and saving the necessity of evidence. Henceforth no one need trouble himself to prove that Rigdon obtained a copy of the manuscript, for any one can prove by Ferris' falsehood that Smith had the original, without obligation to the copy.

86. Why two men, obscure as Smith and Rigdon, each entertaining the ambition to found a new religion, should curb their zeal, till blindly burrowing like the mole, through the three hundred miles of intervening country, they embraced each other; why the entire task of accomplishing the work should be put upon the most inefficient of the two; why their two minds were so perfectly agreed, that, while one secured a copy, the other secured the original of Spaulding's manuscript, Mr. Ferris must tell; nobody else can.

87. But, why no other writer ever asserted this, why Ferris does not offer one word of proof in support of it, is very plain. Any body can tell that. It is because there is not a word of truth in it.

88. As if to test the gullibility of his readers, and prove how far the Christian world would be satisfied with falsehoods which a schoolboy could detect, so they militated against the divine mission of Joseph Smith, Ferris takes pains to prove that Smith "came into the northern part of Pennsylvania, near the Susquehanna River, in which part his father-in-law resided," and then, to show that Smith might by possibility have found Rigdon there, he adds, "Sidney Rigdon, it will also be recollected, resided in the State of Pennsylvania." (Utah and the Mormons, p. 61.)

89. True, Rigdon did once reside in Pennsylvania, but it was the other side of the Alleghany mountains, and by the nearest road, measuring around the mountains and through their gorges, more than four hundred miles distant, and he had removed still further off into the State of Ohio, before Smith went into Pennsylvania at all. (Howe's History of Mormonism, p. 289.)

90. Pursuing his investigations with unblushing naivety and consummate skill, Ferris takes over every document he can find, whether forged or genuine, supplying every apparent lack by his own trifling invention, and laying especial stress upon every exhibition of passion of any of the disciples of Joseph Smith, during a period of a quarter of a century, to impeach the moral characters of the witnesses of the Book of Mormon; and sums up, that by their enemies they were held "very much below par;" and that among themselves a petulant editor, on some disagreement, called Martin Harris a lackey; and that when Oliver Cowdery and David Whitmer had some business connection with the set of men who expelled the Saints from Missouri, Rigdon accused them with being "connected with agents of thieves, counterfeiters, bars and black-legs, of the deepest die." (Utah and the Mormons, pp. 68, 69.)

91. This is the same set of men who, in 1838, expelled the Latter Day Saints from Missouri, and in 1841 invaded Kansas, for the purpose of expelling the free State men; David R. Atchison, late member and President of the United States Senate, being the leader in both forays. And though Atchison's men in either case stopped at no crime, it is certain that many men of the highest standing in the United States have had much more connection with them than Cowdery and Whitmer were accused of, in those hours of peril in which they were unfortunately separated from their brethren.

92. A fact worth the rest is, that in all those changes which separated the early ministers of this persecuted faith, even when Joseph and many of his faithful brethren were in prison, and the dried bones of others lying around unburied, and Cowdery and Whitmer in the camp of their persecutors, they still gave the same unvarying testimony of the divine authority of the dispensation, and the Book of Mormon; both relating circumstantially, on oath, in a Missouri court, forced and browbeaten by a Missouri mob, the fact of the exhibition of the plates to them according to their testimony in the Book of Mormon.

93. And Cowdery, under the same circumstances, knowing that he was cast out and hated by his brethren as a traitor, who had joined their enemies and imperiled their lives, testified, on his solemn oath, that Joseph and himself did receive the Priesthood on two different occasions, by the voice of God, and the hands of Angels; relating circumstantially the time and manner of it; knowing well, when he did so, that the Missouri mob would turn against him more bitterly than his brethren had, and that the best hope which remained for him, was to live secretly for his life.

94. Though most of the witnesses of the Book of Mormon were, one time and another, separated from the Church, not one of them ever drew back from his testimony, or departed from the faith; and notwithstanding the violent hatred engendered by internal discord among brethren, which grew up against some of them at the time of their separation, they have all lived down scandal and reproach, and by their irreproachable lives have established an unimpeachable reputation for integrity and truth, both among Saints and Gentiles.

95. The reputation of Joseph, as a money digger, and a peep stone seer, originated in falsehood, and has been kept up for the purpose of ridiculing his calling to the Prophetic office. The truth about it is, that as a day labourer he was employed at wages to dig, not for enchanted treasures, but for money, which tradition said some Spaniards had buried in the bank of the Susquehanna River. (Gunnison's History of the Mormons, p. 32. Pratt's Ancient American Records.)

96. The various jokes about money digging, which from this fact passed between him and his early associates, were industriously gathered up by Philastus Hurlburt, duly cabellized and made a part of Howe's "History of Mormonism;" and the allusions there accumulated, if they prove anything, prove only ignorance, superstition, and the most venial offences, of which the witnesses bring in themselves for the largest share, and leave the reader with the impression that if what they say of Smith is really true, he was rather guilty of an occasional practical joke on their superstition, than of any participation in it.

97. Nothing is more evident, notwithstanding the pains taken to conceal it, than that many of them believed Joseph had the plates from which he professed to be translating; and one of the witnesses, Willard Chase, testifies that, notwithstanding Joseph's anxiety to make his possession of the plates a secret, as many as twelve men did get to see them. (Howe's History of Mormonism, p. 245.) And many of the witnesses who testify that he was not a man of truth, show, nevertheless, that they and others did credit him in matters which, to say the least of it, were a severe tax on one's credulity.

A FUGITIVE SLAVE FROM A VIRGINIA CHURCH.

To run away from Slavery has been declared to be, to run away from God. The "Church of Jesus Christ at Union, Fauquier county, Virginia," has pronounced excommunication against one of its members for running away from his master and seeking Freedom in the North. This negro who so "disobeyed the laws of God and man," in the language of that "Church of Jesus Christ," was caught, and by the active endeavours of President Pierce and his agents, and the agents of Cotton and Doughfacery, was restored to the Christian Society of Union and the pious master who bewailed his slave's backsliding into Freedom and Massachusetts. After a season of repentance under the exhortations of the rawhide and the Rev. John Clark, this fugitive church member was bought out of Slavery with Northern dollars and presented to himself. Taking the gift, he straightway went with it to Oberlin, Ohio, to educate it for the ministry. Arrived there, he wrote back to Union to his old pastor for a letter of dismission from the church he so wickedly ran away from when he ran away from Slavery. The pastor, the Reverend John Clark, made answer, of which the following is the gist:

"The church of Jesus Christ, at Union, Fauquier County, Va.:

TO ALL WHOM IT MAY CONCERN.

Whereas, Anthony Burns, a member of the church, has made application to us by letter to our pastor, for a letter of dismission in fellowship, in order that he may unite with another church of the same faith and order; and

Whereas, it has been satisfactorily established before us that the said Anthony Burns absconded from the service of his master, and refused to return voluntarily, thereby disobeying both the laws of God and man, although he subsequently obtained his freedom by purchase, yet we have now to consider him only as a fugitive from labour, (as he was before his arrest and restoration to his master,) have, therefore,

Resolved, unanimously, That he be excommunicated from the communion and fellowship of this church.

Done by order of this church, in regular church meeting, this 26th day of October, 1855.

W. W. West, Clerk."

With this bull of excommunication went a letter from the pastor, which pitches into poor Burns in a fashion which would be called diabolically vicious, if it did not proceed from a clergyman. He convicts him, logically and from the Scriptures, of having denied the Christian character in seeking freedom while his master wanted him to remain a slave—recommends him when licensed to preach, to select for his field of labour the north bank of the Ohio River, and taking the text about Onesimus, to exhort therefrom all fugitives from Virginia to run straight back to their masters. "By so doing," adds the pastor, "you may measurably make amends for the expenditures of \$30,000 by the Government in your arrest, trial, and restoration to your legal master."

If the "Church of Jesus Christ in Union, Fauquier County, Virginia," is losing members by the indulgent love of Freedom, is it not largely growing in grace?—*Alb. Eve. Journal.*

It is noteworthy that Burns is not excommunicated for fleeing from bondage, but for accepting freedom as the gift, of the friends who purchased him, after he had been reclaimed and reduced to slavery again. The Church of Christ at Union, Fauquier county, Va., hold him a fugitive for accepting liberty as a gift, and declare the preference of liberty to slavery by a preacher of the gospel, (for such was Anthony Burns in their Church,) a crime meriting excommunication from the fellowship of the brethren. In the annals of heathenism, nothing so atrocious is found.

"Overcome evil with good," as the gentleman said when he knocked down a burglar with a family Bible.

NORTHERN ISLANDER.

VOL. VI.—NO. 4.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, MAY 1, 1856.

WHOLE NO. 87.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY.

AT SAINT JAMES, BEAVER ISLAND,
LAKE MICHIGAN, BY

COOPER & CHIDESTER.

Terms.—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to Cooper & Chidester, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time, will be continued till further orders and payment of bill.

During the suspension of navigation, in winter, the ISLANDER will be sent to mail-subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether or many are issued within the year or not.

LUTHER ON POLYGAMY.

(From Mischele's Life of Luther.)

We noticed at an early period of this narrative, the melancholy state of dependence in which the Reformation was placed on the princes that espoused the cause. Luther had time to foresee the result. These princes were men, with men's caprices and passions; and hence concessions, which, without being contrary to the principles of the Reformation, seemed to redound little to the honour of the reformers. The most warlike of these princes, the hot-headed landgrave of Hesse, submitted to Luther and the Protestant ministers, that his health would not allow of his confining himself to one wife. His instructions to Bucer for the negotiation of this matter with the theologians of Wittenburg, are a curious mixture of sensuality, of religious fears, and daring simplicity. "Ever since I have been married," he writes, "I have lived in adultery and fornication; and as I won't give up this way of living, I cannot present myself at the holy table; for St. Paul has said, that the adulterer shall not enter the kingdom of heaven." He proceeds to state the reasons which drive him into this course: "My wife is neither good-looking nor good-tempered; she is not sweet; she drinks, and my chamberlains can tell what she then does, &c. I am of a warm complexion, as the physicians can prove; and as I often attend the imperial diets, where the body is pampered with high living, how am I to manage there without a wife, especially as I can't be always taking a seaglio about with me?"

"How can I punish fornication, and other crimes, when all may turn round and say, 'master, begin with yourself?' Were I to take up arms for the Gospel's sake I could only do so with a troubled conscience, for I should say to myself, If you die in this war, you go to the devil. I have read both the Old and New Testament carefully, and find no other help indicated than to take a second wife; and I ask before God, why cannot I do what Abraham, Jacob, David, Lamech, and Solomon have done?"

The question of Polygamy had been agitated from the very beginning of Protestantism, which professed to restore the world to Scriptural life; and, whatever his repugnance, Luther durst not condemn the Old Testament. Besides, the Protestants held marriage to be *res publica*, and subject to the regulations of the civil power. Luther, too, had already held, theoretically, and without advising it to be put in practice, the very doctrine advocated by the landgrave. He had written years before: "I confess I cannot say that polygamy is repugnant

to Holy Scripture, yet would not have the practice introduced among Christians, who ought to abstain even from what is lawful, in order to avoid scandal, and in order to maintain that *honestas* (decorum) which St. Paul requires under all circumstances." (Jan. 13th, 1524.) Polygamy is not allowable among Christians, except in cases of absolute necessity, as when a man is forced to separate from a leprous wife, &c. (March 21st, 1527.) Having one day put the case to Doctor Basilius, whether a man, whose wife was afflicted with some incurable malady, might take a concubine, and receiving an answer in the affirmative, Luther observed, "It would be of dangerous precedent, since excuses might be daily invented for procuring divorce." (A. D. 1539.)

Luther was greatly embarrassed by the landgrave's message. All the theologians of Wittenburg assembled to draw up an answer, and the result was a compromise. He was allowed a double marriage, on condition that his second wife should not be publicly recognized.

Your highness must be aware of the difference between establishing a universal and granting an exceptional law. We cannot publicly sanction a plurality of wives.

We pray your highness to consider the dangers in which a man would stand who should introduce a law that would disunite families, and plunge them into endless lawsuit. Your highness's constitution is weak, you sleep badly, your health requires every care. The great Scanderbeg often exhorted his soldiers to chastity, saying, that nothing was so injurious in their calling as incontinence. We pray your highness seriously to take into consideration the scandals, cares, labours, griefs, and infirmities herein brought under your notice. If, nevertheless, your highness is fully resolved to take a second wife, we are of opinion that the marriage should be secret.

Given at Wittenburg, after the festival of St. Nicholas, 1539.—Martin Luther, Philip Melancthon, Martin Bucer, Antony Corvin, Adam, John Lening, Justin Wintfert, Dyonisus Melanther.

The Treaty of Paris—What is it Worth?

Although the peace which has been just concluded creates, for the moment, a general feeling of satisfaction, we are afraid that this sentiment will not be durable. It is natural that the interests which have been suffering from the war should rejoice at being relieved from its depressing influences; but those who are accustomed to regard political events rather in reference to their future consequence than to their present bearing, fail to see in the Paris treaty the prospect of any permanent settlement of European differences.

The new treaty is in fact little more than a relash of the old political arrangements of Amiens and Tilsit. The leading parties to it have on framing it considered rather their own selfish views than the objects for which they professed to be contending. Turkey has in its provisions been regarded rather as the scape goat of Russian delinquencies, than as the power having a claim to redress. It is her territories that have been pieced and parcelled out, not those of the aggressor.

The Allies have, for instance, secured the right of reorganizing in their own way the Danubian Principalities; and they will do

it in a manner to render them virtually independent of the Porte. They are also to take possession of Candia, Smyrna and Trebizonde—the gates to the highways of eastern commerce, and important acquisition for maritime nations like England and France.

In addition to these stipulations, their guarantee of the rights of the Christian subjects of the Sultan will give them the opportunity of interfering at their pleasure in the internal administration of the Ottoman empire. The poor Turk has, in short, been so plucked and shorn by his friends and protectors that it is no wonder that he feels doubtful if they left him anything which he can legitimately call his own.

But the treaty, it is said, is likely to secure the peace of Europe, and remove many of the dangerous questions, which are constantly threatening to disturb it. It will do nothing of the sort.

The treaty of Amiens professed to secure to France the new boundaries she had acquired for herself, to guarantee the integrity of the Ottoman empire, and also the independence of Malta.

Were any of these conditions subsequently fulfilled? Not one. Of the innumerable stipulations of the treaty of Tilsit the same may be said. Dictated by the selfish views of the contracting parties, and having little or no reference to the general interests of humanity, they wanted the element of political vitality. Does the treaty of Paris, just concluded, differ in the elevation and breadth of its views from those instruments? We cannot see it, unless, indeed, it be in the greater selfishness and shortsightedness of the motives that have inspired it.

So much for the security to which the people of Europe appear to be so credulously abandoning themselves. A brief interval of time will, we fear, convince them that it would have been better for their interests if the treaty had never been made. It has, in fact, been too smoothly and rapidly perfected to be anything more than a mere glazing over of difficulties.

If we are correctly informed as to its conditions, it leaves the seeds of enmity and jealousy between the present governments of England and France—the same between Russia and Austria—the same between Turkey and the Allies. It has been brought about in hostility to Palmerston, by the personal and dynastic ideas of Napoleon, acting on Alexander's hatred to Austria and England.

The Czar can never forgive the former for the duplicity and in the latter he sees only a bitter and relentless enemy. Louis Napoleon has got out of England all he wanted—the recognition of his dynasty; and now he does not care how soon the ties that united him to her are cast loose. His efforts to bring about peace on terms that would not be humiliating to the pride of his opponent, have gained the good will of Russia, and also of Austria, who could only foresee peril to herself in the longer continuance of the war.

The three Emperors will try to manage Europe without England, which, as a revolutionary country, with a free press and Parliament, will be completely isolated from this union of despotism, and thrown back upon the United States for moral sup-

port. One great power has, however, been ignored by the Conferences and the Paris treaty—the terrible power of revolution. That power, though at present dormant, has as much strength as ever, and is, we believe, as ripe in Turkey as it is in any of the European States.

The English free press and Russian Machiavellian diplomacy will soon stir up this slumbering element. The interests of either power may at any moment wither in the next dozen years let loose upon the European world the torrent of revolutionary violence. The treaty of Paris seems to have been framed to provide opportunities and appliances for such a result. We wish the despots of Europe joy of this precious offspring of their ingenuity. It promises to be as fruitful of evil to them as was Jupiter's gift to Pandora.—*N. Y. Herald.*

TUESDAY, APRIL 29, 1856.

Opening of Navigation.

Sunday the steamer *Superior*, Capt. Jones, of the Lake Superior Line, made this harbour, from Chicago, and was soon followed by the *Louisville*, Capt. Caldwell, and the *Wisconsin*, Capt. Hickey, of the Northern Railroad Line.

They all left Monday to try the ice in the Straits. No indication has been seen that the Straits are yet open, but they are likely to make St. Helena, ready to pass at the first breaking. The *Louisville* reports twenty miles of field ice above.

No sail has been seen to pass up by here, and we are quite sure the Straits are not opened.

As we go to press there is an immense field of ice on the east shore, filling half the width of the channel.

Beaver Island Light was lit up Monday, the 21st inst.

Waugobance Light was lit up Friday, the 25th inst.

Fields of ice twenty miles in extent were encountered above here Sunday.

Fishermen are getting out on their stations for gill net fishing.

The Mississippi River has been closed its entire length by floating ice the past winter. This fact has never been known to occur before in the memory of man.

MONOGAMY, POLYGAMY, AND CHRISTIANITY.

From the Family Herald.

Monogamy, or single marriage, (that is, marriage to one wife at once,) is an old Roman practice, adopted by the Roman Church, and thus introduced into Christendom. Whether the Apostles taught it or not we cannot say, as St. Paul enjoins it only on bishops, thereby, however, inculcating the propriety of it, without enforcing it as a rule.

No Roman was allowed to have two wives at once, but was liable to be punished for bigamy.

Marc Antony was the first Roman who had two wives. Julius Caesar attempted to have a law passed in favour of polygamy, but could not effect it. It was no doubt owing to this national custom among the Romans, that the early Roman ladies were so distinguished for their personal dignity and propriety of conduct. Woman held a much higher rank among the Jews.

The early Christians so naturally adopted this habit of Roman respectability, that we are apt to ascribe the monogamy of the western world to Christianity; but this is a mistake. There is no evidence of it either in Scripture or in history. Nay it is a well known fact, that even concubinage was sanctioned by the early Church. A man was allowed to keep a concubine without mar-

riage, but not a concubine and a wife together. (See Bingham's *Antiquities*, Book xvi, c. 11.)

WEDNESDAY, APRIL 30, 1856.

STRAITS OPEN.

As we go to Press (30th April morning) sail are seen passing up with a stiff east wind. They must have come through the Straits. The wind sprung up in the east at 1 A. M., and is about an eight knot breeze. This wind probably made the first opening through the ice at Mackinac.

Elder R. F. Mills has had a successful mission in Ohio. He is now in Wisconsin, doing a little business, and is expected here in a few days.

Elders Phineas and Samuel Wright are looked for by the first boat from below, with a company of emigrants from Livingston county, where the Courier has been all winter howling about the Mormons. They consist of a body of substantial farmers, with their families.

The Elders who are returning from their missions, and emigrants coming in, are bringing a considerable number of horses. We suggest to those who believe the Mormons steal horses, send an agent here to inspect them as they arrive.

It is understood that six lines of boats will stop here the present season. The Northern Railroad line, from Ogdensburg to Chicago, the American Transportation Co., the Western Transportation Co.'s line, and Reed's line from Buffalo to Chicago, Newberry's line from Buffalo to Green Bay, and the Chicago and Lake Superior line.

We have not seen the cards of these lines, and do not know their season arrangement. It is said the Collingwood line is abandoned for the present.

There is peace in Europe, and in consequence a prospect of a great decline in the price of breadstuffs.

Elder A. J. Porter, who has just traveled through the States of Arkansas, Missouri, Iowa, Illinois and Wisconsin, says there is far less excitement about Kansas affairs in the slave States than the free.

Seine fishing commenced yesterday evening in this Harbour.

The Isle la Gaieté Light was lit up Tuesday, the 29th inst.

LAUGHTER.—Professor Fogel devotes two hundred and seventy pages to profoundly philosophical investigation of the origin, use and benefit of laughter generally, and treats of its different causes and aspects under thirty-seven distinct heads. He is able to inform us how to judge a man's character and disposition by hearing him laugh. The melancholy man's laugh is a poor hi! hi! hi!—the choleric temperament shows itself in a he! he! he!—the phlegmatic in a cheerful ha! ha! ha!—and a sanguine habit is betrayed by its own characteristic ho! ho! ho!—*Westminster Review.*

MAY DAY.

The first day of May is a Pagan holiday, the origin of which is lost in the lapse of ages. The principal ceremony of the day is choosing the most beautiful virgin in the city or village and crowning her with a diadem of spring flowers, "Queen of Beauty."

As the seasons of the two hemispheres are opposite, this custom, if transported to the southern hemisphere, would realize a November day for the triumph of the Queen of beauty, on the coming of spring flowers, and singing birds.

May Day was celebrated only in the northern provinces of the Roman Empire. In the southern flowers prevail all the year. Their coming could not be celebrated as an epoch in virgin life. No trace of it is found in Jewish or Apostolic Christian history. But in its natural home the custom has survived by a thousand years the religion which introduced it.

May flowers appear here in abundance, having first peeped out the 5th April. But thirty hours steady east wind has brought a cold rain, and the little ones are not out gathering flowers to crown the elected beauty.

COURTS.

WHAT DOES IT MEAN? Is it the deliberate determination of the Judiciary that the State of Michigan has no rightful jurisdiction over the two counties inhabited by Mormons? Or why is it that no Courts are appointed to be held in either county?

When Emmet county was erected, it was attached to the third District and Judge Douglass appointed Courts, and held one.

Afterwards Manitowish county was erected out of Emmet and Leelanau, and the question being mooted whether this portion of the State did not by the Constitution belong to the Upper Peninsula, Manitowish county was re-attached. Yet Judge Goodwin, of that District, ignores the act, and appoints no Courts for the county.

And Judge Douglass, on appointing anew the Courts for his District, leaves out Emmet. This cannot be because it was improperly attached to his District, for Cheboygan is liable to the same objection. Yet he appointed Courts for that county.

The only reason which can be given, is a determination to treat Mormonism as an independent Kingdom. You need be in no hurry, till you are asked, gentlemen. In the mean time the people will be able to provide for the public peace without your help.

The renowned Dr. Kane, on his late Arctic expedition, took out a Daguerrean apparatus, but failed in operating in that high latitude, from some unexplained cause. During the extreme cold of the past winter our neighbour has sometimes failed of a satisfactory picture, but the warm weather has returned, and he can show some as perfect pictures as you will see at any city in the State of Michigan. Is it the cold, or the lack of light with

the suns oblique rays in high latitude, which makes the difficulty in operating? We cannot tell, but we can tell a good picture.

Last fall some scamp, bent on mischief, reported at the Indian village of Arbour Croche that Strang was coming over there to collect taxes of the Indians.

A short time after, as some of them were in Mackinac, they were inquiring about Strang's authority to tax them. J. A. T. Wendell, thinking that a suitable occasion to hatch mischief, instead of telling the Indians that the story was a humbug, and that they should go home content, deliberately advised them to murder Strang.

As this is a very grave charge, and one which ought not to be entertained, except on satisfactory evidence, we take this occasion to say that we have it on the authority of one of the most-wealthy and respectable gentlemen in the State of Wisconsin, and himself long a resident at Mackinac, who was present at the interview between Wendell and the Indians, and authorizes us to make the publication, and refer any gentleman to him.

MORMON DRESS.

The Mormon ladies have their own style of dress, convenient and very beautiful. We should call it an improvement of the Bloomer, but that it preceded that; but there is now and then a lady who deems it beneath her dignity to wear a Mormon dress.

Who are these dignified ladies? What has been their past life, that they will not demean themselves by stooping to Mormon styles?

Here passes one, who, three years ago, stole a dress pattern from Elder Bacon, which, on search, was found in her possession, and she confessed the theft, and promised restitution, but has never made it. About six months earlier she was caught in the act of adultery, and her paramour was publicly flogged by the injured husband, who put her away, and she was cast out of society. It is right that such a one should not wear a Mormon dress. They don't belong to that set. But is it not a little curious to see them put on airs about it? Who keeps such company? Look and see, and judge them by the company they keep.

TALE-BEARERS—TALE-HEARERS.

Nine in ten of all the complaints about tale-bearers are ill-founded. Tale-bearing, like all other kinds of labour, is done for a market. Tale-bearers are the chief of these sinners. Any man who will surround himself with a lot of low, vicious, lying fellows, and inquire after, listen to, and believe what they say, will soon have cause enough to complain of all his neighbours.

The dog that brings a bone, will carry one. And any man who keeps the society of such, gives a kind of credit to their reports of his own conversation, by which they are able to involve him in continual offence with all his neighbours.

A tale-bearer moves mischief of himself, only where he is little known; but a tale-hearer carries mischief with him wherever he moves. He dwells in it as in a flame, and receives and com-

municates injury as if walking in cotton and pitch on fire.

But the tale-bearer ever toils for a market. He creates such tales as the hearers will listen to. He simply supplies the demand. When the market gluts, the supply falls off till a new demand arises. Every man gets to hear such tales as his ears itch for. Give these tale-bearers a little respite. They are the poor panders for other men's sins. Pour out your indignation upon the tale-hearer.

On the late trip down of the propeller Wisconsin she stopped at Northport, in Grand Traverse Bay. While there, it became known that Elder Isaac Pierce was on board, and a few persons, headed by Deacon Dame, determined to mob him. Capt. Hickey, of the Wisconsin, expresses the opinion that could they have got him ashore, they would have killed him.

In order to get him into their hands, Deacon Dame proposed to take process against him for debt, and arrest him, notwithstanding arrests for debt are long since abolished. But the Capt. told the Deacon he would not allow so great an outrage, under pretence of law, on his boat.

An immense crowd, including Rev. Peter Daugherty, and Mrs. Dixon, with the tail of the mob made up of the dregs of the border, came aboard to hold a Lynch Law Court over him; but the Elder stood upon his defence so resolutely, they were obliged to hear him; and, in the end, between dread of his resolute bearing, and a conviction of the justice of his cause, a majority fell off, many remarking that they knew nothing against the Mormons, and did not believe they were any worse than any body else. The half dozen vile dogs who led on, when no longer backed by the crowd, did not feel competent to attack one Mormon, and slunk away.

REFLECTIONS.—If such an outrage had been committed at Beaver Island, upon a man from Grand Traverse, the press, from Maine to California, would raise a simultaneous howl.

If it was possible to make the Mormons as revengeful and destructive as their enemies accuse them, such outrages would soon do it.

No man in Grand Traverse would be benefited by the destruction of the Mormon settlements. We have many interests in common, and in regard to those interests and to our pride in the growth of this portion of the State, have often published favourable notices of Grand Traverse as a country for settlements. Will not the business men who have a real interest in that country, reciprocate our good feelings? They have no need to join the foolish quarrels of such men as Deacon Dame.

G. Lee Cole, of Patmos, cannot be accused of despising the Commandment, "Be ye fruitful and multiply." He is eighteen years old, and has a wife and two children, not twins. He is doing a good business in replenishing the earth, as well as multiplying the inhabitants, being a successful and substantial farmer.

HARD TO BEAT.

Mr. George Kidder, of this place, has cut, during the past winter, four hundred and forty-seven cords of steamboat wood, all hard wood but three and a half cords; seventy cords of this was culled timber; and has realized by it \$51.25 per month, all in cash. If this has been beat by any one between Buffalo and Chicago, send along.

We are pleased to learn that the Propeller Iowa, Capt. Alexander, will be on the route from Buffalo to Chicago, stopping regularly at this port. Of the large passenger and freight business done here, she is likely to get her full share.

The state of society in Nebraska is most decidedly border-like. Murders are common, and very little regard is had to law or life. Shooting on disputed claims call for no interference of neighbours.

The Empress Eugenia has given an heir to the throne of France. Hoops go out of fashion.

The Hudson River is to be bridged at Albany, for Railroad purposes.

The Bridge over the Mississippi at Rock Island is completed, and in use. Elder Isaac Pierce was passenger in the first train across, on his return from Nebraska.

Elder J. M. Wait has our thanks for a list of fifteen subscribers, and Elder I. Pierce eleven.

Visible mark of corruption: To stay away from religious services, and go to the same place the same day to hear a smutty trial.

TREE SETTING.—Now is the time to plant out trees.

SCHOOL OF THE PROPHETS. The subject for next Sabbath is the text:

"He that believeth, and is baptized, shall be saved; and he that believeth not, shall be damned." (Mark xvi, 16.)

A LARGE VESSEL FOR THE ISLAND TRADE.

The following letter will surprise most of our readers. We publish it as evidence of what perseverance and fixed determination can do. Bro. Shaw has a mania for a vessel, and by singularly persistent efforts has raised one. We hear it spoken of as a fortunate purchase.

The trade will well justify the undertaking. As he proposes to run between the Islands and Chicago, this will not relieve, but increase the necessity of two or three small sail to gather in fish, &c.

Success to Bro. Shaw. We commend him for his enterprise.

Chicago, Ill., April 9, '56.

BRO. STRANG.—I am getting ready to come down soon. I shall get a few recruits to come with me—three or four families. I told you last fall that I was going to buy a vessel to put into our trade. I have bought one that will carry over one hundred cords of wood.

I should like to have some one at the Island take hold with me. We can make business for her there now. Wood, posts, timber, pine or hemlock, will pay good freight to this place. I

have a disposition to do all I can for our cause, and if fortune should favour me at this time I shall work for the upbuilding of the Kingdom.

I would like to have your good wishes, and all of my friends, in the effort that I am trying to make. I wish to act, in concert with my friends. By perseverance I shall prevail.

With due respect,

SAMUEL SHAW.

A MODERN CHRISTIAN.

A modern Christian is a religious heterodox. He professes to be a follower of Christ, but disbelieves the doctrine he taught. He receives the Bible as his text book, but rejects the principles it inculcates. He grinds the face of the poor, robs the fatherless and the widow, and him who hath no protector; then, as a price of his indulgence, he gives a portion of his ill gotten gains to popular institutions, and is lauded by his brethren for his benevolence. He believes that the Prophets and Apostles of old were very righteous men, but considers that their conduct would be intolerable in this enlightened age. He believes that Christ and his Apostles organized the true church, but practically he rejects the organization they made. In fact, he is the last one that a reasonable being would think of calling a Christian. W.

Report of the Returned Elders.

A. J. Porter, High Priest, has returned from the mission to the Indian country, beyond Arkansas. The mission succeeded in turning over most of the Brighamites and scattered Mormons, who have gone into the Indian country. One family only will come up, as they did not advise gathering from there. The Cherokee Nation prohibited the Brighamites from preaching in their country. Our mission was kindly received, and preached at the Capitol, and many of the principal settlements. A good feeling prevails with the Indians, and many of them have some faith.

L. D. Tubbs, of the Twelve, and L. Kidder, Priest, had their mission to Ohio, and spent the winter in Athens and Meigs counties. At Syracuse they found a company of Mormons from England and Wales, who had not learned the true way, but were led away after Brigham Young. Most of these gladly embraced the truth, and the first fruits came in with brothers Tubbs and Kidder. More are expected in the summer. Woolsey, the Brighamite Elder left in charge of them, would not openly defend his faith, but avoided discussion.

These converts are industrious, intelligent and moral. We regard their access as the beginning of an excellent work.

Isaac Pierce, of the Twelve, has returned from his mission to Iowa and Nebraska. The region about Council Bluffs is an old mission ground, but the prospect is of a larger gathering from there than any former year. Elder Pendleton is on his way home. Bro. Thompson comes with a small company, but many more are expected as soon as the spring emigration to that country enables them to sell claims.

Bro. Pierce made great efforts to draw the Brighamite Elders into discussion, but in vain. With any body else they were ready, but not with us.

WOOD TRADE AT BEAVER ISLAND.

Beaver Island is about 35,000 acres in extent. Of this 15,000 acres is likely to be cleared during the next ten years, and after reserving such timber as is wanted for building, fencing, and other local improvements, will yield fifty cords of steamboat wood to the acre, equal to 750,000 or 75,000 per year. It is not probable that there will be a market for more than one-fourth this amount. The rest is likely to be logged and burned, to get it off the land. After that period 10,000 acres of timber are sufficient to supply the wants of the inhabitants of the Island, though it should then bear a

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dense population, and the annual product of 10,000 acres of forest may be sold without impairing the supply.

A forest will renew itself in twenty years. This would admit of cutting 500 acres a year, equal to a supply of 25,000 cords annually.

If this timber was not diverted to any other purpose, it would be a long time before the demand for steamboat wood exceeded the supply at this Island. But after 15,000 acres of the best land is cleared, most of the timber on the remaining 20,000 is equally adapted to fencing and building purposes, as to fuel, and the extensive improvement of the prairies in Illinois is rapidly creating a demand for it.

The great number of railroads concentrating at Chicago require an immense supply of fuel. Possibly they may succeed in bringing coal into extensive use for that purpose. But if they do not, they can get their wood from here as cheap as from any place whatever; and may take off a large surplus of timber, which would otherwise be logged and burned. For many years any demand of that kind will be without effect on the supply for steamboats.

For many years no other place can successfully compete with this in the business. There is no other point near here, on the steamboat line, furnishing an abundant stock of standing timber, near an accessible harbour, with a back country to support the men and teams employed in getting the wood.

PLANT TREES

Trees are Nature's gift to the country, but their growth is not inhibited in dust and turmoil of town. They are gentle and beautiful reminders of the innocent pleasure of country life—hints of the purity of younger days when the anxious denizens of the great and wicked city were lads and lasses, and disported with the glee of childhood beneath the spreading branches that overhung the old homestead, that shaded the quiet nook, that tossed and waved on the hillside, throwing changing and fantastic shadows on the turf beneath. If for nothing else—for your children's sake, plant trees. Do not bring them up without a knowledge of what it is to love Nature in one of her most beautiful manifestations. Let not their young affections be crisped up by the bare brick walls of shadeless streets, along which the sun at noon days pours down his hottest beams. Plant trees, and let the wee things assist you while you do it. Let toddling Jimmy help you while you prepare the bed in which it is to be placed; let Charley bring the water with which you moisten the roots and mulch them in the quickening earth; let Ann or Jennie hold upright its slender trunk while you shovel in the soil. Plant one for each. Let this be Charley's, that Ann's, this in the corner is Nellie's, and that at the end of the walk shall be Jim's. Think you they will not love them? Think you, when you are dead and gone they will not make pilgrimages to the spot where you stood; that they will not repeat what you said; that they will not struggle to repress the rising tear that the old place calls up? Oh, you of little faith!

Plant trees for yourself. The walls inside your rooms are hung with landscapes, in which trees are the principal feature. You

insist that your friends admire them, and you declare that you love and appreciate them yourself. You point to the delicacy of tint here, the reflected sun light there and the sombre shadows beneath. But, though in a gilt frame, and a room where gaudy painters and vulgar upholsters have done their worst, they are all mean and tawdry compared with the living trees that the Great Master has caused to grow. That daub cost you a handsome sum; but you cannot or do not spare the trifle which, expended as we would wish, would give you a pleasure that the painting never can confer.

Plant trees for your neighbours. We fear that you are doing nothing to insure your remembrance in the busy world that you cannot be a part of forever. You have been lucky in trade; have amassed money in corn; have become half-millionaire in real estate. Trees outlast fortunes. Storms toss their branches and sway their trunks, but the gentle breeze kisses their foliage to-morrow, and they give no sign of the trial they have passed. Not so your riches.

You have done little in the way of making the world more beautiful or happy. It is not too late to begin now. Begin with the cheapest method: plant trees that will live when you have given up riches and gone where they are of no use; but where a cultivated sense of the good and beautiful count more than all the gold of Ophir.

Plant trees, if you will speculate, for their money worth.—Hide the decaying front of that tenement occupied by your poorer neighbour. Hide it with a coronal of living green, that will more than compensate for the want of paint or the lack of skill in the wooden architect who designed it. Trees are money in every city; and more than anywhere else, where Nature in her gifts of the beautiful has been so niggard. Relieve the flatness of surface, and destroy the unbroken continuity of view, by trees. If the lot is wet and of little value, there is the more necessity for the beauty that trees will give. If it is high and dry, trees will grow the better thereon. Put money in thy purse—and plant trees.—*Chicago Tribune.*

FLOUR COMING DOWN.

The flour quotations in the New York market are alarming speculators of all grades and kinds. They concede that the culminating point has been reached, and that, with the prospect of an ordinary crop in Europe, prices must recede. How far the recession will extend, is now the question.

The country demands a return to a normal condition of things. Since the first influx of California gold into the channels of trade, the tendency has been upward, until in the last year, under the urgent demands of the Eastern war, famine prices have ruled. But the end has come; and with the prices of grain, go the prices of beef, pork, and all edible things. Men who consume can breathe again, and hope hereafter for plenty of cheap bread. Peace is declared, the war demand is satisfied, the country is full of wheat and corn, and the market is dull. Labour not of the agricultural sort is coming uppermost, and the farmers who have held the whip hand of all the world besides will look in vain for the immediate return of the good times from which they have reaped so large an advantage.—*Chicago Tribune.*

DAILY NORTHERN ISLANDER.

A note from King Strang, enclosing the Circular of the Proprietors, informs us that, on the opening of navigation, the Northern Islander will be published Daily.

Whatever may be said of their cause or creed, or otherwise, the Mormons evince "uncommon" enterprise and determination, and no portion of them more of both than King Strang and his followers of Beaver Island.—*Detroit Tribune.*

Oh! the Skirts! the Skirts!

Oh, Venus de Medicis! how can we embrace them at all? Positively there is no getting around them in one effort. Skirts have swollen to that extent of fashion that no door is wide enough for them to pass through, without considerable squeezing. Real belles of the fashion now seem like moving bells, literally, so that mullets and men have to stir well in the streets, else they will run against ropes, hoops, bag matting, crinoline, and the deuce knows what, which completely takes up the sidewalk and inhabits the dress. Then for the girl, by Jove, she seems no where.

The other day we happened to see two of these dumpy kind of moving shells of fashion going along the street a la pointe style, hand close and skirts out. At forty paces distant they seem like miniature pyramids of silk; at twenty paces we smelt cologne water and other essences; at ten paces a little lump like a bonnet was discernible at the top of the skirt pyramid; at three paces we discovered four ringlets of slim appearance, resembling cat-tails dipped in molasses—two eyes of weak and absurd expression, like boiled onions—lips like unto thin sandwiches with a bit of discoloured meat sticking out, thin and dry, and cheeks rouged "mienfañ." [Chinese colored:] positively this was all that could create in us the impression or imagination that the above things dry goods, etc., formed a woman.—*Petersburgh Express.*

MARINE.

ARRIVALS.

April 27, Steamer Superior, Capt. Jones, from Chicago. Passenger, A. J. Porter, from Tallequah, Indian Territory mission. Took wood of J. M. Wait.

" " Prop. Louisville, Capt. Caldwell, from Chicago. Passengers, D. L. Tubbs, lady and children, L. Kidder, Mr. Thomas, lady and child, David George, from the Ohio mission. [E. Jones missed at a change of cars in Indiana, baggage arrived.] and J. M. Wait, from Canada and Michigan mission. Took wood at the Old Point.

" " Prop. Wisconsin, Capt. Hickey, from Chicago. Passenger, L. Pierce, from the Nebraska mission. Took wood from M. M. Aldrich.

DEPARTURES.

April 28, Steamer Superior, Capt. Jones, for ports on Lake Superior.

" " Prop. Wisconsin, Capt. Hickey, for Ogdensburg.

" " Prop. Louisville, Capt. Caldwell, for Ogdensburg. Passengers, Miller and Newcomb.

PASSED UP.

April 30, before sunrise, a large sail, not recognized. The White Cloud cleared from Detroit for Chicago April 21st, with 200 m. lumber. It is supposed that this is the Cloud, ahead of everything else through the Straits. A few hours later several sail appeared under the east shore, bound up, with strong east wind.

REPORTED.

April 17, Prop. Lady of the Lake, Capt. Rosman, made Paros Isle, when, after five or six days delay with ice and adverse winds, succeeded in taking off the crew and cargo of the Crescent, wrecked last fall. Passenger, for this place, Mortimer Aldrich. Just arrived, in a small boat.

COMMERCIAL.

REVIEW OF THE MARKET.

May 1st.

FLOUR.—Flour was sold from the Louisville at \$8.50, and retails at \$9. It will be likely to go much lower, though the fall will not be sudden.

WHEAT.—There is a considerable supply of both winter and spring wheat, most of it second rate and inferior, but some of it of an excellent quality. The best spring wheat is in good demand for seed, at \$1.25. Small quantities of winter, spring and mixed are reserved for shipment.

BARLEY.—This grain is in request for seed, at \$1.25 per bushel, and scarcely to be had at that.

RYE.—No rye is to be had.

CORN.—There is a good supply of corn for use, but scarcely any for sale. It rates at 75 cts. to \$1.00.

OATS.—Oats are worth 50 cts. per bushel. Oats in the bundle are worth 4 to 5 cts.

BUCKWHEAT.—This grain is rather plenty, but finds a ready sale at 75 cts.

BEANS.—Good beans are rather scarce, at \$2.00 to \$2.50, and in request.

POTATOES.—Potatoes sell yet at 50 cts., but with a tendency upward. There are considerable quantities for export, and the price in other markets will determine the price here.

PORK.—Pork sells at \$18 per bbl, and 11 cts. per pound.

BUTTER.—Nominally butter is worth 25 cts., but there is little for sale at any price, and some who are making small quantities for sale, choose to part with it at a less price.

LARD.—Lard is nominal at 14 cts., and little on the market.

EGGS.—Fresh eggs are abundant at 19 cts., with a downward tendency.

WOOD.—Steamboat wood, near the wharves, sells at \$1.75 to \$2.00, and the quantity is larger than any past season, and of excellent quality. It is understood that the trade will open at \$2.25 to the boats. We have made considerable efforts to ascertain the quantity got out on all the Islands, but without any satisfactory result. It is reported that there is an increased supply on both the Manitue Islands. At Beaver there is a material increase, and so far as we have been able to make personal observations, an improvement in the quality. Five wharves will be in the wood trade at Beaver, and we presume two at North Manitue, and one at South.

FISH.—The quantity of fish wintered here by the traders for the spring market is not as large as usual, and they have purchased

very few during the winter. The quantity in the hands of the fishermen is, on the contrary, unprecedentedly large. Spring fishing commenced 29th April.

SHINGLES.—The supply on hand is very small, and the demand for home consumption large. Nominally good shingles are worth \$2.50 per m., but they cannot be had to supply the home trade at that price.

STAVES.—There is not a stock of staves for one tenth the summer wants. Within six weeks after fishing commences barrels will be made of what is now growing timber, and they are likely to be difficult to obtain at that. Many have depended on a supply from Lake Mormon, but are all destined to disappointment. There is not a stave there for sale, and but an indifferent supply for the three shops at that place. Timber suitable for staves is very scarce there.

HOOPS.—Hoops are very scarce. If the shops were all in operation there would hardly be a supply for a week, and very few are coming forward.

COOPERAGE.—The cooper shops have been generally closed through the winter, and there is little cooperage on hand, and a great deficit in workmen and stocks. If the seine fishing should open well, a few days would realize a scarcity. Half barrels will be in demand much faster than they can be made here. They now sell at 60 cts., but are likely to go up to 63 very early in the season. The deficit will be supplied from Green Bay and Saint Clair.

SAWED LUMBER.—The supply of boards, plank and scantling is next to none. The buildings already projected, will require importation. At the steam mill a very little has been made, but spring does not find 10 m. for sale. The mill on Big River is saving a little every day, but all is ordered much faster than it can be cut. There is a prospect of low water all the spring, and very little sawing.

HORSES.—Team horses are in request, at \$125, to \$150, a head. Mules at \$100 to \$125.

CATTLE.—Working oxen rate at \$100, to \$150 a pair, and are in demand. Cows \$38 to \$45, and not likely to fall.

WANT OF LABOURERS.—Labour is in greater demand than we have ever seen it. Wages have continually advanced, but with the advance comes no relief. It is next to impossible to hire men at any price. Possibly a half dozen persons may be seen lounging around, complaining of want of employ. At the same time a score of employers are offering unusually high wages for any number of labourers, and unable to get them. The work is not severe. Workmen are so much in demand that they generally have very much their own way.

Fishermen, of good habits, will be able to engage at \$25 per month, for the season, and raw hands \$16 to \$20, and found. Wood choppers, by the cord, will clear still higher wages. Prices range from 75 cents to \$1.13 per cord. Farmers find the difficulty of hiring so great that they will generally let their land on shares. Industrious men, who understand making staves, shingles and hoops, can probably realize \$1.50 per day, while present rates continue.

RETAIL PRICE CURRENT.

Labour, common per day,	\$1 00 @ \$1 25
Mechanicks,	1 50 @ 2 00
Cutting wood per cord,	75 @ 1 00
Hauling "	75 @ 1 13
Teaming per day,	2 50 @ 3 00
Fish barrels,	60
" halves,	60
Four wages,	28 @ 29
Staves, per m.,	6 50
Hoops per m.,	6 00 @ 7 00
" from below,	4 50 @ 5 00
Gilling twine,	87 @ 1 00
Seaming twine,	40 @ 44
Cordean, manilla,	25 @ 25
" cotton,	25 @ 31
Pitch per lb.,	07 @ 10
Oakum "	12 @ 14
Cut nails,	07 @ 08
Wrought,	13
Iron,	07 @ 09
Steel, best,	25
Shingles per m.,	2 50
Boards, hemlock,	14 00
" pine,	14 00 28 00
Calico,	08 @ 14
Alpaca,	37 @ 63
Delain,	18 @ 25
Gingham,	12 @ 25
Kentucky jeans,	25 @ 50
Cassimere,	63 @ 1 00
Fine blanket cloth,	2 50 @ 4 00
Muslin,	08 @ 12 1/2
Demins,	10 @ 12 1/2
Drilling,	12 1/2 @ 14
Fish, white, per lb.,	04
" fresh,	03
" fresh,	03
Potatoes, per bush,	50
Pork, per lb.,	11
Beef,	09 @ 10
Meal, per hundred,	2 75
Tea, per lb.,	50 @ 1 00
Coffee,	13 @ 18
Allspice,	12 1/2 @ 13 1/2
Pepper,	12 1/2 @ 18
Starch,	15 @ 16
Tobacco,	31 @ 44
Molasses, per gal.,	75 @ 1 00
Sugar, muscovado, per lb.,	10
Maple, buying,	07 @ 10
" selling,	08 @ 12 1/2
Flour, per lb.,	05
" per bbl.,	9 00
Rice, per lb.,	09 @ 10
Ginger,	16
White fish, per bbl, buying,	7 00
Trout,	6 50
Lard, per lb.,	14 @ 19
Butter,	25
Eggs, per doz.,	19

CHEAPER THAN THE CHEAPEST.

J. M. Wait has returned from his mission, and will be found at his old stand, ready to serve his customers, as usual.

By the first steamers from below he will be in receipt of an extensive assortment of spring and summer goods, in his usual variety.

He will have the largest and best assortment of ready made clothing ever offered in the fishing regions.

MORE GOODS EXPECTED.

In consequence of the great increase of his business, he has sent an associate to New York to select a still larger assortment of goods, which will be received here as soon as they can come through the Erie Canal.

Cash paid for fish and furs.

Saint James, May 1st, 1856. 716.

M. M. Aldrich is in trade at his old stand, ready to serve his customers, on his usual accommodating terms.

A splendid assortment of dry goods, shelf goods, &c., and a large stock of salt for fish packing, are expected on the first boats from below.

Wood and fish purchased at all times, and the highest price paid.

Troy, May 1st, 1856. 716.

THE OLD SOUTH PIER.

This splendid wooding wharf has been greatly extended during the past winter, and is stocked with the largest and best stock of steamboat wood ever offered along the Lakes, which I offer to Steamboats at the lowest price of the trade on Beaver Island.

M. M. ALDRICH.

Troy, May 1st, 1856. 716.

COOPERAGE.

O. P. Briggs carries on the coopering business at the old North-West Establishment, where he is always prepared to serve his customers on the most liberal terms.

He has a large stock of half barrels for fish-packing on hand, and will continue the manufacture with dispatch.

Special orders filled promptly.

Saint James, May 4th, 1856. 716.

CORRECT AND LIFE-LIKE DAGUERREOTYPES.

J. ATKYN.

DAGUERREAN ARTIST.

St. James Hall, Beaver Island, Mich.

Having fitted and furnished his Daguerrean Room in a style for comfort and convenience, not surpassed by any in Manitue and adjacent counties, will be happy to receive visitors. His mode of taking pictures completely obviates the necessity of sitting from one to three minutes. It can be done as well in from ten to thirty seconds, and in all cases less than one minute.

N. B. Instructions in the art, with all the late improvements, given. Ladies and gentlemen would do well to give him a call. His pictures are taken on silver plate, over which is a coating of gold. They will not corrode at sea, or change in any climate; are beautiful in tenor, bold and clear in effect. Call and examine specimens, at St. James Hall.

Gallery open from 9 A. M., to 4 P. M. Likenesses taken in clear or cloudy weather. Beaver Island, April 28th, '56. 342.

BOOKS FOR SALE.

The following publications are constantly for sale at this office, and will be sent by mail, free of postage, on receipt of the prices herein named:

The "Prophetick Discussion," being a full examination of the evidences of the Prophetick callings of Brigham Young and James J. Strang. 44 pages. Quarto. Price, 20 cents.

The "New Dispensation," eight letters, by Oliver Cowdery. Quarto. Price, 20 cents.

The "Diamond, or Law of Prophetick Succession." 20 pages. 8 vo. Price 5 cents.

We shall issue in May next "Sacred Hymns," a small volume, selected for the use of the Latter Day Saints. 172 pages. Price, in fine morocco binding, 50 cents.

This is printed, folded and ready for the binder.

Also, the "Law of the Lord," being a translation from the Egyptian of the Law given to Moses in Sinai, with numerous and valuable notes. 320 to 350 pages. 8 vo. Price, in calf, \$2.00.

C. E. & L. BRESLER,

DEALERS AND SHIPPERS IN

FURS, WOOL AND SHEEPSKINS,

DETROIT, MICHIGAN.

Cash advances made on consignment.

J. M. Wait, Saint James, purchases for this house, and pays cash at all times.

Saint James, Mich., April 28, '56. 342.

OLD POINT WHARF.

The proprietors will be prepared to do a small business in the best quality of steamboat wood, at this popular landing place, during the coming season of navigation. We have forty feet water at the front of this wharf, and therefore are free from the annoyance of getting aground.

Saint James, March 10, '56. 112.

TO WOODMEN.

Any quantity of wood, which can possibly be brought forward, can be put on the Old Point wharf, at 12 1/2 cts. per cord wharfage and commission at all times. The cash will be paid over the moment the wood is sold. Emigrants landing at the Point will pass with their effects free of charge.

Saint James, March 10, '56. 112.

STEAMBOAT WOOD.

B. G. Wright, at Galilee, will be prepared to open trade in the spring with 3,000 cords best body wood, beech and maple, on wharf and beach, and facilities of bringing forward at the rate of 30 cords per day during the season.

This wharf is greatly extended, and is the best possible condition for the accommodation of boats.

Galilee, March 8, '56. 112.

A small quantity of brooms, also a variety of leather, for sale at this office.

1. Polygamy has existed from the earliest ages. (Gen. iv, 19.) It is often mentioned in the sacred oracles, and never spoken against. The absence of prohibition will not, as a general rule, amount to a justification. But as this institution began in the life time of Adam, and with a single exception, has continued with most nations through all time, until this present; as it was practiced by a large number of the Patriarchs and Prophets, and favoured servants of God; the fact that it is not spoken against, raises a very strong presumption that God looks upon it with favour.

2. It is not however left to rest on presumption, or any doubtful construction. Its sanctity is a matter of distinct divine testimony. Nor is it true, as many have said, that Polygamy is permitted in the Old Testament, but prohibited in the New. It is required by the Old, and not forbidden by the New Testament; and though the Book of Mormon interdicts it in the case of the Nephites, (Jacob 1, 4, ii, 6,) the interdict is expressly stated to be in consequence of general corruptions which prevented the well working of the institution, and not that it was itself noxious; and makes the express reservation that in a future day God will institute Polygamy anew, as the means of raising up a holy seed.

3. In the Commandments which God gave to Moses, concerning the conquest of Midian, they were required to exterminate all the males, but to preserve the women children alive. (Num. xxxi, 15-18, 40, 46, 47.) Now the Commandment requires all men and women, to be fruitful and multiply. (Gen. i, 28, ix, 1, 7, Lev. xvi, 9.) By means of war many men in Israel perished, leaving an excess of women. Here was an addition of sixteen thousand women, whom the men of Israel had to take for wives, beyond the excess of women in Israel. Without Polygamy, it was impossible to find husbands for so many.

4. The whole course of the Law given by Moses, assumes the existence of Polygamy as a legal institution, and provides for the relative rights of the wives and their children, forbidding diminishing the substance of one wife, when he takes another, (Ex. xxi, 10,) or preferring the son of a favourite wife by giving him the double portion that pertains to the firstborn, when he is not firstborn. (Deut. xxi, 15.)

5. In practice God has in many ways sanctioned Polygamy by bestowing great blessings on the parties to such marriages, and upon their posterity. Abraham had two wives: Sarah and Hagar. Though Hagar was only a servant, and never being exalted to the dignity of her husband, is called a concubine; that is, a servant wife; her son Ishmael was highly blessed, and received great and glorious promises as an heir to Abraham. (Gen. xvi, 12, xvii, 20, xxi, 13, 18.)

6. Jacob had four wives; two taking rank with him, and two servant women, who are therefore called concubines. By the Law of Monogamy, which prevails in most Christian countries, Leah alone was his lawful wife. Yet God regarded the sons of Rachel, Zilpha and Bilhah as legitimate sons, and made them all Patriarchs, and heirs to Jacob's authority and his favour with God. Joseph, Rachel's son, who, according to the Christian of modern days, was a bastard, God established as the firstborn, and chief of the Patriarchs.

7. In these cases Polygamy has every mark of God's approbation, both by its being pursued uncondemned by men whose daily walk was guided by the word of God, and by their receiving peculiar and especial blessings which they could not otherwise have attained to.

8. But there was a Law in the days of the Patriarchs, reiterated by Moses and enforced in Israel in later ages, which required that when a man died, leaving a wife and no sons, his next brother should take the wife and raise up seed to his deceased brother. This requisition was upon him equally, whether married or not. But if unmarried, it became necessary that he should marry a wife to raise up seed to himself, lest in preserving his brother's name he should blot out his own. (Gen. xxxviii, 7-10, Deut. xxv, 5, 6, Ruth iv, 5-10.)

9. In these cases Polygamy became a positive duty, enforced by direct Commandment, as well as by the great principles of the Law of God. As often as a man obtained an inheritance, and died without posterity, it became a duty that one of his kindred have two wives; one to perpetuate his own name, and the other to perpetuate that of his kinsman.

10. If it is objected that this Law grew out of the Law of Inheritance, the rule will not be changed thereby; for it did not begin with the peculiar policy of Israel as a nation; and the Law of Inheritance, with which it is connected, is perpetual.

11. Nor will it avail to say that in these cases he is not the real husband of the wife of his deceased brother, but only a proxy for the deceased; for it is equally Polygamy during life. But if it be yielded that marriage concerns the everlasting life, quite as much as this mortal, then it follows that every one who is truly married to several successive wives, will, in the immortal life, be a Polygamist.

12. As the reason of the Law in these cases was the necessity of heirs to possess the inheritance, and to keep up the name of him who first received it; there are equal reasons in favour of Polygamy in every case when he who has an inheritance is childless, and his wife barren. And if there is a well grounded fear that the posterity may not survive to future generations, the same reasons have more or less force.

13. Gideon, who seems to have had the favour of God before all the Judges from Joshua to Samuel, had seventy sons, the children of many wives. (Jud. viii, 30.) In the fragments which have survived to us of the history of those times, it is impossible to know to what extent Polygamy prevailed. Of most men named, we do not know whether they had any wife. But it is remarkable that of all the great and good men of whose families we know anything, a very large majority had more than one wife.

14. In the case of David, God approbates Polygamy on a large scale, in the most distinct and emphatic manner. David, before he came to the Kingdom, had married Michal, the daughter of Saul, (1st Sam. xviii, 27, 2d Sam. iii, 13,) Abigail, the widow of Nabal, (1st Sam. xxv, 42,) and Ahinoam, of Jezreel. (1d xxx, 5, 2d Sam. ii, 2.)

15. Yet with these three wives, on the death of Saul, God gave his wives to David, to take them to his bosom. (2d Sam. xii, 8.) How many wives Saul had, does not clearly appear; but whatever the number was, God gave them to a man who had three already, and declared his willingness to give him more. And David, fully assured of God's approbation, when he came from Hebron to Jerusalem, took more wives and concubines. (1d v, 13.) In all this, David is nowhere condemned; but in the matter of Uriah's wife, he is punished with great severity. (1d xi, 3, 4, xii, 11,) because in the mind of God, taking another man's wife was

adultery and robbery, but Polygamy was lawful. God commanded Moses to marry two wives. (Hosea i, 2, iii.)

16. In the face of such facts, it is doing violence to the word of God, to say that Polygamy was only suffered. It is hardly possible that God should give any further evidence of his approval of it. And there is nothing in all the scriptures to make a different rule, or to alter the force of the argument in favour of this. The clear intention is to approve of it.

17. The oft repeated assertion, that Polygamy is abolished in the New Testament, has no truth in it. There is not a text found in the book which justifies the assertion. Some have said that the language, "They twain shall be one flesh," forbade the idea of more than one wife. But when it is considered that they are not one flesh in their own persons, but in the persons of their children, who are flesh of the flesh of both father and mother, it will appear that those words are just as applicable to Polygamists as Monogamists; families; the true sense of the words being that a man beget children on his wife, and no other woman. In fact, his child, begotten on any other woman, is the flesh of his twain; but God has not joined them, and they sin in joining.

18. The injunction that a Bishop shall be the husband of one wife, (1st Tim. iii, 2,) has been frequently offered as evidence that God disapproved of Polygamy. This is absurd. The rule is not that he shall be the husband of but one, but that he shall be the husband of one.

19. But if we were to so construe the language as to forbid a Bishop having more than one wife, the limitation of the interdict to Bishops would clearly imply that other men might lawfully have more than one wife. Unless the general rule was, that men might have more than one wife, there could be no occasion to say Bishops should not.

20. Indeed, such seems to be the understanding of this text by the most enlightened of those Christians who understand that it limits a Bishop to one wife. For the Christian Missionaries who have instituted Christianity among the Pagan nations of India, receive members into their Churches who have more than one living wife, and allow them to continue to cohabit with them; such members being admitted to all the privileges of the Church, but not allowed to hold any office.*

21. It is also an unquestioned fact in history that Polygamy existed in the Apostolic Church.† The celibacy of the Clergy and the Monogamy of the laity exist on the same foundation; the authority of the Roman Catholic Church.

22. And it is worthy of observation that Polygamy was nowhere abolished upon the authority of the divine Law, but either by Canon or by Statute. Indeed, it was not really abolished at all. Legitimate marriages of the Clergy were abolished, but they were allowed to keep unmarried female companions, and in many countries, those who had them, had an extra allowance from the Church for their support.

23. And, notwithstanding the general prohibition of Polygamy, it exists in fact, though not in Law, in all Christian countries. Kings, whose marriages are governed by State reasons, generally use the privilege of taking one or more wives, to whom they are not married strictly according to Law, who are nevertheless, in no sense under the imputation of unchastity, and numerous citizens followed their example.

24. Not only have Christian writers of the highest rank justified these departures from the rule of Monogamy, but many of them have defended Polygamy, as the preferable and more moral institution. Luther, Melancthon, and the chief authors of the Protestant Reformation, gave Polygamy their express sanction in favour of the Landgrave of Hesse;‡ and numerous Protestants defended it as scriptural.

25. And if Polygamy does not exist in most Protestant countries now as a legal institution, that fact is attributable to statute, and not to the discipline of the Churches. Very few if any of them have one word in their disciplines, which discountenances Polygamy in any way whatever.

26. And that their testimony is not against Polygamy as a godly institution, but only against violating the law of the State, appears in this: the New Testament allows of divorce only for adultery. (Matt. xix, 8, 9.) Yet when a Christian man has obtained a divorce for some other cause, which is no cause by the Law of God, and marries a second wife, the first being by the Law of God just as much his wife as she ever was, they receive him into their communion, just as before.

27. In peaceable times Polygamy would naturally limit itself to a very few cases, because most men desire marriage. But as in all settled communities a considerable number more of women than men desire to marry, there is always a necessity of Polygamy, that they may obtain husbands.

28. The excess of women seeking marriage, gives to men an undue advantage in obtaining companions for life. Every man who desires a wife can get one, but many women must fail. As a consequence many women are led to make very unequal matches, in despair of a better opportunity; and others, whose greatest joy it would have been to surround themselves with a numerous posterity, waste their solitary lives on pet birds and kittens, rather than bear children to corrupt and degraded sires; who, had Polygamy existed to a very limited extent, would have been the mothers of eminent sons.

29. Many of the most eminent statesmen and scholars of modern times have died childless, or left only bastard children of degraded women, and slaves; who, had Polygamy been reputable, would, like the Patriarchs, have transmitted their virtues and their greatness to a numerous posterity.

30. And as the lowest order of intellect is most prolific, unless some means is adopted of increasing the progeny of intellectual men, and securing that progeny from mothers of eminent talents, superior virtues, and healthy persons, the effort to elevate the masses will be counteracted by the vast disproportion in the posterity of elevated and degraded.

* Now what shall be done in respect to such persons (Polygamists) when they give credible evidence of personal piety, and seek admission into the Christian Church? No case of this kind occurred in my own missionary experience. But some cases have occurred in India, and this difficulty will occur in numerous instances in the progress of the gospel. The subject will also have the consideration and decision of the highest authority, ecclesiastical and judicial, in India and England. My opinion is that the general practice in missions in respect to such cases will be as follows: When any man who has more than one wife to whom he has been legally married, wishes to be admitted into the Christian Church, he will be required to make a free and full statement of his domestic relations. He will be permitted to retain his marital connection with all his wives and his potential relation to all his children, subject to the discipline of the Church for the proper government of his household. Whether he may or may not cohabit with his different wives will be left, I believe, entirely to him and to them, to act according to their views of duty. (Jama, Axioms and Monitions, Geographical, Historical, Political, Social, and Religious; with a Particular Account of the State and Prospects of Christianity. By David O. Axtell, D. D., Missionary of the American Board for twenty-five years in India, etc.; pp. 550-4.)

† The Celestian Missionary Conference, (representing Episcopalians, Presbyterians, Baptists, and Congregationalists,) consisting of the Missionaries of the various Societies which have Missionaries in that vicinity, after frequent consultation and much consideration on the subject of Polygamy, as it exists in India, were unanimous in the following conclusion: If a convert before becoming a Christian had married more wives than one, in accordance with the practice of the Jewish and Primitive Christian Churches, he shall be permitted to keep them all; but such a person is not eligible to any office in the Church. (Jama, Axioms and Monitions, etc.; p. 601.)

‡ His wife was ill-treated, and a drunkard, and he had his case before the Theologians of Wittemberg. By an official termination, they allowed him to take another, though he could not divorce her; but asked him to keep the second marriage secret. Two of Luther's letters, of an earlier date, allow Polygamy to be scriptural. (Michael's Life of Luther.)

31. That means is Polygamy; which will elevate the human race by making it possible for every virtuous woman, capable of bearing healthy, intelligent children, and exercising such self-control that she can spend her days in love and kindness, with others like herself, to bear children to men possessed of every moral and intellectual excellence; and leaving jealous, envious, and petulant women, who cannot endure that a sister shall be beloved by the same husband, to pair themselves off with those of like disposition, or with such as have inferior intellects, or bodies wasted upon strange women, or are infirm from hereditary corruptions.

32. Polygamy elevates man, by giving him more blessings in well doing, a higher reward for a faithful and virtuous life, a more numerous posterity to perpetuate his fame, and inherit his honours, and virtuous and intellectual society as the reward only of a well regulated life, and the devotion of superior intellect to the public service. It elevates woman, by making her man's companion, instead of a piece of furniture in the house as some, or a domestic drudge, as others are; by bringing marriage and suitable companionship in the reach of all; and making so many opportunities of a happy settlement in life, that an amiable and virtuous young woman cannot fail of finding an affectionate and worthy husband.

33. Under the Law of Monogamy, it is evident that matches are made with trifling regard to fitness. Women can have next to no choice. But men have little inducement to discriminate, and less to see to the proper ordering of their households, so as to make good wives of suitable women. If a woman, otherwise unexceptionable, is petulant and subject to violent outbursts of temper, her husband, expecting to have no other wife, may indulge her, rather than assume the unpleasant task of applying a correction. In the end his house becomes a bédlam, and his children are reared in the midst of a tempest. It is no wonder that his prayer is, that they be few; nor that many such seek quiet dalliance with unchaste women; or, with blasted hopes, waste their intellects over intoxicating potations.

34. Such a one, believing that a multitude of children were a crown of glory to an old man, and looking to the reward of a long and virtuous life, in a numerous posterity, all established in the affections of the people he served, would feel the necessity of curbing in himself, and in all his house, that illtemper which would render such a reward impossible.

35. It is common to hear Polygamy spoken against, as, at best, licensed lust. With many, indeed with all who make carnal indulgence the chief end, marriage is no less. But such are always opposed to Polygamy. If such a man seeks variety, Polygamy is too expensive. If he does not, one woman is sufficient; and will at the same time serve either as mistress of his house, or domestic drudge.

36. It is only men who seek congenial companionship in life, and children in their own images to live after them, who are willing to charge themselves with the care of several wives, and the government of great households; subjecting themselves to that rigid mental discipline which is necessary to keep proper order, and cultivate all the social virtues in such a family. The blindest can see that the carnal mind can find easier and cheaper modes of indulgence in unbridled lust.

37. The fact that houses of prostitution are unknown in countries where Polygamy prevails, while they exist everywhere in Monogamist countries, and cannot be suppressed, ought to put to shame those who object to Polygamy on the score of chastity. And, the further fact, that where Polygamy prevails, adultery is exceedingly rare, and in Monogamist countries so common as to scarcely call for a passing remark, should cause such objectors to seal their lips.

38. But however men may declaim against Polygamy in this life, all who attain to the life everlasting, will, in the presence of God, dwell with it forever. For Polygamist Abraham, and Jacob, whose seed we are by the adoption of faith, if we attain to that estate, and Gideon, David, and Solomon, will be there, and their wives, the mothers of Patriarchs, Princes and Prophets with them; who were joined to them in the mortal, and will not be sundered from them in the everlasting life.

SELECTED NOTES FROM THE BOOK OF THE LAW.

At the age of twenty years a daughter has a right to give herself in marriage, without her father's consent. He ought not to withhold to give her at an earlier age to a worthy man, whom she loves, because not the man of his choice; and at that age she ought to seek his consent, though not concluded by his refusal.

1. It is a father's duty to seek to get his sons well married, soon after they are sixteen years old. He may restrain them from improper marriages, till they are twentythree. But to refuse to allow a son to take one wife, who was not liable to any just and well founded objections, down till he was twentythree years old, would be so gross an abuse of parental authority, as to justify call for the interposition of the Judges.

2. The power of the parents over the marriages of their children, is a conservative power. They ought not to make their matches; only to aid them in proper, and restrain them of improper unions. As this power ceases early in life, and is ever subject to the supervision of the Judges, to prevent its use for malicious and selfish purposes, it cannot work any very serious grievances.

A DANGEROUS OPERATION.—It is stated that M. Stoltz, of Paris, has recently published the details of a case in which he performed the Cesarean operation twice on the same individual with success, saving both mother and infant. The case has produced a great sensation in the medical world of France. The second operation is said to be not so dangerous as the first, as adhesions are usually formed which facilitate recovery. It almost makes one shudder to think of the success of this dangerous and painful operation, for it will have the effect to stimulate surgical adventurers to experiment on the unfortunate whenever they can trump up an excuse.

They are better off for liquor at Lake Superior than for any other supply. The last vessel up, instead of taking flour took five hundred barrels of whiskey and beer. Ontonagon has a population of 1500, and contains 26 grog shops.

WANTS.

A bookbinder, who can do substantial work, in all styles, from plain to rich, will find constant employment at this place. One job of two thousand volumes, and several smaller ones, will be waiting and in a great hurry, at the opening of navigation. A gentleman of family, who would settle for a permanent business, would be preferred. Entire abstinence from intoxicating drinks, on all occasions, and unexceptionable morals, would be indispensable qualifications.

Three or four good boatbuilders, able to carry on a yard on their own account, would be pressed for more work than they could do.

Six or eight journeymen coopers would find constant employ, at good prices.

A house, boat, sign and ornamental painter is greatly needed here.

Three or four "jour" printers, of unexceptionable habits, can have constant employment here, at book and news work, the coming summer.

There is such a lack of qualified school teachers here as to make it really difficult keeping our schools in operation.

A baker and provisioner would find this place a most eligible location.

Who will come here and build a gristmill? There is only one small one here, and that is much the same as none. Numerous handmills are in requisition, for want of other facilities.

If some man would set up a cedar pail and tub factory, he could sell his productions at his door faster than he could finish them.

A wooden dish mill would give profitable employ to several hands.

Two men, good workmen at chairs, would get more orders, accompanied with the cash, than they could fill.

One bedstead maker would be equally fortunate in locating here.

A good brickmaker could find ready sales for several kilns of brick annually. Brick are now brought from Milwaukee here, and cost ten dollars per thousand. But we have as good claybanks as there are at Milwaukee, and the wood can be had for the chopping.

Three or four brick and stone masons and plasterers would find constant employment, at good prices.

A shoemaker, who can stock himself, and keep custom work for sale, would find the business excellent.

A tanner and currier, who wished to open an old fashioned country tannery, on any capital, from two hundred to five thousand dollars, would find this a very desirable location.

A tailor would find constant employment, and prompt pay. If able to keep ready made clothing he would find home sales for the work of a dozen hands.

Four or five persons qualified to peddle merchandise, can make large profits on small investments. Each would require a boat, costing from \$30 to \$100, and \$50 to begin business on would serve, though \$500 could be invested in such an enterprise. The business is remarkably adapted to invalids, who wish to recover their health.

Four or five persons who can speak Chippewa, Ottawa or Potawatomi, can learn at this office of most desirable openings.

At this time there is not a single vessel owned at this place, where the trade is sufficient to employ three or four. There are men here able and disposed to purchase or build, if they could get reliable and trustworthy sailors to take charge of them.

THE NORTHERN ISLANDER.

VOL. VI.—NO. 5.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, MAY 22, 1856.

WHOLE NO. 88.

THE NORTHERN ISLANDER
IS PUBLISHED WEEKLY,
AT SAINT JAMES, BEAVER ISLAND,
LAKE MICHIGAN, BY
COOPER & CHIDESTER.

TERMS:—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

Advertisements will be inserted at \$1.00 per square (12 lines) for three insertions, and 25 cts. for every subsequent insertion. A liberal discount made to those who advertise largely. Advertisements not ordered for any particular time, will be continued till further orders and payment of bill.

During the suspension of navigation, in winter, the ISLANDER will be sent to mail subscribers but once a month, and in making up their accounts they will be allowed forty numbers for a year's subscription, whether so many are issued within the year or not.

WANTS.

A bookbinder, who can do substantial work, in all styles, from picture, commonly an indifferent, authorities here. plain to rich, will find constant and frequently a very bad one. These gentlemen caused the employment at this place. One charged double prices, and other coffin to be opened, where job of two thousand volumes, and yet did a prosperous business, till in was found a fossil man in several smaller ones, will be wait by intemperance and neglect of respect as perfect as when doing and in a great hurry, at the properties of life destroyed in his stony prison some opening of navigation. A gentleman's prospects. One who drinks thousands years ago. It was a man of family, who would set intoxicating liquors, need not unpromptly determined to lose no tie for a permanent business, would undertake it. Any one who wishes time in forwarding the coffin be preferred. Entire abstinence to undertake the business, should and then contents to Toronto from intoxicating drinks, on all be here ready to work by the there to be seen and examined occasions, and unexceptionable first of July, as the influx of the by the assembled wisdom of the province, as also by Sir William morals, would be indispensable strangers at the Conferences make Logan, the celebrated Geologist now on a visit to the Canadian Capital.

Three or four good boatbuilders, able to carry on a yard on their own account, would be pressed for more work than they could do.

Six or eight journeymen coopers would find constant employment, at good prices.

A house, boat, sign and ornamental painter is greatly needed here.

Three or four "jour" printers, of unexceptionable habits, can have constant employment here, at book and news work, the coming summer.

There is such a lack of qualified school teachers here as to make it really difficult keeping our schools in operation.

A baker and provisioner would find this place a most eligible location.

Who will come here and build a gristmill? There is only one small one here, and that is much the same as none. Numerous handmills are in requisition, for want of other facilities.

If some man would set up a cedar pail and tub factory, he could sell his productions at his door faster than he could finish them.

A wooden dish mill would give profitable employment to several hands.

Two men, good workmen at chairs, would get more orders, accompanied with the cash, than they could fill.

One bedstead maker would be equally fortunate in locating here.

It is so difficult to get joiners, that several persons have been obliged to postpone building, from the impossibility of getting the work done.

A good brickmaker could find ready sales, for several kilns of brick annually. Brick are now brought from Milwaukee here, and cost ten dollars per thousand. But we have as good claybanks as there are at Milwaukee, and the wood can be had for the chopping.

Three or four brick and stone masons and plasterers would find constant employment, at good prices.

A shoemaker, who can stock himself, and keep custom work for sale, would find the business excellent.

A tanner and currier, who wished to open an old fashioned country tannery, on any capital, from two hundred to five thousand dollars, would find this a very desirable location.

A tailor would find constant employment, and prompt pay for after removing a portion of even previous work. If able to keep ready made cloth the debris, he came to two large cupation of Canada. In the ing he would find home sales for stone coffins in perfect preservation, which he caused to be care-

Four or five persons, qualified fully removed to the level ground to peddle merchandise, can make Without attempting to open large profits on small investments, he hastened to the village ments. Each could require a for aid, and there he fortunate boat, costing from \$30 to \$100, ly met with Mr. Edward Tomp-

and \$50 to begin business onkins, one of the Assistant Engineer would serve, though \$500 coulders of the Railroad Contractors be invested in such an enterprise, and who still more fortunately. The business is remarkably a-for science, chances to have made dapted to invalids, who wish to-Geology his study.

Returning together to the quar- Four or five persons who canry, they proceeded to open one speak Chippewa, Ottawa or Pot-of the stone coffins, or sarcophagi tawotamic, can learn at this of; which with much difficulty, fee of most desirable openings, and after much labour they of

At this time there is not affected; when to their great as single vessel owned at this place, tonishment, they found the where the trade is sufficient to mains of an Indian man in a thor employ three or four. There are ough state of perfection! -Elated men here able and disposed toas they might well be, with this purchase or build, if they couldimportant discovery. Messrs. get reliable and trustworthy Smith and Tompkins, procure sations to take charge of them. "one of the Railroad trucks, and

A Daguerreotypist, who can do loading it with the precious good work, and is satisfied with freight came post haste to Kings the usual prices, would find thison, where they arrived late in a desirable location. One has the evening, and immediately a desirable location. One has the evening, and immediately

The newspapers have been proclaiming for six years past that the people of these Islands are a set of blacklegs, pirates and robbers. In consequence, every now and then some old scamp, grown gray in iniquity, comes along offering credentials of bad character, and asking fellowship with us. We have no use for such, and don't want them. We beg the publick not to suspect as of offering this as evidence of our own general good character. We are quite indifferent, whether they attribute it to our honesty, or a desire to monopolize all the rogues to those already here.

No man who uses intoxicating liquors need consider himself injured, whatever good qualities he may have. We have had trouble enough with such, and don't wish to try another. We do not wish to invite in men whose intention is to make a fortune, and leave. Of course all can come and go as they like, but we are seeking permanent settlers, who will invest their profits in the development of the resources of this country.

No one need come who imagine for a single moment that the Mormons are one whit behind any body else in intelligence, enterprise, or virtue. We could warrant such a one more homesick in one week than he ever was yet.

POSSIBLE REMAINS OF TWO INDIANS FOUND NEAR NAPANE. The matter so long disputed by Geologists, as to the existence of petrified remains of the human species, has happily and finally been set at rest, through a discovery made near Napanee yesterday, by a party of labourers employed in excavating the Grand Trunk Railroad, preparatory to its crossing the river at that town. It was so late last night when the intelligence reached us, that we fear we will be incorrect in penning all the particulars.

History records a bloody battle, fought on the slopes of the as a party of quarrymen were preparing to blast the limestone Caribs and a few Spaniards were killed, and it is their bodies which are there petrified. A dozen such cases occur fresh to the mind, and the above only adds one to the catalogue.

It is not inferable that these Indians so found were buried as the French of Canada. In the drippings of water through limestone a dead body will become stone as fast as the flesh wastes.

Competence rewards well-directed labour.

WOOD TRADE AT BEAVER ISLAND.

Beaver Island is about 35,000 acres in extent. Of this 12,000 acres, in addition to the 3,000 already cleared, is likely to be cleared during the next ten years, and after reserving such timber as is wanted for building, fencing, and other local improvements, will yield fifty cords of steamboat wood to the acre, equal to 600,000 per 60,000 per year. It is not probable that there will be a market for more than one-third this amount. The rest is likely to be logged and burned, to get off the land. After that period 10,000 acres of timber are sufficient to supply the wants of the inhabitants of the Island, though it should then bear a dense population, and the annual product of 10,000 acres of forest may be sold without impairing the supply.

A forest will renew itself in twenty years. This would admit of cutting 500 acres a year, equal to a supply of 25,000 cords annually. If this timber was not diverted to any other purpose, it would be a long time before the demand for steamboat wood exceeded the supply at this Island. But after 15,000 acres of the best land is cleared, most of the timber on the remaining 20,000 is equally adapted to fencing and building purposes, as to fuel, and the extensive improvement of the prairies in Illinois is rapidly creating a demand for it.

The great number of railroads concentrating at Chicago require an immense supply of fuel. Possibly they may succeed in bringing coal into extensive use for that purpose. But if they do not, they can get their wood and charcoal here as cheap as from any place whatever; and may take off a large surplus of timber, which would otherwise be logged and burned. For many years any demand of that kind will be without effect on the supply for steamboats.

For many years no other place can successfully compete with this in the business. There is no other point near here, on the other side of the lake, furnishing a abundant stock of standing timber, near an accessible harbour, with a back country to support the men and teams employed in getting the wood.

IMPORTANT DISCOVERY AT BABYLON.

A London paper states, that Col. Rawlinson has just discovered among the ruins of ancient Babylon an extensive library, not indeed printed on paper, but impressed on baked bricks, containing many and voluminous treatises on astronomy, mathematics, ethnology and several other most important branches of knowledge. These treatises contain facts and arguments which, in his opinion, will have no small operation on the study of the science to which they relate, and which throw great light upon biblical history and criticism, and the history of our race.

MUD, BLOOMERS AND POETRY.

You yesterday noticed, says the Express, a "Bloomer" costume in the street, and it was by far the most convenient drapery we saw promanaging our wet and muddy walks. On the wearer marched, regardless of the splash under foot—over crosswalks and gutters she tripped without a drabble on her skirts. She had the entire use of both her hands while every other lady was

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Splashing through the gutters, Trailing through the mire, Mud up to their ankles, And a LITTLE higher! Little boys uproarious, 'Cause they show their pants! Bless me! this is glorious, Sweeping down the streets!

Bonnets on the shoulders, Nose up to the sky, Both hands full of flowers, Raised a La Sans-mou! Underskirts be patterned, Looking amazing neat; All your skirts get "watered," Sweeping down the streets!

SUNDAY, MAY 11, 1856.

We see a letter in the Detroit Free Press from Wendell, the Collector of Mackinac, announcing a little misery, and breeding much for the future.

The man who sold the liquor is among the most respectable in the State; but, by that act, he is not a word of truth in it. A majority of the Super-created widows and orphans are Democratic, but not the evil will never be cured, and not one by a large majority.

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If no other mode can be devised to shut the bars of boats while lying at the wharves here, we shall advise a universal combination, not to buy or sell, or have any dealings with those having a bar. There is here and there, in all communities, men who cannot resist temptation. Society owes them protection, as far as in its power.

We learn by the officers of the Michigan that Alden Hale, keeper of the Skilagalee Light, was yesterday arrested in Mackinac. The arrest is malicious and not founded in a serious pretence, having for its sole object to get him removed.

The prosecutors pretended to recognize his boat as one stolen from Gull Island, within the last three or four years, but as it is a Light House boat, furnished by the United States, it is hardly probable that they will show anything more than their malice and corruption.

The Kingdom of Oude, in India, has recently been annexed to the British Empire.

The Brunswick got off without damage.

The steamer Michigan yesterday brought the first mail by water since the ice left. There was only four bushels of mail matter.

By yesterday's mail we get papers from nearly all the organized counties in the State. The spring election generally went decidedly Democratic.

Our friends about Lake Michigan are again receiving accessions to their numbers. A considerable number are here waiting favourable winds to go over.

AN HONEST CLERGYMAN.—The Lowell Courier says that one of our ministers, who recently self, for the use of a Light House, was not stolen property, in the hands of the Keeper.

If such an act had been done at this place, it is not necessary to say what would he and poor people could not afford come of it. If Wendell was to hire them. He added that a church had no moral right to sever under his eye, without attempting to prevent it, he would

Utah is moving for government. The last winter passed an

INTOXICATION.

We are satisfied that no man of any use in society who gets people on the question, and elect drunk, and we never feel sure of delegates to a convention to one who drinks at all. The pro-forma State constitution. The pensity seems to be incurable. The trade in liquors has been of March, if a majority of votes factually broken up here, but were in favour of the change.

Occasionally a boat comes in with a bar, when now and then a luck-severe, we may look to see Utah less sinner gets his supply, and knocking for admission into the consequences are all evil. Union. We are looking with We wish such boats would keep some interest for the spring mails away. They might as well do from that direction. With the business at Mackinac and Washington Island, and let us alone.

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CAUSE OF THE DELUGE.

Men of science have often insisted that no such deluge as that recorded in Genesis ever could have occurred, and asked triumphantly, where did the water come from?

In Dec., 1850, Mr. Strang published a treatise on the subject, putting forward the theory that the earth was originally surrounded with rings as one of the superior planets is, and that the deluge was produced by the precipitation of the rings.

This treatise has been republished, but created no interest among men of science; but during the last year some European has started it anew, and Astronomers and Geologists are turning their attention to it. Science will yet vindicate what the Seer alone could discern. Science often does these things.

ON EXHIBITION.—Those licksticks. Why not exhibit the poker also? Tell the loafer's tale to the world's end, but don't leave out the black girl's.

N. B. No charge for the sight, and the lecture free.

Clinton, April 16, '56.

DEAR SIR:—A copy of the "Northern Islander" came to me with a notice marked that you had published a prospectus of my publications, and had not received a copy, according to promise. But if you sent the paper containing the prospectus, it was overlooked, or never reached me, as I never saw it. I now enter the Northern Islander on my books, and send what back numbers I have.

Yours, respectfully,
T. B. MINER.
by L. S. W.

Rural American received, and an interesting paper it is. All right, Mr. Miner.

The Peace of Paris is unsatisfactory in England and Austria, but popular in France and Russia.

Statement of the whole number of votes cast at the special election held in the several organized townships of the county of Manitowish, the 7th day of April, 1856, for the election of county officers of said county, to fill vacancies; of the officers for which said votes were cast, and of the several persons for whom they were cast. Made by the Board of Canvassers of said county, pursuant to law, the 14th day of April, 1856:

Names of officers.	Names of persons against whom votes.	Number of votes.
Sheriff,	George Miller,	112
County Clerk,	Edgar Chidester,	112
Register of Deeds,	Edgar Chidester,	112
County Treasurer,	Samuel Wright,	112
Judge of Probate,	Phineas Wright,	112
Prosecuting Attorney,	Phineas Wright,	112
Circuit Court Commissioner,	James J. Strang,	112
County Surveyor,	James J. Strang,	112
Inspector of Vails,	James J. Strang,	112
Inspector of Staves,	James J. Strang,	112
Coroners,	James J. Strang,	112

We certify the foregoing to be a true statement.
DENNIS CHIDESTER,
Ch'n of Board of Supervisors.

GILBERT WATSON,
Clerk of the Board.

TUESDAY, MAY 13, 1856.

WRONG ALTOGETHER.

The Northern Islander is greatly mistaken in asserting that we published and recommended several chapters of the work recently published by Derby, entitled "Female Life Among the Mormons." We have never even seen the work. What we published was a series of articles from Putnam's Magazine, written by G. Ferris, wife of the late Secretary for Utah. They have been issued in book form by Messrs. Dix & Edwards, and that Mormons should utterly of such publication is not wonder. What is published by Derby we know not; but the articles we published in our paper were from a highly respectable source; and bore evident marks of truthfulness. True, they showed a fearful state of wickedness in the great headquarters of the "Latter Day Saints." But nothing worse than we should expect, as the natural result of the Mormon system.—*Lansing Republican*.

We stand corrected by the Republican in this matter, and are happy to be able to give its correction a place in our columns. The Republican will allow us to add that we have not seen Mrs Ferris' book, but have only glanced over a few columns of

the articles in the Republican, and from the tea-table tattle-tale style in which they were written, really took it to be the same work, entitled, "Female Life Among the Mormons," of which we have read here and there a scattering page. But if Mrs. Ferris' work is not more reliable than B. G. Ferris' "Utah and the Mormons," this correction does not help the case of the Republican. That work we have carefully read, and compared page by page with the authorities referred to by the author in support of it, and found many of its authorities forgeries, and its most important statements of Mormon history most thoroughly falsified by the very books referred to in support of them.

A review of a few pages of Ferris' Utah and the Mormons appeared in the Daily Islander of April 1st, in which these facts were shown in detail. We shall not go over that ground again, but send a marked copy to the Republican by the mail which takes this. The proof sheets of that review were submitted to Mr. Ferris, with an offer to publish along with it whatever he might wish to say in defence of his work, and he says nothing. We are accordingly putting in circulation 10,000 copies, intending to follow his work wherever it goes.

ICE.

The Capt. of the steamer Niagara reports fields of ice in Lake Huron yesterday, (12th May,) some of which was in heavy cakes, blue as in January. The Niagara also passed extensive fields of ice in Lake Erie. There has been none in Lake Michigan for more than a week.

The Elders who were out on missions last winter are generally returned, and, to some extent, we have published brief reports of their missions, which we propose to continue as we find room.

On the whole our missions have been very successful, but there are two facts in these results with which we are more pleased than any other. In Livingston county, Michigan, the most unwearied pains had been taken to prejudice the public against the Mormons. The Livingston Courier has kept up a continual howl against us, and the father of J. S. Dickson has been perambulating the county peddling tracts and tales of Mormon atrocities among the people.

Two Elders, Phineas and Samuel Wright, had their mission there, and they have come up with large numbers of converts, the fruits of their labour, and left numerous believers behind to continue the work.

The other fact is, that in the Indian country, where the Brighamites had made a great display and boasted their success with a mission of sixteen Elders, we sent in three who were well received by the nation, and made a successful mission, preaching at the capital and all the principal towns, and making a goodly number of converts; but the Brighamites have been compelled to discontinue preaching, and have made no converts, but one family of free negroes.

In our advertising columns will be found a catalogue of books, published by Fowlers and Wells, which deserves the attention of those wishing books by mail. We believe that Gilbert Watson acts as agent for that house.

SEED POTATOES.

If you wish to secure a large yield of large potatoes, plant only a moderate amount of seed. The seed ends are no more fit for seed than the tips of corn ears.

There was a slight frost this morning. No damage done.

The stock brought on this spring is splendid, and will make an improvement in cattle breeding here.

MONDAY, MAY 19, 1856.

Is that an apostasy? Last summer a man came up from the interior of Michigan, and settled here, saying he wished to be a Mormon, and to live and do as the rest of us did. He was continually fidgeting around, wishing to find out something which he seemed to think all the rest must know, and which was very important for him to learn. Not obtaining the desired information in the ordinary way, he undertook boring for it by saying he was not reputed very honest, but he always stuck to his friends, and that he knew some things as well as others.

As soon as spring came he left, giving as a reason that he could not support his family here. But when he got among his old friends, the cat was out of the bag. "The Mormons were just as tenacious of their religion as any body else." He never believed a word of it, and did not suppose they did, till he got there. But they were too honest for him; he believed every child suspected him of being a hypocrite.

TO THE SAINTS SCATTERED ABROAD, GREETING:—I am in continual remembrance of you, and the past labours of some of you who have laboured in the ministry of God, and have been successful in bringing many to the knowledge of the truth, but left off preaching the gospel and returned to the ordinary avocations of life: some to the law, some to the practice of medicine, some to the mercantile business, and some to the plow, so that your minds are absorbed in things of the world, and do not think of the duty that is involved upon you as ministers of God; that inasmuch as the work is true, there will be souls required at your hands; for truly the harvest is ripe, and the labourers are few.

I will say to you, remember the revelation that says it is a day of warning, and not a day of many words. Therefore let every man warn his neighbour and flee to Zion, the place that God has appointed by his servant James, for the gathering of his people, and where there is safety from the destruction that has gone forth to stir up the nations to war and blood.

God has given us a good land, so that we can raise all kinds of crops that will grow in the northern States. Corn is the poorest crop, in proportion to all other kinds, but generally yields from twenty to thirty bushels per acre, with very little labour. Wheat crop is good, and never winter-kills. Oats and buckwheat are more than an extra good crop. Potatoes and turnips are the best I have ever seen. All kinds of vegetables can be produced with as little labour as in any of the northern States. And, what is good degree of interest for our better than all, God has fulfilled the promise spoken by one of old, that he would convert the abundance of the sea to the benefit of the Saints; for the fishermen and sisters who live in the vicinity of Detroit and Pontiac, never was as good as it has been within the last two years past.

The Saints cut their timber in Great Britain, and began preaching, and to my joy I had more than I could possibly attend to in one town or neighbourhood before it could be said by some one, come over into our place and preach; my doors are open.

I never was used better in any land. I speak of the general history of my mission; for no one expects to find all things, nor all men, perfect while sin abounds. On several occasions I was (or our

an need to want if he will work gospel) attacked by ministers of the church, but they were the quite willing to let us alone, after a little acquaintance with the oppression of the world, whereas and the gospel we preach. You can have justice done you. You will recollect our report of '55, how that we were chased by Sheriffs and others; and could children can be educated among the Saints, and where the Sabbath schools are taught by those where we were thus threatened who are ordained and set apart we have many warm friends, and for that purpose; where you can I do hope some will yet sell their large possessions, and come up to the Kingdom of God.

We traveled through a section of country about one hundred miles in length, and as we traveled we were everywhere giving the gospel, and were ready to debate our faith with any respectable minister who was prepared to meet the Lord Jesus and observe the general rules of Christ, that it need not be said discussion. Some promised to gain the foxes have holes, and come out, but when the time came the birds of the air have nests, they were not on hand. As to our doctrine or the doctrine we preached, we endeavored to teach the sayings of modern as well as ancient prophets, and we found it had good effect; though we said little about the word of wisdom, yet we observed and wait no longer, for the spirit of it. Elder Thornton gave a sermon now and then on the Book of Mormon, which took and the whole shipping interest, and the lives of our hardy lake mariners placed at the mercy of a man who professes to believe that what belongs to the "heathen" belongs to the Lord, and what belongs to the Lord belongs to the Mormons, as his chosen people.

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Yours,
L. D. HICKEY.
TUESDAY, MAY 20, 1856.

ARREST OF THE BALEES. We have a letter from the Keeper of the Skilago Light House, concerning his arrest at Mackinac, which we should be glad to publish, but we find room for nothing but rather prolix. It seems that one Martin made a complaint that some unknown person or persons, had stolen a boat from him last summer, and that Alden and Charles Lake, Keeper and Assistant Keeper of the Skilago Light, were the persons who had stolen the boat, and identified it as the Skilago Light House boat. They employed counsel, and went to trial. The Magistrate seeing that the complaint could not be sustained, suppressed it, and proposed to take a new one, but, after a variety of conflicting decisions, discharged them. They immediately left for the Light House, accompanied by John A. Raymond, but were pursued by a boat containing four men. As they had to beat against a head wind, the two boats fell out of the game, and once came within thirty feet of each other, and the pursuing played out, calls for a notice.

PHINEAS WRIGHT, REPORT OF THE CANADA MISSION.

DEAR BRETHRE:—I drop a few lines that you and others of the Saints may know of the prosperity of the cause of God in Canada. I left the home of the Saints Nov. 12, '55 took passage on board the propeller Potomac for Detroit; had a pleasant time, and were treated kindly by officers and crew, some of whom conversed quite freely on the doctrine held by ancient and modern Saints.

I can but relate upon the past and present state of feeling while passing up and down the waters of Michigan and Huron. A few years ago Latter Day Saints could hardly be treated as human by the traveling public, while at the present the officers and proprietors of boats seem to feel a good degree of interest for our welfare. To God and his anointed be the praise.

I landed in Detroit on the 15th, and after visiting with my brethren Dunkirk came along, and the Hales made for her for residence Light was turned out for the boat from Mackinac, the cargo of a Racine vessel wrecked on Skilago a few years ago last fall, he having taken them out of the firm of Head, Camp, and made their arrests. Having bell & Head, of Kenosha, Wis., the presence of a disinterested party alarmed them.

While in this position the Propeller Dunkirk came along, and the Hales made for her for residence Light was turned out for the boat from Mackinac, the cargo of a Racine vessel wrecked on Skilago a few years ago last fall, he having taken them out of the firm of Head, Camp, and made their arrests. Having bell & Head, of Kenosha, Wis., the presence of a disinterested party alarmed them.

VESSEL ASHORE—FOUL PLAY EXPECTED—FRUITS OF A CORRUPT BARGAIN.

A gentleman just arrived from Grand Traverse Bay, reports a large hermaphrodite brig on the reef south of Legale Island, near Little Traverse. The injured parties put their Indians represent, as we learn papers in Mr. Strang's hands to prosecute his removal, but though

went ashore on Friday week, and she has been stripped of sails and rigging, and is apparently abandoned. Being bound down, she is supposed to have been loaded with wheat, flour, beef, &c., which will make her fine plunder for any band of land pirates who have their headquarters on Beaver Island, and who style themselves "consecrators," and claim, as the Lord's anointed, every thing belonging to the "gentiles" which they can get hold of by hook or by crook. It will be recollected that Mr. Davenport, who had been Keeper of the Light House on this Island for many years, and an honest and faithful man, and a good Democrat, was turned out of that office five or six weeks since, and a man from Beaver Island, one of the Mormon saints, appointed in his place. This is supposed to be in accordance with the condition of a contract between a certain Nebraska member of Congress and King Strang, that the latter should give the aforesaid Nebraska candidate a 650 majority among the Mormons, and the Congressman in turn should give Mr. Davenport's place to one of the "Saints."

Mr. Strang having complied with his part of the bargain, and thrown in almost fifty votes to make good measure, demanded his reward. After a long delay it has been paid, a faithful officer and good Democrat sacrificed, and the whole shipping interest, and the lives of our hardy lake mariners placed at the mercy of a man who professes to believe that what belongs to the "heathen" belongs to the Lord, and what belongs to the Lord belongs to the Mormons, as his chosen people.

Whether the Light House on Isle Legale was kept properly "trimmed and burning" on the night in question, has not been ascertained, nor will the fact ever be known unless the crew of the wrecked brig should fortunately have escaped with their lives. The story is certain, however, which is that every intelligent man of Mackinac, Grand Traverse, and all that region of country, pronounced that a great wrong was being done, and that the boat, after the change which we have spoken, was made.

One essential fact in this case is, that the corrupt transaction, how many means have, of which no knowledge has ever been obtained, or how many more may be known, it is impossible to tell. It may be that all is right—except the knavery connected with the removal of an honest Democrat, and the appointment of this Mormon, and that this wreck is purely accidental, or the result of ignorance or carelessness on the part of the present keeper. But this does not relieve the man, who, to procure a seat in Congress, or the administration who ratified the supposed bargain between him and the Mormon "King," from being held responsible for every vessel lost and every life sacrificed on the Light House, accompanied by reef where the unknown brig John A. Raymond, but were pursued by a boat containing four men. As they had to beat against a head wind, the two boats fell out of the game, and once came within thirty feet of each other, and the pursuing played out, calls for a notice.

Davenport is not an old and honest Democrat turned out to be would shoot. Charles Hale-Mormon or otherwise. He was faced him with a revolver, and a new incumbent, slipped in by in that position the boats slowly the usual game of Mackinac, of getting any place in the upper separated.

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Chicago, Ill.

The house of the Prindle brothers was entered last night, and some \$200 worth of Da-Buffalo from Syracuse with salt, guereotype apparatus, stock, &c., little will be done on the Lakes, spirited away. The object seems and business will not be brisk until merchandise arrives from New York; say 20th May.

Two doctors left here yesterday, and to-day two or three ignorant persons say they are on an errand of mischief. After taking a drink, they may be such fools, but they are likely to do more mischief to themselves than any body else. Getting up a new persecution would be an uphill business at this time.

Lake Mormon opened for navigation the 27th April, and the 30th the last ice disappeared.

There has been a serious riot at Panama, in which several Americans lost their lives. The United States take the matter in hand.

There is a prospect that the United States will recognize the government of Gen. Walker, in Central America.

S. S. Whalon, one of the Commissioners of the New York canals, gives notice that the western division will not be opened till May 12th, notwithstanding the resolution of the Board to open the 5th.

A late Toronto paper says the Collingwood line will consist of the same boats as last year.

THURSDAY, MAY 8, 1856.

REPORTS OF THE RETURNING ELDERS.

Warren Post, of the Twelve, has returned from his mission to Illinois. He has preached in Coles and Shelby counties. R. F. Mills was with him a short time, and left for Ohio, where he had a successful mission. J. S. Comstock was also with him a short time, and went to St. Louis.

Bro. Post's labours were attended with a moderate share of success, though he met with bitter opposition. Several times he was threatened with mobs, but by prudent conduct he avoided them. But the spirit of mobocracy reigned supreme. At Elgin, the county seat of their own modes of thinking was held there. A special election was held at the same time a man was hanged by a mob, because they could not brook the law's delay. Many who joined in it had no inducement but the sport of seeing a man hung, and regardless whether he was guilty or innocent of crime.

Bro. Post's labours brought a few to the knowledge of the truth, and one worthy family to the love of it, and good promise for a few others. He had his family with him, and was received with indifference by the people generally.

S. S. Thornton, of the Seventy, has returned from the Canada mission, with a small company of emigrants. L. D. Hickey, of the Twelve, from the same mission, was in Detroit, waiting for some of his company, and is probably on his way. Their mission has been successful.

Difficulties have broken out anew in Kansas. Jones, who the mock Legislature imposed on Douglas county as Sheriff, backed by Gov. Shannon, attempted to make arrests for violations of the bogus laws, and was assisted by a file of U. S. soldiers. Arrests were made at Lawrence without resistance; but some person, unknown, shot the Sheriff the following night, and he is not expected to recover.

The 5th day of May was fixed doctrine which exempts the Territory from the yoke of Congressional legislation.

The handbill referred to in above letter, commences in the following type, as follows. The slave appears to have been 'so' running.

"TAKE NOTICE.—As I have sold my negro man Cato to the Hon. W. W. Drummond, of this city, and for whom I recently offered \$100 reward for his delivery to me: I now take this opportunity of informing the public that as I am about to leave the Territory, I will no longer be held responsible for said reward, and man Cato being the property of said Judge Drummond.

CORRESPONDENCE.

Evangeline, May 3d, '56.

Bro. J. J. STRANGE.—I take my pen to inform you that we are all well, and of matters and things in general since arriving here. I left St. James 24th last Sept., and arrived at this place the 26th. We had a pleasant and healthy winter here. I measured the snow three or four times during the winter, and found it did not exceed two feet in depth. We keep up common schools here, and also Sabbath schools. I have, during the winter, chopped over considerable ground, got out some timber for a saw mill for Wm. Bickle & Co., made one canoe and some sugar.

Our township was set off by the Board of Supervisors last Oct., and the first township meeting held at my house on the first Tuesday in April, and the township fully organized. We have a fine country of land, healthy, and well watered. There is no more pine timber than will be needed for building, and I think not enough for that, as far as I have seen yet.

We have had a number of visits from the Indians. They appear very friendly. Some stayed over night with us, and others only for a few hours. One came here for me to set a patch on his boot, which I did. He brought five and half pounds of sugar to pay for it. I took my pay for setting the patch, and bought the rest.

R. T. NICHOLS.

FRIDAY, MAY 9, 1856.

SLAVERY IN UTAH.

Slavery has finally fixed itself upon Utah as a domestic institution, and the slave trade is a lawful commerce, and it will soon be a popular vote for Democratic or Comstock was also with him a short time, and went to St. Louis.

Such is not the fact. The ex-popular vote is as nearly unanimous as it well could be.

Electors were held in three of the four towns in Manitoba, Pease, Galt, and Pat. We have not heard from them. We have not heard from them. We have not heard from them.

Washington, April 29, '56.

The workings of popular sovereignty in Utah are recently shown by the introduction of slavery and the slave trade. The Mormons of that Territory, not content with polygamy, desire to extend the application of Don Croche, La Croix or Old Mackinac, and presume no elections were held there. Our old friend and neighbour, Wm. Bickle, was elected Clerk and Register of Deeds, in place of G. T. Preston, deceased.

These elections indicate nothing as to politics. Not an official has been elected on political grounds.

OLD WEATHER AT PENRINA.

Mr. Burdick, Member of the House from Pembina, informs us that he has received a letter from Pembina, stating that unprecedented cold weather has been experienced in that region this winter. The mercury in the thermometer for a week averaged 52 degrees below zero. The half breeds, who had started out on their winter hunt, were compelled to return to the settlement, owing to the severity of the weather, and they had also lost cattle and numerous horses from the same cause.—St. Paul Democrat, Feb. 6.

It is stated that Russian Journals will shortly be allowed to enter France, as before the war.

COMMERCIAL.

REVIEW OF THE MARKET.

May 12th.

Flour.—Flour has suddenly come down to \$6.50 for best Michigan at retail. WHEAT.—Wheat is dull. \$1.25 is yet asked for the best quality, but finds no takers. Holders will be obliged to submit to a material reduction. CORN.—There is a good supply of corn for use, but scarcely any for sale. It rates at 75 cts to \$1.00. OATS.—Oats are worth 50 cts. per bushel. Oats in the bundle are worth 4 to 5 cts.

BUCKWHEAT.—This grain is rather plenty but finds a ready sale at 75 cts. BEANS.—Good beans are rather scarce, at \$2.00 to \$2.50, and in request. POTATOES.—Potatoes sell yet at 50 cts, but with a tendency upward. There are considerable quantities for export, and the price in other markets will determine the price here.

PORK.—Pork sells at \$18 per bbl., and 11 cts. per pound. BUTTER.—Nominally butter is worth 25 cts., but there is little for sale at any price, and some who are making small quantities for sale, choose to part with it at a less price.

LARD.—Lard is nominal at 14 cts., and fits on the market. EGGS.—Fresh eggs are abundant at 19 cts., with a downward tendency.

Wool.—Steamboat wool, near the wharves, sells at \$1.75 to \$2.00, and the quantity is larger than any past season, and of excellent quality. It is understood that the trade will open at \$2.25 to the boats. We have made considerable efforts to ascertain the quantity got out on all the islands, but without satisfactory result. It is reported that there is an increased supply on both the Manitowish and Beaver islands. At Beaver there is a material increase, and so far as we have been able to make personal observations, an improvement in the quality. Five wharves will be in the wool trade at Beaver, and we presume two at North Manitowish, and one at South.

FISH.—The quantity of fish marketed here by the traders for the spring market is not as large as usual, and they have purchased very few during the winter. The quantity in the hands of the fishermen is, on the contrary, unprecedentedly large. Spring fishing commenced 29th April.

SUPPLIES.—The supply on hand is very small, and the demand for home consumption large. Nominally, good shingles are worth \$2.50 per m., but they cannot be had to supply the home market at that price.

STAVES.—There is not a stock of staves for one tenth the summer wants. Within six weeks after fishing commences barrels will be made of what is now growing timber, and they are likely to be difficult to obtain, and in receipt of an extensive assortment of spring and summer goods, in his usual variety.

He will have the largest and best assortment of ready made clothing ever offered in the fishing regions.

IN consequence of the great increase of this business, he has sent an associate to New York to select a still larger assortment of goods, which will be received here as soon as they can come through the Erie Canal.

Cash paid for fish and furs, Saint James, May 1st, 1856. 70c.

BOOKS FOR SALE.

The following publications are constantly for sale at this office, and will be sent by mail, free of postage, on receipt of the price, by the publishers.

"The Prophetical Discourse," being a full and complete exposition of the Prophecy of the Latter Day Saints, 44 pages. Quarto. Price, 20 cts.

The "New Dispensation," eight letters by Oliver Cowdrey. Quarto. Price, 20 cts.

The "Diamond, or Law of Prophecy," 20 pages. 8vo. Price, 5 cts.

We shall issue in May next, "Sacred Homes," a small volume, selected for the use of the Latter Day Saints, 172 pages. Price, in one Morocco binding, 50 cts.

This is printed, folded and ready for the binder.

Also, the "Law of the Lord," being a translation from the Egyptian of the Law given to Moses in Sinai, with numerous and valuable additions, 320 to 350 pages. 8vo. Price, in calf, \$2.00.

M. M. Aldrich is in trade at his old stand, ready to serve his customers, on his usual accommodating terms.

A splendid assortment of dry goods, shawls, goods, &c., and a large stock of salt for fish packing, are expected on the first boats from below.

Wood and fish purchased at all times, and the highest price paid. Troy, May 1st, 1856. 70c.

THE OLD SOUTH PIER.

This splendid wharf has been greatly extended during the past winter, and is stocked with the largest and best stock of steamboat wood ever offered along the Lakes, which I offer to Steamboats at the lowest price of the trade on Beaver Island.

M. M. ALDRICH. Troy, May 1st, 1856. 70c.

COOPERAGE.

O. P. Briggs carries on the coopering business at the old North-West Establishment, where he is always prepared to serve his customers on the most liberal terms.

He has a large stock of half barrels for fish packing on hand, and will continue the manufacture with dispatch.

Special orders filled promptly. Saint James, May 4th, 1856. 11c.

C. E. & L. BREWER. DEALERS AND SHIPPERS IN FURS, WOOL AND SHEEPSKINS. DETROIT, MICHIGAN. Cash advances made on consignment.

J. M. Wait, Saint James, purchases for this house, and pays cash at all times. Saint James, Mich., April 28, '56. 21c.

STEAMBOAT WOOD.

B. G. Wright, at Galilee, will be prepared to open trade in the spring with 3,000 cords of best body wood, beech and maple, on wharf and beach, and facilities of bringing forward at the rate of 30 cords per day during the season.

This wharf is greatly extended, and in the best possible condition for the accommodation of boats.

Galilee, March 8, '56. 11c.

LOST YAWLS.

I have a vessel's yawl, which came ashore on Garden Island, now in good repair, which the owner can have by paying for saving it, and for this notice.

Also a steamboat's yawl, which I picked up and repaired, which the owner can have by paying the reasonable charges.

JOHN KINWABINKISHA. Garden Island, May 7th, '56. 12c.

GOOD BOOKS BY MAIL.

PUBLISHED BY FOWLER & WELLS, 308, BROADWAY, NEW YORK.

In order to accommodate "The People," residing in all parts of the United States, the undersigned publishers will forward by return of the first mail, any book named in the following list. The postage will be pre-paid by them, at the New York office.

By this arrangement pre-paying postage 65 cts in advance, fifty per cent will be saved to the purchaser. All letters containing orders should be post-paid, and directed as follows:

FOWLER & WELLS, 308 Broadway, New York.

DEFENCE OF PHRENOLOGY.—Containing an Essay on the nature and value of phrenological evidences, also an able vindication of phrenology. By Boardman. Price 87 cents.

DOMESTIC LIFE.—Thoughts on its concord and discord, with valuable hints and suggestions. By N. Suizer. Price 16 cents.

EDUCATION. ITS ELEMENTARY PRINCIPLES founded on the nature of man. By J. G. Spurzheim, with an appendix, and containing a description of the Temperaments, and an analysis of the phrenological faculties. Price 87 cents. We regard this volume as one of the most important that has been offered to the public for many years.—(Boston Medical and Surgical Journal.)

Lectures on Phrenology.—By George Combe, with notes, an Essay on the phrenological mode of investigation, an historical sketch, by Dr. Boardman. Illustrations. Price, 21 cents.

MARRIAGE: ITS HISTORY AND PHILOSOPHY.—A phrenological and physiological exposition of the functions and qualifications necessary for happy marriages. Illustrated. Price, 75 cents.

MEMORY AND INTELLECTUAL IMPROVEMENT.—applied to the selection of congenial companions for life; including directions to the married for living together affectionately and happily. Price, 30 cents.

PHRENOLOGY PROVED. Illustrated and applied, accompanied by a chart, embracing an analysis of the primary mental powers in their various degrees of development, the phenomena produced by their combined activity, and the location of the phrenological organs; together with a view of the moral, theological bearing of the science. Price, \$1.25.

WOMAN IN ALL AGES AND NATIONS: an authentic history, from the earliest ages. Paper, 62 cents; muslin, 87 cents.

HYDROPATHIC FAMILY PHYSICIAN: a ready prescriber and hygienic adviser, with reference to the nature, causes, prevention and treatment of diseases, accidents and casualties of every kind; with a glossary, table of contents, and index; illustrated with three hundred engravings. By J. C. Shaw, M. D., one large volume of 820 pages, selectively bound. Price, pre-paid by mail, \$2.50.

HYDROPHIC ENCYCLOPEDIA: a system of hydrophathy and hygiene; containing outlines of anatomy, physiology of the human body, hygiene, general, and the preservation of health, and hydrophathy; cookery, theory and practice of water-treatment; special pathology, and hydrotherapeutics, including the nature, cause, symptoms, and treatment of all known diseases; application of hydrophathy to midwifery and nursing, designed as a guide to families and students, and text-book for physicians. By Dr. T. Trall, M. D. Illustrated with upwards of three hundred engravings and colored plates; substantially bound. Price, pre-paid, by mail, \$3.00. This is the most comprehensive and popular work yet published on the subject of hydrophathy.

Such a wide popularity, as issued by Fowler & Wells, perhaps none are more adapted to general and useful than this rich, comprehensive, and well arranged Encyclopedia.—[N. Y. Tribune.]

PRACTICE OF WATER-CURE. Containing a detailed account of the various processes used in the water-treatment, etc. Price, 20 cents.

PHILOSOPHY OF WATER-CURE: A Development of the true principles of health and longevity. By Baharie. Price, 30 cents.

NEW HYDROPATHIC COOK BOOK. By Dr. T. Trall, M. D.; a system of cookery on hydrophathic principles, containing an exposition of the true relation of all alimentary substances to health, with receipts for preparing all appropriate dishes for hydrophathic establishments, vegetarian boarding houses, private families, &c., &c. It is the cook's complete guide for all who want to live." Paper, 62 cents; muslin, 87 cents.

SCIENCE OF SWIMMING. With instructions to learners; illustrated, 15 cents.

WATER CURE IN AMERICA. Over three hundred cases of various diseases treated with water; with cases of domestic practice. Price, \$1.25.

WATER CURE applied to every known Disease: a new theory; a complete demonstration of the hydrophathic system of curing diseases; showing also the fallacy of the allopathic method; and its utter inability to effect a permanent cure. With appendix containing the Hydrophathic diet, and rules for bathing. Price 87 cents.

WATER CURE Manual: a popular work embracing descriptions of the various modes of bathing, hygienic and curative effect of water-drink, &c., &c., together with descriptions of diseases and the hydrophathic remedies. By Dr. Shaw. Price 87 cents.

WATER CURE Almanac. Illustrated, 6 cents.

CONCISE PHYSIOLOGY, applied to the preservation of health, and to the improvement of physical and mental education. With notes by O. S. Fowler. Price 87 cents.

CHRONIC DISEASES: especially the nervous diseases of women. From the German. Price, 30 cents.

FOOD AND DIET: with observations on the diet regimen suited to disordered states, of the digestive organs; and an account of the dietaries of some of the principal metropolises and other establishments; proprietors, lunatics, criminals, children, &c., &c. By Perina. Price, \$1.25.

THEORY OF POPULATION: deduced from the general law of animal fertility. Introduced by Dr. Trall. Price 15 cents.

Either of these works may be ordered and received by return of the first mail, postage pre-paid by the publishers. Please send the amount in bank notes or postage stamps, and address all orders pre-paid, to Fowler & Wells, 308 Broadway, New York.

FROM UTAH.
Indian Depredations—Cold Weather—
The Peculiar Institutions of Utah, &c.
GREAT SALT LAKE CITY,
March, 1856.

Mr. Editor:—The departure of Mr. Hockaday with the Western mail to-day affords me an opportunity of writing direct.

Indian depredations continue, and stock had been driven off by them, and several persons have been killed. In some of the settlements partial measures have been taken to regain the stolen cattle, but the usual pacific policy of Gov. Young is likely to be maintained towards them until a necessity compels an opposite course to be pursued.

A chief named Samish Head, who had been arrested on writ issued by the U. S. District Court, cut his throat with a knife that had been given him to eat his bread and meat.

The weather is becoming more pleasant in this valley, which is the lowest in the basin, but in the other valleys and the mountains, the winter continues severe, with but little diminution of snow. A vast quantity of cattle have perished, and I am satisfied that I am fully justified in estimating the general loss of stock throughout the different valleys at two-thirds, which is less than some estimate it.

The scarcity of forage and low condition of the stock, will interfere materially with starting the contemplated Express between Sacramento (Cal) and the Missouri river, which was to have been put into operation during the spring, under the patronage and support of Gov. Young and the principal men in the territory.

The Delegates chosen in the several precincts last month, are to assemble in convention in this city, on the 16th inst, to adopt measures towards applying for admission into the Union as an independent State. This question will offer a nut for our wiseres in Congress to crack, and let off a vast quantity of gas, while doubt.

The religious portion will have an opportunity of exhibiting their horror of the "peculiar institution" legalized in Utah, which rabid Abolitionists display in reference to our Southern "peculiar institution." As a State right man of the Calhoun school, I consider that the people of a State or territory have a right to adopt as many "peculiar institutions" as they choose, provided they do not conflict with the constitution of the United States. I maintain that a citizen of Utah has far more legal right to take and support a score of wives and four score of children, than the citizen of other States and Territories have in pursuing the "peculiar practice" which thousands are addicted to; for public opinion and law justify the one, while they are, or profess to be, opposed to the other.

The scarcity of provisions and consequent suffering which prevails, will have a tendency to drive off several in the spring who are "lacking in faith," if they can obtain provisions and cattle sufficient to take them to the States or California. We have had no mail from the East since the receipt of the October mail.

VOYAGER.

NEW YORK CITY INTER-DICTED.

The number of robberies and street assaults in the city of New York is so greatly on the increase, and the police force are so absolutely unable to protect the citizen and visitor against the club and the knife, and these evils are so alarming that it has been thought advisable to warn all people of the dangers they incur by a visit to that city. It is in a measure incumbent on all the journals out of that city to send reports of the most heinous crimes, thieves, assassins, murderers, robbers, politicians and vile masterly and conclusive hints of every degree, who hang about and infest all its thoroughfares and places of resort, from grand and truthful Wall street down to the haunts of the lowest retainers of the Cus-mischievous theories of its opposition House, to warn the public, and stamped it with the seal of approval and Life is not safe there, daylight consternation. What more does a man from a temperance men want? It is a city where a man may be assassinated. It is a city where a man may be branded by the law as a hoppers.

lication, utterly unsafe for any worthy of incarceration in jails. The Legislature met at Fill-

man to visit. No other city in the world permits crime to be committed with such impunity, or is so entirely regardless of the life and property of its citizens. Buffalo Express.

WEDNESDAY, MAY 28, 1856.

The committee on the Kansas election are digging out the most monstrous fraud ever perpetrated on the pretence of a legal election. Yet the indications are that no remedy will be applied.

The free State party in Kansas appear to be situated much as we were here five years ago, overborne by power and lawlessness, much of it under pretence of legal authority. They have the support of a powerful party in the northern States. Our support was in that undemocratic minority, ever just, which, finding earth too corrupt, has made its abiding place in heaven.

Everything indicates the purpose of the administration to embrace the cause of the adventurers in Central America, with the view to annexation. It is not impossible that the Cincinnati Convention may embrace the plan as a popular issue for the Presidential canvass.

We are glad to again see the Chicago Tribune among our exchanges. But we were most surprised to find in it a communication from Mackinac, speaking well of Beaver Island, and its inhabitants. We have transferred the article to our columns.

The bill appropriating one hundred thousand dollars for the improvement of the navigation of Saint Mary's River, has passed both houses. Its fate in the hands of the Pres. is yet in doubt.

The present Congress are making grants of public lands for railroad purposes. Michigan has a chance of coming in for a share. These grants will perhaps be popular, but the advantages of them will accrue exclusively to the benefit of speculators. With the abundance of money, railroads on paying routes can be constructed without such aid.

Hostilities seem to have broken out again in Kansas. We have no details.

Pres. Pierce has vetoed the bill making an appropriation for the improvement of the Saint Clair Flats.

The Pres. has sent to Congress an elaborate message, on the Central American affairs.

The naval force of the United States has been put in requisition to protect Americans in Central America.

We find in the Chicago Tribune, the first spring news from Utah, and that a merely anonymous letter. If this is reliable, two-thirds of the cattle are dead, and there has been great suffering among the people.

Speaking of the prohibitory liquor law, and of the decision of the Supreme Court, that it is Constitutional, the Jackson Girling well of the Mormons, is a rare sight.

Mr. Leslie must allow us to correct him in a portion of his letter. He has made the wharves and mills too few, and Mr. Strang's wives too many. And what distinguishes him from most public men is, that he has nobody's wife but his own.

There may be at present a quiet time, and delinquents had been appointed to present a State Constitution to Congress, asking admission into the Union as a State.

This law is strictly in force where public affairs are in the hands of the Mormons, and nowhere else in the State. Yet the party who forced it through the Legislature, under whip and spur, generally agree in denouncing us as outlaws. We suspect the law was made by hypocrites, not to be kept, but for Buncombe.

NEWS FROM THE STRAITS.
(Special Correspondence of the Daily Tribune.)
MACKINAC, April 28th '56.

MESSRS. EDITORS:—I am happy to be able to inform you that the Straits are entirely open and free from ice. To-day the weather is quite pleasant, and no appearance of snow in the woods. In fact, the only evidences of winter to be seen are a few cakes of ice in the shallow indentations of the shore, and a little field-ice opposite the fort. We have met considerable quantities of ice between the Great Manitow and the Beaver Island. In fact, it extended pretty much all the way often as far as the eye could see, but it was so thin and rotten as to offer but the very slightest impediment to our progress. The Superior will be the first vessel to make the passage of the Strait this spring, as well, I presume, as that of the Saint, so that I hope you will be prepared with the new hat to Capt. Jones by the time that he returns to Chicago.

We called yesterday at the Mormon settlement on Beaver Island, and had the pleasure of seeing the Prophet and High Priest, Strang, as well as several of the other dignitaries of the place. They gave the population of the place at 1,500, and state that it is rapidly increasing. The whole settlement, so far as we could see, has an aspect of thrift and neatness about it which shows that the community must be industrious. They have got three piers at the harbor, with several thousand cords of wood, got out for the purpose of supplying boats. They possess one grist mill and one saw mill, but no vessels.

They print a daily and a weekly paper, made up principally with doctrinal discussions in to various elements of the Mormon faith. In the paper, the doctrine of polygamy is not openly avowed, but only defended with vexillous mediocrity. We have heard it reported from a reliable source that Strang has got nine wives; a statement which, if true, would go far to prove that his practice is even more distinct and edification than his profession.

The agricultural capabilities of the Island are reported to be good, and the soil produces all the smaller cereals, as also all kinds of vegetables in the highest perfection.

Since touching at Mackinac, I have learned that the straits have been passable for the last six days. The lowest range of the thermometer, during the past winter here, was 26 degrees below zero—not so cold as we had it in Chicago. We were saluted with two guns on landing, and quite a volley.

turn out took place to see the "Superior." All honour to Chicago for sending the first vessel through the straits; it is a striking commentary on the enterprise of the citizens.

In haste, I am, &c.,
GEORGE LESLIE.

A letter from Mackinac, speaking well of the Mormons, is a rare sight.

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FROM SALT LAKE.

Mr. G. W. Hood, and six others, have just got in from Salt Lake, 47 days out. Mr. Hood states that there had been great suffering in Salt Lake during the winter, and shortness of crops, occasioned by the great outlaws and villains who are branded by the law as hoppers.

The Legislature met at Fill-

more, 160 miles south of Salt Lake, had a quiet time, and delinquents had been appointed to present a State Constitution to Congress, asking admission into the Union as a State.

Mr. Babbitt, Secretary of the territory, and Judge Kinney Marie Antoinette, until last year, along with the miseries for different points of the world, are now on their way.

About ten thousand head of stock perished during the winter of the northern valleys.

A posse of men, under a Deputy U. S. Marshal, went out in February to take some prisoners among the Pah Uta Indians, who, it is charged, murdered and killed two—one of the Indians cut his throat after he was arrested. This tribe of Indians, in Cedar Valley, stole 150 head of stock. They were pursued into the mountains, 50 head of stock were captured—eight forms were killed, and also two or three Indians.

Business has been very dull on account of the scarcity and high price of provisions.

This party left Salt Lake with the mail party—seven in all—on the 11th of March. Had great difficulty in getting through the mountains, on account of the great quantity of snow. After passing the mountains, they had pleasant weather and a good trip. Saw a number of Sioux at Larancie, all peaceable. It was understood that peace would be made.—Kansas Herald, 8th.

THURSDAY, MAY 29, 1856.

ORIGIN OF FASHIONS OF DRESS.

Fashions originate in Paris. Whatever style of dress the Queen wears, all the ladies of the court wear, and all other ladies imitate them. The other courts of Europe follow the fashions of Paris, and the ladies throughout the country imitate the court of their own country.

Gentlemen's fashions are transmitted in the same way. In dress, at least, the Emperor and Empress of France reign throughout Europe and America, and if not quite absolute, hold a most tyrannous sway.

The spouse of Louis Philip, already 70 years of age, when Victoria came to the throne of Great Britain, the young Queen could, but slightly influence fashions. Victoria, being hair-dressed, English and some American ladies adopted the practice of contracting the upper lip, so as to show the teeth. Victoria bonnets and kissesquicks came into fashion because Victoria crumpled hers in kissing Prince Albert, during a morning stroll. Ladies even put a white pocket handkerchief upon their necks, because once morning the Queen protected her throat from a cold sea breeze with one.

In a similar manner French fashions are modified by the peculiarities of different courts, in various places; but throughout Europe and America French fashions, however modified, prevail.

But very slight circumstances serve to change and modify them. In the south of Europe, well formed feet and small round ankles are common, almost universal. Nothing can prevent the general use of short dresses. Queen Victoria has large ankles, and is almost bow-legged. The dress must touch the carpet, and no lady is admitted to court who does not follow the fashion.

What she and they will do when the popular Empress and all the French ladies lengthen their dresses a quarter yard at the top, and shorten them a half at the bottom, is doubtful. It is one of the mortifications which the beautiful and wayward Em-

press is very likely to subject her to.

Every body has heard of hoops as an article of female wardrobe, but few living persons in this country have ever seen them. They are always put on friend, who has just arrived from

the Queens of France in cer-Detroit, that there is one Akenside, alias Atkyn, et cetera, who is blowing around Detroit about the Mormons, and saying that there is one J. M. Wait engaged in horse stealing and other thefts. Now I will give you a history of this Akenside, &c. He came to our Island last fall, and professed he was a Mormon, and came among us without one dime in his pocket; I took him to my house and fed him, and he proposed to me to get him an apparatus of a Daguerrean Artist, professing to know the business. I sent by Capt. Alexander, of the propeller Iowa, to Buffalo, and purchased one for him, and he agreed to pay me for the apparatus as fast as he took pictures; until he paid for it. He has only paid me six dollars; and I also found him material for furnishing the room. But instead of returning the apparatus to me, the legal owner, he went and sold it to Messrs. Johnson and McCulloch, and ran away from the Island.

Queen Victoria endeavoured to inaugurate the same fashion under similar circumstances, but could only introduce quilts, cords and bustles. Such is the tyranny of fashion. The wants of one hundred and they follow at the sacrifice of convenience, health, and sometimes life.

The severe cold weather of last winter killed the leaves on trees on the coast of the Gulf of Mexico. Peach trees are killed the Island.

Now I warn all respectable men against him, as he is an impostor, and lives on the public.

He drinks Alcohol when he can't raise the wind, for the Capt. of the Young America said he drank all the alcohol they had in the can on the boat, so they had not enough for their lamps.

J. M. WAIT.

Long Island Sound was frozen last winter, so as to interrupt navigation fifty days.

The Iowa went down this morning in tow of the Edith and the half cent for the dollars he San. She had broke her shaft, and is making. Such a policy is very much like the farmer who sows three pecks of seed

FRIDAY, MAY 30, 1856.

Mr. Hull, clerk of the steamer where he ought to have sown five; Michigan, says the Cleveland Herald, reports disturbances among the Mormons at Beaver Island. Strang of grain.

Every body has heard of the fine proverb of penny wise and pound foolish; but some of the fine proverbs of the world are, "They are peaching," and "make sure to be a capital investment." There are people in the world who are so short sighted enough to believe their interests can be best promoted by peaching and clinging to a cent sap through their runaways, we have heard of a "peaching" in Mackinac, other things being equal, that he who is the most liberal is the most successful in business. It seems we do not mean it to be a Mormon, who was dropped from a boat here last year, and professed in his expatriation, but obliged to stay through the winter that he should show his customers, for want of money to leave if he is a trader, or those with whom he may be doing any kind of business, that in all his transactions as well as social relations, he acknowledges the everlasting fact that there can be no permanent prosperity in a community where thought they were a successful benefits are not reciprocal.

and returned, because they were just as tenacious of their religion as any body else." If Mr. Hull, Clerk of the Michigan, has lent himself to be the bearer of such tales, he cannot stoop to meanness. Any thing or to react upon the soul and mean would be up to his level, leave the stain of corruption there. The Michigan is a trading boat, and its transactions at this place frequently amount to over \$1,000 a trip. No guard is ever set at night or day when she lies here, that spot and inflames it, till by and no complaint has ever been made of any trespass or their ruin the whole soil. Be careful committed on board. We submit to Oliver Newbury, Esq., proprietor and supercargo of the Michigan, that he habitually leaves his property on board at Beaver Island, as he does at no other point on route from Buffalo to Green Bay.

VULGAR WORDS.

There is as much connection between the words and the thoughts, as there is between the thoughts and the words; the latter are not only the expression of the former, but they have power to react upon the soul and leave the stain of corruption there.

A young man who allows himself to use profane or vulgar words has not only shown that there is a foul spot on his mind, but by the utterance of that word he extends that spot and inflames it, till by indulgence it will soon pollute and ruin the whole soil. Be careful of your words as well as your thoughts. If you can control the tongue that no improper words be pronounced by it, you will soon save it from corruption. You extinguish the fire by smothering it, or prevent bad thoughts bursting out in language. Never utter a word anywhere, which you would be ashamed to speak in the presence of the most religious man. Try this practice a little, and you will soon have command of

War is really broke out in Kansas, and the free State men are giving way.

SAINT JAMES, May 28, '56.

The liars are not all dead yet, nor fools, nor knaves nor scoundrels. I understand from a friend, who has just arrived from

that there is one Akenside, alias Atkyn, et cetera, who is blowing around Detroit about the Mormons, and saying that there is one J. M. Wait engaged in horse stealing and other thefts. Now I will give you a history of this Akenside, &c. He came to our Island last fall, and professed he was a Mormon, and came among us without one dime in his pocket; I took him to my house and fed him, and he proposed to me to get him an apparatus of a Daguerrean Artist, professing to know the business. I sent by Capt. Alexander, of the propeller Iowa, to Buffalo, and purchased one for him, and he agreed to pay me for the apparatus as fast as he took pictures; until he paid for it. He has only paid me six dollars; and I also found him material for furnishing the room. But instead of returning the apparatus to me, the legal owner, he went and sold it to Messrs. Johnson and McCulloch, and ran away from the Island.

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that we are not to expect peace or protection in the midst of the people who have done us this injury. Both by the commandment of God and the necessity of our situation, we are seeking a home in a land where religious sects and religious parties are far removed from us, a land uninhabited.

We have not been suffered to live with other men. Shall we not be permitted to live alone? God made the earth for all men. Of the vast all he has given us a few little islands. They are a few little islands. They are a few little islands. They are a few little islands.

For nine years our communities have dwelt here in peace among themselves. The few small schisms which have arisen, have yielded to the ordinary course of discipline, and the wrong doers have either amended or departed from among us, doing us very little injury, except as they were abetted by public officers, religious boobies, the newspaper press, and bands of lawless men. Yet we are pursued from day to day with continual threatenings. An effort is continually made to convince us that we are to have no rest forever.

Three times have we fled before our persecutors, because we would not repeat injuries by force. We understand by the word of God that it is our duty to flee no further. We do not learn from the divine writings that it is our duty never to resist evil deeds. The time has come when forbearance is no longer a virtue.

While men around us have for years threatened us with fire and blood, and we only asked legal justice, they have been continually commended for their forbearance, and we continually menaced with invasions, expatriation and death.

We have ceased to take to ourselves any trouble about these matters. We have known for years what our persecutors seem so anxious to impress upon us, that when the public vengeance is awakened up the law will not protect us; and that among an angry people innocence is no shield.

We do not expect Governor or President to protect us against mobs. We live in the continual assurance that any one of us might be murdered in a night, and we are not a magistrate could be induced to issue process against the murderer.

Yet we trust in God. We walk in conscious security. We laugh in bitter scorn at all threats in any way. He will these threats. And we tell ourselves he is highly gratified to these wolf hounds, marshal know that his friends here were your myrmidons, and send them considerably excited at his message, to make a spoil of beautiful disappearances and made to and booty, as soon as you a most commendable effort.

We will neither purchase nor temporary peace and future calamities by dishonourable trafficking with political jugglers, nor will we yield our homes to enemies. If we live, here willing tribute to his memory which we live. If we die, here will only await the discovery of our bodies, and here shall our bones be buried, expecting in the resurrection of the just to possess the land forever, and dwell with the righteous during the lifetime of the Eternal.

God judge between us and all men.

INFORMATION WANTED. Edward Jones, a Welchman, up a "commotion." This do by birth, who speaks English in a very appropriate, and but indifferently, started from know of several smart men, who Syracuse, Meigs Co., Ohio, early anticipating it, would have been. They now sell at 60 cts, but are like to go up to 65 very early in the season.

April last, at Lafayette, Ind. The other Dr. has engaged a new car, and is certain it will be done, but the wrong train, since which his very sorry that the evil day is friends have heard nothing from so far off that he shall get no share of the spoils in the plunder.

His trunk came on with the rest of the company, and is supposed to contain his money, and a kindness; but strange, poor, it is thought that he may be at the end of his journey, and work somewhere in the vicinity of the flood must come, let it be now of Indianapolis, or at some other and not next year.

MARINE.

ARRIVED.
May 20, Steamer Michigan, Capt. Stewart, from Buffalo, N.Y., with passengers, Capt. Patterson, from Buffalo, N.Y., and Capt. Patterson, from Buffalo, N.Y.
May 21, Steamer Michigan, Capt. Stewart, from Buffalo, N.Y., with passengers, Capt. Patterson, from Buffalo, N.Y., and Capt. Patterson, from Buffalo, N.Y.

DEPARTED.
May 20, Steamer Michigan, Capt. Stewart, for Buffalo, N.Y., with passengers, Capt. Patterson, from Buffalo, N.Y., and Capt. Patterson, from Buffalo, N.Y.
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CONFERENCES.

The General Conference of the Church of Jesus Christ of Latter Day Saints will be held at Saint James, commencing Sabbath June 2nd, at 10 o'clock, A.M. The same space with standing religious boobies, the newspaper press, and bands of lawless men. Yet we are pursued from day to day with continual threatenings. An effort is continually made to convince us that we are to have no rest forever.

COMMERCIAL.

REVIEW OF THE MARKET.
May 20th.
Flour—Flour has suddenly come down to \$6.50 for best Michigan at retail.
Wheat—Wheat is dull. \$1.25 is yet asked for the best quality, but finds no takers. Holders will be obliged to submit to a material reduction.
Corn—There is a good supply of corn for use, but scarcely any for sale. It rates at 75 cts. to \$1.00.
Oats—Oats are worth 50 cts. per bushel. Oats in the bundle are worth 4 to 5 cts.
Beans—Beans are rather plenty, but find a ready sale at 75 cts.
Potatoes—Potatoes are rather scarce, at \$2.00 to \$2.50, and in request.
Pork—Pork sells at \$18 per bbl. and 11 cts. per pound.
Butter—Nominally butter is worth 25 cts., but there is little for sale at any price, and some who are making small quantities for sale, choose to part with it at a loss.

THE LAST NEWS FROM DR. ATRIN.

It seems the man who disappeared so mysteriously from the Lansing House, on Wednesday morning last, has turned up in Jackson. We do not learn by what particular process he slid down the mountain, and so far as we have been able to make personal observations, an improvement in the quality. Five wharves will be in the wood trade at Beaver and we presume two at North Manitowish and one at South.

"AMERICAN SHILL" RULE "AMERICA."

Was issued about the 15th of March, and is the most accurate and complete of the kind ever published. It is printed, folded and ready for the press. It is the "Law of the Land" being a complete and accurate translation of the Law of the Land, with numerous and valuable additions. It is printed, folded and ready for the press. It is the "Law of the Land" being a complete and accurate translation of the Law of the Land, with numerous and valuable additions.

GREAT CHANCE TO MAKE MONEY.

Agents wanted in every county in the United States to sell by subscription "BROTHER JASON, THE CIRCE, OR, 10 YEARS A MYSTERY." This is a great work abounds in striking, amusing, and instructive pictures of times, and is common to every one that looks at it. It is a work of the highest order, and is a work of the highest order, and is a work of the highest order.

OLD POINT WHARF.

The proprietors will be prepared to do a small business in the best quality of steam boat work at this popular landing place. During the coming season of navigation, we have fifty feet water at the front of the wharf, and therefore are free from the annoyance of getting around.

FOR THE MORMON ISLANDS.

The Lady is fitted up in excellent style for the accommodation of passengers, and is under the charge of her experienced and gentle captain, Commander, Capt. Roseman, prepared to do the passenger and freighting business to and from the Islands in the most satisfactory manner.

STEAMBOAT WOOD.

R. G. Wright, at Galilee, will be prepared to open trade in the spring with 3,000 cord of best white wood, beech and maple, on hand and on order, and facilities of bringing forward at the rate of 30 cords per day during the season.

MILWAUKEE SHIP YARD.

Is now ready to contract and build for steam and propellers, vessels or other boats of any size or class desired. Also to erect or repair vessels not over 100 feet long.

\$150 per cord, and in demand. Cows \$38 per head, and not likely to fall.

WAGES OF LABORERS.—Labour is greatly in demand, and we have ever seen it. Wages are continually advanced, but with the advance comes no relief. It is next to impossible to hire men at any price. Possibly a half dozen persons may be seen lounging around complaining of want of employ.

FISHING.—The season is well advanced, and the fish are running. The fish are running. The fish are running. The fish are running.

TO WOODMEN.—Any quantity of wood, which can be brought forward, can be put on the lot at 125 cts. per cord, and will be paid for the moment the wood is sold. Subscribers landing at the Point will pass their effects free of charge.

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TO CHOPPERS.—I wish to employ five or six hands for the season to chop green pine and cedar wood at Old Point and near my house, at fifty cents per cord. JAMES J. STRANG, Saint James, May 27, 1856. 246.

LOST YAWLS.—I have a vessel's yawl, which came ashore on Garden Island, now in need of repair, which the owner can use by paying for saving it, and for this notice.

GOOL LOOKS BY MAIL.—In order to accommodate "The People," residing in all parts of the United States, the undersigned publishers will forward by return of the first mail, any book named in the following list. The postage will be prepaid by them, at the New York office. By this arrangement of pre-paying postage, the purchaser, fifty per cent will be saved to the purchaser. All letters containing orders should be post-paid, and directed as follows: FOWLER & WELLS, 308 Broadway, New York.

DEFENCE OF PHRENOLOGY.—Containing an Essay on the nature and value of phrenological evidences, also an able vindication of phrenology. By Boardman, Price 87 cents.

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APOLOGY FOR THE MORMONS. Missouri river, but continual col-son, of the Topographical En-and prepared for the issue; and ple on all precedent, and ridedenied redress. We have not
The 6th day of April, 1830, lions took place, till finally gineers, who spent a year with our enemies gave way without down all law. It has done more, forgotten that there are tribu-
the Church of Jesus Christ offthey were banished from the large body of them in their bloodshed. It has produced legislation ac-nals in which causes partially
Latter Day Saints were organ-State by authority of a mandate new mountain home, have dissi- In 1851 they succeeded in according to its wishes, in violation similar in kind, immeasura-
ized at the town of Fayette, issued by Lillburn W. Boggs, pated all suspicion in the minds enlisting the United States of all constitutional securities; bly less in aggravation, are
the State of New York, consist-acting Governour, distinctly com- of intelligent men that tly had government in a violent and not merely contrary to pre-sometimes examined, perhaps
ing of only six members, two of manding that the Saints (in de-given any occasion for the harsh lawless crusade against us, incoed, but destructive of natu-occasionally righted. But
whom, Joseph Smith and Oliver rison called Mormons) be ban-treatment which they re-ceived the course of which immenseal right.
Cowdery, were Elders; being lished from the State, or exter-at the hands of the people of the quantities of private property This unrecognized law, foundgainst us by the law now, and
the only true and living Churchminated. We are perfectly a-State of Illinois. was seized, and taken from us; only in the will of the masses, at all times by the power of
existing by the commandment were that this mandate of the The unequivocal testimo-y of numerous individuals were ar-has been enforced in destroyingthat law already referred to,
of God on earth. acting Governour was unauthor-Thos. Ford, Governour of Illinois, rested on charge of felonies houses, offices and valuable pa-which is above statute, prece-
guided by the revelations of God, of the constitution of the Statewho was present most f the every manner, and carried,guished citizens of the country. If a period cannot be-put to
have always sought to come out of Missouri. time at the scene of ac-on, is prejudged and foredoomed, to public buildings of various these wrongs, then there is
from among unbelivers, and be But the Legislature of that that their character and conduct distant places for trial, in the kinds, printing presses and rail presented to the world the
separate. Knowing that others State, in failing to impeach the were far better than these ar-courts of their enemies; the roads owned by wealthy compa-melancholy spectacle of the
were offended with their religion, Governour; and by appropria-rayed against them. United States military and na-nies, churches and convents of greatest republic on earth, a
they endeavoured to avoid giving the money to pay the ex- Nevertheless this persecu-tion of nearly all the men, country, and to overthrow con- christian nation, acknowledging
ing offence by removing from pence of executing his order, his was carried on until our fellow- tracts which had stood the vi-nation on whose righteousness
among them, keeping the com- affirmed and adopted the act as servants, the prophets, Joseph- cessitudes of two hundred years, half the earth rest the hopes
mandment, "Come out from the crime of the State. In ac-and Hyrum Smith, we mar- the ordeal of civil war and na- of man, confessing that there
among them; that ye be not par-complishing this expulsion ten-tured; the houses of hundreds- tional revolution, though defend- is a power above the law, rid-
takers of their sins, and receive- thousand persons, men, women Saints burned down before their- ing down the constitution, which stalks abroad to plun-
not of their plagues." and children, were plundered of eyes; the entire community- der and banish the citizens,
Almost immediately after the their possessions, exiled from amounting to 25,000 banished- and none to rebuke; murders
organization of the Church, the their homes, and driven in des-from that section of the State. the unoffending innocent, and
Saints commenced assembling at tition, hunger and want, in and four millions of dollar worth- none to say, "why do ye so?"
Kirtland, Ohio, for a temporary mid winter, to a distant land, of property sacrificed. After the banishment of the which sometimes its deeds of
rendezvous; but at the same time passing much of the way in the w of he accused were acquitted, violence, even in the eyes of
a few went up to Missouri, to lo- midst of hostile foes, who not Saints from Illinois, a w of he accused were acquitted, violence, even in the eyes of
cate a permanent residence, and only refused them shelter and them came into Michigan, and- beaten, every one recovered, religious men, by blackening
selected the site of Independ- commenced settlements a the- Only a small portion of the- the fame of the glorious dead,
ence, Jackson county, as their future home, and commenced a- property which had been taken- with the name of crimes which
settlement there. Many were separated from uninhabited, but occasionally on- from us was ever restored; in their life time it dared not
their families and incarcerated by roving border s, en- but the justice of our cause- attempt to prove, even in its
Agreeable to a commandment in prison, whence, after long de- gazed it- fishing and selling- own tribunals. The administrators of the
which God gave them, they pur- tention, they escaped, only by quor to the Indians, in violation- chased large quantities of lands paying large sums of money to of law; and in criminal courses- government have been appeal-
States, and paid the full price- yers, as the price of their en- The attempt to build to Per- ed to in vain. Unless these
therefor to the officers of the largement. Besides a feeble few, nament and populous communi- tions are redressed, they
United States. Upon these who, after learning that their ties in the midst of these valu- lands they made extensive set- persecutors were without com- ble lake fisheries, especially at- must rest on the nation fore-
tlements, continually showing passion, were slain while defend Beaver Island, where there is an- er, and bring down the wrath
themselves the most industrious ing their wives, their children excellent harbour, and every fa- of God on those who have
peaceable and law-abiding cit- and their friends; eighteen per- cently for an extensive and pros- done, and those who have per-
izens of that section of the com- missioned in persons commerce, excited the- mitted them. If you fear not
try. the worship of God, were mur- jealousy of those who at Mack- God, how will you answer to
At the time of which we speak dered unresisting, and in cold- ing had for a long time monop- mankind and to posterity, for
no one among them was as- blood, in the early part of these colized the entire Indian and fish- such a desecration of republi-
cused of any violation of the persecutions; one of them a mere ing trade. The wretched men of a bor- canism, in a christian country?
law, or of a want of attachment- child, who died mixing together- ders, who had sought a home- For these wrongs we do not
to the constitution and govern- the words of his prayer to God- for these acts we pursued many- ask a grant of lands. We shall
ment of the United States, or and his supplication for mercy beyond the haunts of "civiliza- never sell the lands of our
the State of Missouri. from his murderers; another, an- tion, that they might indulge in- brethren and ourselves, the in-
Notwithstanding these facts, old man, bowed down with suf- unrestrained debauchery and en- heritance of the martyred
and their legal rights, a numer- fering and sorrow, scarred with- joy impunity in crime, could only- of their children, for new
ous meeting of citizens, of Mis- the wounds he had received fifty- regard settlers who sought good- grants of which we are equal-
souri was held at Independence, seven years before in defence of- order and legal government as- ly liable to be deprived by
which decreed the expulsion of American liberty and American- invaders and enemies. They ear- the separation of our enemies from
the Saints from that part of the independence; all yielding up- ly exhibited a hostile disposi- test against this, nearly univer-
State. This meeting issued a their lives for the name of Jesus, and a determination to prevent- sal principle of assuming that we
manifesto to the public, giving and the witness of the gospe- the establishment of legal gov- Missouri and Illinois four mil-
to the world the reasons for ban- Others, at different times, shared ernment. lion and Illinois four mil-
ishing from their neighbourhood the same fate; how many, we- undisturbed occupancy of a are guilty of great crimes, as in-
a numerous class of citizens; the know not- territory sufficient for our use ex- tensive for denoting us, the men- and lands purchased with the
entire church of the Latter Day- Subsequently the Saints set- at the next session of the Leg- in our local rights. But, what- skill and industry of our faith-
Saints. tled in great numbers in the- islate acts were passed, for we examine the evidence of the- ren the Saints, which they are
in giving these reasons they State of Illinois, and built up- establishing the necessary ma- truth of these assumptions, they not permitted to occupy.
stated that our religious senti- besides many villages, the city- nicipal authorities in that ter- Courts, State Legislatures, and
ments and domestic habits were of Nauvoo, at one time the most- ritory, organizing town and- Joseph, the martyred proph- State Legislatures are deaf to us,
incongruous with theirs, and that populous city in the State. At- rity, government, and a reg- et, whose blood stain on the bl When we speak, they cannot
it was necessary for their happi- their first settlement they were- county government, and a reg- in Carthage are as indelible as here. When we ask justice,
ness that our brethren should kindly received; but after build- lar judiciary. Irritated at this, and suffer- force of Jesus on the cross, but their faces are turned from us,
leave; and as the grievances of ing up flourishing towns, becom- ing a great loss of trade by our- been arrested thirty-five times True, when they do speak, their
which they complained were not ing numerous as a religious peo- ing grounds, whose entire in- growing prosperity, the people on criminal charges. Thirty-five is for us. But it comes af-
recognized by the laws, and the pie, and strong in their political- some was derived through crim- Mackinac set our foot an- times he has been tried in the the deed is done, or it is so
Saints had not violated any ex- influence, religious prejudice, per- inal means, joined by most of Mackinac for the avow- counts of his enemies, many faintly heard that the lawless-do
sisting law whereby they were lited interests and commercial- the merchants at Mackinac, wheed purpose of resisting all le- days at the bar of men, whom they think it earnest. The forms
subject to regular prosecution in rivalry combined together to de- view most seriously alarmed at al government in the county- advocated his murder. And of law hold us as victims, and
the courts, therefore they would stroy them. the growing up of a commercial- at Emmet, a purpose not- thirty-eight times, in such courts, the power that is above law
take redress into their own. On this occasion our persec- cial at Saint James, engaged cealed, but declared in the- at the bar of such men, has- he over whelm us. Thus have two
hands, and compel them to leave- sons sought to justify, their vic- in the undertaking; and enlisted resolutions, of their public- been acquitted.
country, peaceably if they lence by accusing the Saints of- the officers and men on nearly measures, and published in the- Our prophets died in the hands
could, forcibly if they must." enormous crimes, and the most- all the boats and vessels in the- the newspapers. A conflict ensued in- which men in nearly every State in the one act of public indignation
This decree was carried out in- tending corruptions. That- upper lake trade, by means of- A conflict ensued in- which men in nearly every State in the one act of public indignation
1833 by the expulsion of the these accusations were utterly- the fact that with courts, jurors- Every manner of false tale- was wounded, and several thousand
souri. the fact that with courts, jurors- no matter by what falsehood orig- but the invasion failed, and- dollars of property destroyed,
*They then settled in various and prosecuting officers constant- nated, was circulated through- the invaders fled as the wick- no matter by what falsehood orig- but the invasion failed, and- dollars of property destroyed,
counties on the north side of the- among our persecutors, few of- the Saints were ever prosecuted- By such means, in a short in this invasion we were duly in- time the mass of the public dictated, but by the connivance
*The western Monitor, of 24 August, 1833, contains this manifesto. We extract from it the following: "The evil is one that on original charges, and very few indeed ever convicted. That the best informed and most intelligent men of the na- tion are fully aware of their en- government of the country will be in their hands; when the justice, and the courts, that a territorial government judges will be Mormons, or persons wishing to court their favour from motives of base ambition. We do hereby most solemnly declare: "That no Mormon shall in future move and settle in this country. "That those now here, who shall give definite pledges of their intention, within a reasonable time from the date of this country, shall be allowed to remain, unmolested, until they have submitted in self to the property, and cases, their business, without any material service. "That the editor of the Star has committed himself to close his office, and discontinue the business of printing in this country, and that all other stores and shops belonging to the sect, their owners must in every case strictly comply with the terms of the foregoing article of this declaration; and upon failure, prompt and efficient measures will be taken to close the same. "That the Mormon leaders here, are required to use their influence in preventing any further emigration of their desert brethren to this country, and to counsel and advise their brethren here to comply with the above requisitions. "That those who fail to comply with these requisitions, be referred to those of their brethren who have the care of all their lands, and of unknown tombs, to inform them of the lot that awaits them. After adopting this manifesto, a committee was sent to exact a pledge of compliance from the Mormons and from their leaders, and it was unanimously resolved, that the Star printing office be razed to the ground, and the type and press destroyed, which was immediately done."

THE NORTHERN ISLANDER.

VOL. VI.—NO. 7.

SAINT JAMES, BEAVER ISLAND, LAKE MICHIGAN, THURSDAY, JUNE 19, 1856.

WHOLE NO. 90.

THE NORTHERN ISLANDER

IS PUBLISHED WEEKLY,

AT SAINT JAMES, BEAVER ISLAND,

LAKE MICHIGAN, BY

COOPER & CHIDESTER.

TERMS.—\$2.00 per annum, payable, in advance.

All letters relating to the affairs of the publication, whether on business or otherwise, should be addressed to COOPER & CHIDESTER, and postage paid.

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THE NORTHERN ISLANDER

1833 by the expulsion of these accursed

Saints from Jackson Co., Mis-unfounded is clearly shown by

the fact that with courts, jurors the merchants at Mackinac, who establishing the necessary mu-

They then settled in various and prosecuting officers constant were most seriously alarmed at nicipal authorities in that ter-

counties on the north side of the and assiduously selected from the growing up of a commercial ritory, organizing town and from equal wrongs? We pro-

Missouri river, but continual col-among our persecutors, few of rived at Saint James, engaged county government, and a reg-

lisions took place, till finally the Saints were ever prosecuted in the undertaking; and enlisted ular judiciary.

they were banished from the on criminal charges, and very the officers and men on nearly Irritated at this, and suffer-

State by authority of a mandate few indeed ever convicted. all the boats and vessels in the ing a great loss of trade by our

issued by Lillburn W. Boggs. That the best informed and upper lake trade, by means of growing prosperity, the people

acting Governor, distinctly com-most intelligent men of the na-ther acquaintance with them. of Mackinac set on foot an

A manding that the Saints (in de-tion are fully aware of their en-Every manner of false tale was armed invasion, for the ayow-

risation called Mormons) be ban-tire innocence, is shown in the thus continually put afloat, and ed purpose of resisting all le-

ished from the State, or exter-fact that a territorial government no matter by what falsehood orig-al government in the county

minated. We are perfectly a-has been organized under an actuated, was circulated through of Emmet, a purpose not con-

ware that this mandate of the of Congress, possessing as full respect-able newspapers, on what cealed, but declared in the et,

acting Governor was unauthor-powers as any other territorial was taken for good authority. resolutions of their publick

ized by the law, and in violation government can, organized un- By such means, in a short meetings, and published in the

of the constitution of the State der the jurisdiction of the Uni-time the mass of the publick newspapers.

of Missouri. ted States; giving its entire ex- were persuaded that the Saints

But the Legislature of that ex-utive and legislative power toat Beaver Island were the off-

The 6th day of April, 1830, State, in failing to impeach the same people then exiled; scourings of all things, and

the Church of Jesus Christ of Governour, and by appropria-and the men among them who the dregs of the inhabitants of

Latter Day Saints was organ-tion the money to pay the ex-exercised most influence and con-the earth.

ized at the town of Fayette, in pence of executing his order, hastrol in their affairs, and who, if Under these circumstances,

the State of New York, consist-affirmed and adopted the act as they were criminal were most with no means of becoming

ing of only six members, two of the crime of the State. In ac-guilty, have received the offices generally known to the pub-

whom, Joseph Smith and Oliver-complishing this expulsion ten of Governour, Marshal and Sec-lick, except through the rep-

Cowdery, were Elders; being thousand persons, men, women retary of a Territory, as well as resentations of those thorough-

the only true and living Church-and children, were plundered of numerous minor appointments ly enlisted against us, in 1830,

existing by the commandment their possessions, exiled from under the United States govern- extensive preparations were

of God on earth. their homes, and driven in des-ment, under both Whig and made throughout the fishing

The members of this Church, titution, hunger and want, in Democratiek administrations. region for an armed assault up-

guided by the revelations of God, mid winter, to a distant land. The very high character giv- us, by a force more than

have always sought to come out passing much of the way in then them by Senator Douglass, four times as numerous as we

from among unbelievers, and be midst of hostile foes, who not who presided over the criminal could furnish for defence. The

separate. Knowing that others only refused them shelter and courts of the Mormon District of Saints were thoroughly school-

were offended with their religion, food, but kept them in continual Illinois, during the period of in the practice of nonresist-

they endeavoured to avoid giv-danger. their sojourn there; by Col. Kane- ance, and were unarmed.

ing offence by removing from Many were separated from of the United States army, who But by the prophecies and

among them, keeping the com-their families and incarcerated witnessed their expulsion; and Emmet, legislating its officers

mandment, "Come out from in prison, whence, after long de-Captains Stansbury and Gunn- commandsments, it appeared

among them, that ye be not par-tention, they escaped only byson, of the Topographical En- that having three times fled

takers of their sins, and receive- paying large sums of money, to engineers, who spent a year with judiciary to the new county

not of their plagues." prisonkeepers, judges and law-a large body of them in their it of Manitue, indicated a settled

Almost immediately after the yers, as the price of their en-new mountain home, have dissi- stand now our duty to with-

organization of the Church, the largement. Besides a feeble few, pated all suspicion in the minds- determination to deny us legal

Saints commenced assembling at who, after learning that their of intelligent men that they had- protection, and secure from

Kirtland, Ohio, for a temporary persecutors were without com-given any occasion for the harsh- punishment those who had

rendezvous; but at the same time passion, were slain while defend-treatment which they received- committed crimes against us.

a few went up to Missouri, to lo- ing their wives, their children at the hands of the people of the- For all these wrongs the laws

selected the site of Independ- sons, unarmed, and engaged in The unequal testimony of- and institutions of the country

ence, Jackson county, as their the worship of God, were mur-Thos. Ford, Governour of Illinois- offer us no redress. It is vain to

ance home, and commenced a derved unresisting, and in cold at the time of their expulsion- answer that such acts are contra-

settlement there. blood, in the early part of these who was present most of the- ry to law, and that the courts

A ppealed to a commandment persecutions: one of them a mere time at the scene of action, is en-listing the United States in the land stronger than stat-

which God gave them, they par-child, who died mixing together that their character and conduct- government in a violent and

chased large quantities of lands the words of his prayer to God, were far better than those ar- utes—more potent than the

of the government of the United- and his supplication for mercy rayed against them. the course of which immense

States, and paid the full price from his murderers; another, an Nevertheless this persecution- masses, however vicious and

therefor to the officers of the old man, bowed down with suf-was carried on until our fellow- quantities of private property

United States. Upon these- fering and sorrow, scarred with servants, the prophets, Joseph numerous individuals were ar-

hands they made extensive set- seven years before in defence of tyred; the houses of hundreds of and misdemeanour of almost

tlements, continually showing- American liberty and American Saints burned down before their every manner, and carried, cording to its wishes, in violation

themselves the most industrious- independence; all yielding up eyes; the entire community a- prejudged and foredoomed, to of all constitutional securities;

peaceable and law-abiding citi- their lives for the name of Jesus, mounting to 25,000 banished distant places for trial, in the and not merely contrary to pre-

zens of that section of the coun- and the witness of the gospel from that section of the State, courts of their enemies; the cedent, but destructive of natu-

try. Others, at different times, shared and four millions of dollars worth United States military and nar- val force was put in requisition

At the time of which we speak no one among them was ac- know not. After the banishment of the- to awe our families in the ab-

used of any violation of the law, or of a want of attachment- set-Saints from Illinois, a few of- offence of nearly all the men,

ment of the United States, or the State of Missouri. ded in great numbers, in them came into Michigan, and while numerous armed bands

Notwithstanding these facts, and their legal rights, a num- commenced settlements on the of our persecutors were left to pers- of some of the most distip-

ous meeting of citizens of Mis- besides many villages, the city Islands of the Great Lakes, then- room undisturbed through our-guished citizens of the country

souri was held at Independence- of Nauvoo, at one time the most uninhabited, but occasionally oc- seatments, taking and de- public buildings of various

which decreed the expulsion- ing numerous as a religious peo- still more reprehensible. Attemped by roving borderers, en- kinds, printing presses and rail-

of the Saints from that part of the State. This meeting issued a- ple, and strong in their political The attempt to build up per- roads owned by wealthy com-

manifesto to the publick, giving- influence, religious prejudice, po- nant and populous communi- pany, churches and convents

to the world the reasons for ban- rivalry combined together to de- ble lake fisheries, especially at- the most ancient and numerous

ishing from their neighbourhood- Beaver Island, where there is an- destroyed what they pleased, li- and insulting and assaulting

a numerous class of citizens; the- On this occasion our persec- excellent harbour, and every fac- ing what they would. From all these perils God

entire church of the Latter Day- tors sought to justify their vio- city for an extensive and pro- delivered us. Every one of

Saints. In giving these reasons they- lence by accusing the Saints of per- perous commerce, excited the- the accused were acquitted

stated that our religious senti- enormous crimes, and the most jealousy of those who at Mack- Though numerous persons

ments and domestic habits were- inac had for a long time monop- olized the entire Indian and fish- were assaulted and cruelly

incongruous with theirs, and that- ing trade. The wretched men of the bor- ders, who had sought a home- beaten, every one recovered

it was necessary for their happi- beyond the haunts of civiliza- tion, that they might indulge in- Only a small portion of the

ness that our brethren should- unrestrained debauchery and en- joy impunity in crime, could only- property which had been

leave; and as the grievances of- ly exhibited a hostile disposition, and a determination to prevent- taken from us was ever restored

which they complained were not- the establishment of legal gov- ernment. But the justice of our cause

recognized by the laws, and the- As early as 1849 we were sub- jected to numerous injuries, for- was vindicated by the decision

Saints had not violated any ex- which it was impossible to ob- tain redress. Women were in- of the proper officers that we

isting law whereby they were- sulted, and men assaulted with- impunity. At the same time a- were entitled to all of it, and

subject to regular prosecution in- the establishment of legal gov- ernment. But the actual loss was by the out-

the courts, therefore they would- As early as 1849 we were sub- jected to numerous injuries, for- right stealing of public offi-

take redress into their own- which it was impossible to ob- tain redress. Women were in- cers.

hands, and compel them to leave- sulted, and men assaulted with- impunity. At the same time a- While these acts were go-

the country, peaceably if they- sulted, and men assaulted with- impunity. At the same time a- ing on, a few people from

could, forcibly if they must.*- sulted, and men assaulted with- impunity. At the same time a- Mackinac, and a numerous

*The western Monitor, of 2d August 1833, contains this manifesto. We extract from it the following: "The evil is one that requires no one could have foreseen, and is therefore provided for by the laws; and the delays attendant on legislation would put the mis-

of beyond remedy. "Requires no gift of prophecy to tell that the day is not far distant when the civil government of the country will be in the hands of the justities, and the county judges will be Mormons, or persons wishing to court their favour from motives of interest or ambition. "We do hereby most solemnly declare,—

This decree was carried out inastounding corruptions. That the grounds, whose entire in-for many years to come; and And if the sanctity of the an-

1833 by the expulsion of these accusations were utterly come was derived through crim-at the next session of the Leg-cient christian faith, and the

Saints from Jackson Co., Mis-unfounded is clearly shown by nial means, joined by most of islatute acts were passed for greatness of your nation have

the fact that with courts, jurors the merchants at Mackinac, who establishing the necessary mu- not protected them from these

They then settled in various and prosecuting officers constant were most seriously alarmed at nicipal authorities in that ter- aspersions, what shall protect us

counties on the north side of the and assiduously selected from the growing up of a commercial ritory, organizing town and from equal wrongs? We pro-

Missouri river, but continual col-among our persecutors, few of rived at Saint James, engaged county government, and a reg- test against this nearly univer-

lisions took place, till finally the Saints were ever prosecuted in the undertaking; and enlisted ular judiciary. sal practice of assuming that we

they were banished from the on criminal charges, and very the officers and men on nearly Irritated at this, and suffer- are guilty of great crimes, as an

State by authority of a mandate few indeed ever convicted. all the boats and vessels in the ing a great loss of trade by our excuse for denying us the regu-

issued by Lillburn W. Boggs. That the best informed and upper lake trade, by means of growing prosperity, the people lar protection of the government

acting Governor, distinctly com-most intelligent men of the na-ther acquaintance with them. of Mackinac set on foot an In our legal rights. But when

A manding that the Saints (in de-tion are fully aware of their en-Every manner of false tale was armed invasion, for the ayow- we examine the evidence of the

risation called Mormons) be ban-tire innocence, is shown in the thus continually put afloat, and ed purpose of resisting all le- truth of these assumptions, they

ished from the State, or exter-fact that a territorial government no matter by what falsehood orig-al government in the county are most conclusively falsified.

minated. We are perfectly a-has been organized under an actuated, was circulated through of Emmet, a purpose not con- Joseph, the martyred proph-

ware that this mandate of the of Congress, possessing as full respect-able newspapers, on what cealed, but declared in the et, whose blood stains on the jail

acting Governor was unauthor-powers as any other territorial was taken for good authority. resolutions of their publick at Carthage are as indelible as

ized by the law, and in violation government can, organized un- By such means, in a short meetings, and published in the those of Jesus on the cross, has

of the constitution of the State der the jurisdiction of the Uni-time the mass of the publick newspapers. been arrested thirty-nine times

of Missouri. ted States; giving its entire ex- were persuaded that the Saints on criminal charges. Thirty-nine

But the Legislature of that ex-utive and legislative power toat Beaver Island were the off- several of the Saints were times he has been tried in the

The 6th day of April, 1830, State, in failing to impeach the same people then exiled; scourings of all things, and wounded, and several thousand

the Church of Jesus Christ of Governour, and by appropria-and the men among them who the dregs of the inhabitants of dollars of property destroyed

Latter Day Saints was organ-tion the money to pay the ex-exercised most influence and con-the earth. but the invasion failed, and

ized at the town of Fayette, in pence of executing his order, hastrol in their affairs, and who, if Under these circumstances, the invaders fled as the wick-

the State of New York, consist-affirmed and adopted the act as they were criminal were most with no means of becoming ed often do, when no man pur-

ing of only six members, two of the crime of the State. In ac-guilty, have received the offices generally known to the pub- sued. The criminals engaged

whom, Joseph Smith and Oliver-complishing this expulsion ten of Governour, Marshal and Sec- lick, except through the rep- in this invasion were duly in-

Cowdery, were Elders; being thousand persons, men, women retary of a Territory, as well as resentations of those thorough- dicted, but by the connivance

the only true and living Church-and children, were plundered of numerous minor appointments ly enlisted against us, in 1830, of officers and citizens they

existing by the commandment their possessions, exiled from under the United States govern- extensive preparations were were able to escape a trial

of God on earth. their homes, and driven in des-ment, under both Whig and made throughout the fishing and have gone unpunished

The members of this Church, titution, hunger and want, in Democratiek administrations. region for an armed assault up- But their flight from this re-

guided by the revelations of God, mid winter, to a distant land. The very high character giv- us, by a force more than gion left us in the enjoyment

have always sought to come out passing much of the way in then them by Senator Douglass, four times as numerous as we of peace and undisturbed or-

from among unbelievers, and be midst of hostile foes, who not who presided over the criminal could furnish for defence. The der.

separate. Knowing that others only refused them shelter and courts of the Mormon District of Saints were thoroughly school- But the action of the State

were offended with their religion, food, but kept them in continual Illinois, during the period of in the practice of nonresist- Legislature, at its next session,

they endeavoured to avoid giv-danger. their sojourn there; by Col. Kane- ance, and were unarmed. in cutting up the county of

ing offence by removing from Many were separated from of the United States army, who But by the prophecies and Emmet, legislating its officers

among them, keeping the com-their families and incarcerated witnessed their expulsion; and commandsments, it appeared

mandment, "Come out from in prison, whence, after long de-Captains Stansbury and Gunn- that having three times fled

among them, that ye be not par-tention, they escaped only byson, of the Topographical En- judiciary to the new county

takers of their sins, and receive- paying large sums of money, to engineers, who spent a year with it of Manitue, indicated a settled

not of their plagues." prisonkeepers, judges and law-a large body of them in their stand now our duty to with-

Almost immediately after the yers, as the price of their en-new mountain home, have dissi- determination to deny us legal

organization of the Church, the largement. Besides a feeble few, pated all suspicion in the minds- protection, and secure from

Saints commenced assembling at who, after learning that their of intelligent men that they had- punishment those who had

Kirtland, Ohio, for a temporary persecutors were without com-given any occasion for the harsh- committed crimes against us.

rendezvous; but at the same time passion, were slain while defend-treatment which they received- For all these wrongs the laws

a few went up to Missouri, to lo- ing their wives, their children at the hands of the people of the- and institutions of the country

selected the site of Independ- sons, unarmed, and engaged in The unequal testimony of- offer us no redress. It is vain to

ence, Jackson county, as their the worship of God, were mur-Thos. Ford, Governour of Illinois- answer that such acts are contra-

ance home, and commenced a derved unresisting, and in cold at the time of their expulsion- ry to law, and that the courts

settlement there. blood, in the early part of these who was present most of the- are open to us. The Legislature

A ppealed to a commandment persecutions: one of them a mere time at the scene of action, is en-listing the United States in the land stronger than stat- has closed the courts against us;

which God gave them, they par-child, who died mixing together that their character and conduct- government in a violent and utes—more potent than the

chased large quantities of lands the words of his prayer to God, were far better than those ar- the course of which immense

of the government of the United- and his supplication for mercy rayed against them. quantities of private property

States, and paid the full price from his murderers; another, an Nevertheless this persecution- masses, however vicious and

therefor to the officers of the old man, bowed down with suf-was carried on until our fellow- quantities of private property

United States. Upon these- fering and sorrow, scarred with servants, the prophets, Joseph numerous individuals were ar- produced, has been able to tram-

hands they made extensive set- seven years before in defence of tyred; the houses of hundreds of and misdemeanour of almost It has produced legislation ac-

tlements, continually showing- American liberty and American Saints burned down before their every manner, and carried, cording to its wishes, in violation

themselves the most industrious- independence; all yielding up eyes; the entire community a- prejudged and foredoomed, to of all constitutional securities;

peaceable and law-abiding citi- their lives for the name of Jesus, mounting to 25,000 banished distant places for trial, in the and not merely contrary to pre-

zens of that section of the coun- and the witness of the gospel from that section of the State, courts of their enemies; the cedent, but destructive of natu-

try. Others, at different times, shared and four millions of dollars worth United States military and nar- val force was put in requisition

At the time of which we speak no one among them was ac- know not. After the banishment of the- to awe our families in the ab-

used of any violation of the law, or of a want of attachment- set-Saints from Illinois, a few of- offence of nearly all the men,

ment of the United States, or the State of Missouri. ded in great numbers, in them came into Michigan, and while numerous armed bands

Notwithstanding these facts, and their legal rights, a num- commenced settlements on the of our persecutors were left to pers- of some of the most distip-

ous meeting of citizens of Mis- besides many villages, the city Islands of the Great Lakes, then- room undisturbed through our-guished citizens of the country

souri was held at Independence- of Nauvoo, at one time the most uninhabited, but occasionally oc- seatments, taking and de- public buildings of various

which decreed the expulsion- ing numerous as a religious peo- still more reprehensible. Attemped by roving borderers, en- kinds, printing presses and rail-

of the Saints from that part of the State. This meeting issued a- ple, and strong in their political The attempt to build up per- roads owned by wealthy com-

manifesto to the publick, giving- influence, religious prejudice, po- nant and populous communi- pany, churches and convents

to the world the reasons for ban- rivalry combined together to de- ble lake fisheries, especially at- the most ancient and numerous

ishing from their neighbourhood- Beaver Island, where there is an- destroyed what they pleased, li- and insulting and assaulting

a numerous class of citizens; the- On this occasion our persec- excellent harbour, and every fac- ing what they would. From all these perils God

entire church of the Latter Day- tors sought to justify their vio- city for an extensive and pro- delivered us. Every one of

Saints. In giving these reasons they- lence by accusing the Saints of per- perous commerce, excited the- the accused were acquitted

stated that our religious senti- enormous crimes, and the most jealousy of those who at Mack- Though numerous persons

ments and domestic habits were- inac had for a long time monop- olized the entire Indian and fish- were assaulted and cruelly

incongruous with theirs, and that- ing trade. The wretched men of the bor- ders, who had sought a home- beaten, every one recovered

it was necessary for their happi- beyond the haunts of civiliza- tion, that they might indulge in- Only a small portion of the

ness that our brethren should- unrestrained debauchery and en- joy impunity in crime, could only- property which had been

leave; and as the

1. M. Wait has returned from his mission, and will be found at his old stand, ready to serve his customers, as usual.

By the first steamer from below he will carry in receipt of an extensive assortment of spring and summer goods, in his usual variety.

He will have the largest and best assortment of ready made clothing ever offered in the fishing region.

MORE GOODS EXPECTED.

In consequence of the great increase of his business, he has sent an associate to New York to select a still larger assortment of goods, which will be received here and State.

the districts, in some of the principal cities, and other establishments, such as, papers, linens, animal, goods, etc., etc. In Person. Price \$1.00.

For a full description of the new law of animal husbandry, see Dr. T. P. Price, 15 cents.

Each of these works may be ordered by mail of the first of the publishers, enclosing the amount in bank notes, or stamps, and address all orders to

308 Broadway, New York.

N. B.—Name your Post Office, State.

bookbinder, so can do substantial work, in styles from plain to rich, with constant employment at a place. One of two thousand volumes, and several smaller or will be waiting in a hurry, at the opening of navigation. A gentleman of family, who would settle permanently, would be preferred. Free abstinence from intoxicating drinks, on all occasions, and exceptional moral qualifications would be indispensable.

Three or four boat-builders, able to carry a yard on their own account, could be pressed for work in the early season.

Six or eight journeymen coopers would find constant employment at good prices.

A horse, boat, and ornamental water is early needed here.

Three or four "our" printers, of unusual habits, can have constant employment here, at book and news work, the coming summer.

There is such a lack of qualified school teachers here as to make it really difficult keeping our schools in operation.

A baker and provisioner would find this place a most eligible location.

Who will come here and build a gristmill? There is only one small one here, and that is much the same as none. Numerous handmills are in requisition, for want of other facilities.

If some man would set up a cedar mill and factory, he could sell his productions at his door faster than he could finish them.

A wood dish all would give profitable employment to several hands.

Two men, good workmen at chairs, would get more orders, accompanied with the cash, than they could fill.

One bread maker would be equally fortunate in locating here.

It is difficult to get joiners, that persons have been obliged to build from the vicinity of the work.

A good lumberer could find ready sales for several kilns of brick annually. Brick are now brought from Milwaukee, and cost ten dollars per thousand. But we have good claybanks as there are Milwaukee, and the wood can be had for the chopping.

Three or four brick and stone masons and plasterers would find constant employment, at good prices.

A shoemaker, who can stock himself, and keep custom work for sale, would find the business excellent.

A tanner and currier, who wished to open an old fashioned country tannery, on any capital from two hundred to five thousand dollars, could find this a very desirable location.

A tailor would find constant employment, and prompt pay. If able to keep ready-made clothing he would find home sales for the work of a dozen hands.

Four or five persons qualified to peddle merchandise, can make large profits in small investments. Each would require a boat, costing from \$300 to \$100, and \$50 to begin business on that purpose. But if they do read prophecies, yet did not pre-empt, they can get their wood as cheap as from any other province, but acknowledge a place whatever; and may take advantage of a superior off a large surplus of timber, which would otherwise be logged and burned. For many years, any demand of that kind will be without effect on the supply for steamboats.

For many years no other place can successfully compete with this in the business. There is no other point near here, on the steamboat line, furnishing an abundant stock of standing timber, near an accessible harbour, with a back country to support the men and teams employed in getting the wood.

At the Manitow Islands the timber is badly culled, and the supply nearly exhausted, and to get what little remains new and expensive wharves, have to be constructed in open exposed places, and it is difficult to keep the proprietries of life destroyed, his prospects. One who drinks intoxicating liquors need not un-

be kept up at a great expense.

dertake it. Any one who wishes to undertake the business, should be here ready to work by the first of July, as the influx of strangers at the Conference makes that the cream of the season.

NOT WANTED.

The newspapers have been proclaiming for six years past that the people of these Islands are a set of blacklegs, pirates and robbers. In consequence, every now and then some old scamp, grown gray in iniquity, comes along offering credentials of bad character, and asking fellowship with us. We have no use for such, and don't want them. We beg the public not to suspect us of offering this as evidence of our own general good character. We are quite indifferent whether they attribute it to our honesty, or a desire to monopolize all the rogues to those already here.

No man who uses intoxicating liquors need consider himself invited, whatever good qualities he may have. We have had trouble enough with such, and don't wish to try another.

We do not wish to invite men whose intention is to make a fortune, and leave. Of course all can come and go as they like, but we are seeking permanent settlers, who will invest their profits in the development of the resources of this country.

No one need come who imagines for a single moment that the Mormons are one whit behind any body else in intelligence, enterprise, or virtue. We could warrant such a one more homesick in one week than he ever was yet.

WOOD TRADE AT BEAVER ISLAND.

Beaver Island is about 35,000 acres in extent. Of this 12,000 acres, in addition to the 3,000 already cleared, is likely to be cleared during the next ten years, and after reserving such timber as is wanted for building, fencing, and other local improvements, will yield fifty cords of steamboat wood to the acre, equal to 600,000 or 60,000 per year. It is not probable that there will be a market for more than one-third of this amount. The rest is likely to be logged and burned, to get rid of the land. After that period 10,000 acres of timber are sufficient to supply the wants of the inhabitants of the Island. Paul re-baptized twelve men at Ephesus by sprinkling them, and the number they had been immersed after all sin and blasphemy shall be forgiven. John's baptism, (as he supposed) given unto man, save the blasphemy. I remarked in that meeting that my against the holy ghost. This for one I need not wait to go home, sin shall not be forgiven in this world, nor that which is to come.

A forest will renew itself in twenty years. This would add it so often I could repeat it without cutting 500 acres a year, out the book. But I did not assume to a supply of 25,000 cords same to understand it. I was then but a learner, labouring under the very serious difficulty, as to any other purpose, it would be a long time before the de-viz, when after thirty years of demand for steamboat wood extinction under divine professing, ceeded the supply at this Island, each to be sent of God, and after But after 15,000 acres of the learning one important lesson, as best land is cleared, most of the I supposed, along comes another timber on the remaining 20,000 divine, equally authoritative, and is equally adapted to fencing and throws it all away as chaff. Said building purposes, as to fuel, and I to him, how could our children the extensive improvement of learn in this way?

The prairies in Illinois is rapidly creating a demand for it. The great number of railroads concentrating at Chicago required only as it was when the great and talented man of Ethiopia, he had charge of all the treasures of the Queen though he could not, they can get their wood as cheap as from any other province, but acknowledge a place whatever; and may take advantage of a superior off a large surplus of timber, which would otherwise be logged and burned. For many years, any demand of that kind will be without effect on the supply for steamboats.

For many years no other place can successfully compete with this in the business. There is no other point near here, on the steamboat line, furnishing an abundant stock of standing timber, near an accessible harbour, with a back country to support the men and teams employed in getting the wood.

At the Manitow Islands the timber is badly culled, and the supply nearly exhausted, and to get what little remains new and expensive wharves, have to be constructed in open exposed places, and it is difficult to keep the proprietries of life destroyed, his prospects. One who drinks intoxicating liquors need not un-

be kept up at a great expense.

be kept up at a great expense.

Grand Traverse is more than of Paul at Ephesus were all dead or externally, exert an influence twenty miles off the route, and works; and as the Methodists once diametrically opposite to the in-

attempts to start the business along body because I had been sprinkled liquids.

the shore above here proved at the request of my parents by. Many persons, upon taking a journey in cold wintry weather, although I don't drink very abortive.

In Lake Huron no hard wood hood, asserting that they would if they are given to drinking much, I find that my weekly can be got, except by hauling not dare to do it, lest they should beer, prefer drinking it cold, up-expenses for drinks and cigars from many miles inland, through make light of so sacred an ordi-on the consideration that it will amount to something more than difficult and uninhabitable nance. I conclude there is some thus strengthen their powers of the sum I pay for my board. He marked difference between these endurance. And every one is surprised, but he does not rec-

But at Beaver Island the wood two characters and views. And knows the bracing and exhilarat-ollect that his life is nothing but is of a suprior quality, and very he who cannot discern this much, ing effects produced upon thean intermittent drink. A wall near excellent harbours, directly must need essentially the quick-system by a vigorous plunge of known proprietor opened an up, the steamboat routes of all the euing influence of that spirit which the body into cold water. It town hotel and bar-room the gives an understanding.

Here are five wharves in the In relation to your views of no nerves, favours the exhalation he took in over four hundred dol-

business, three of them insur-redemption beyond this present and circulation of the fluids, and lars at the bar alone, and his gross passed for compidiousness, and life, they are nothing new nor un-injurs a free healthy tone and receipts on the entire establish-

convenience, with the advantage common, neither are they true at vigour to the whole system. ment for the first week were six-

a safe harbour an abundant all. They are not to be relied. The influence of cold water-teen thousands dollars. Say that supply, steward's stores always upon because they are the popular upon the system internally is out of the four hundred dollars at hand, and a very large pas-theory, neither should they be re-strictly analogous to its influence received at the bar fifty dollars

senior and freight business. jected because of long standing externally. Yet this point must were spent in cigars, that leaves

Wood can be got out at less reputation. But the rock of the conceded, that cold water a sum equal to 2,000 drinks.

expense, because the men to do it truth is the place to try all doc-is of a nature too powerfully So that on the day in question

are residents, and have the same time. You say it is your opinion that either internally or externally, by bar amount to what would supply

and raise most of the provisions. men go immediately to heaven persons constitutionally weak of the population of a small town

St. James, Mich., May 27, 56. when they die, or descend into an debilitated, as in such cases it with a drink to every inhabitant.

Corsin Bretex: You may endless hell. Did you ever in is apt to produce flatulence. This love to drink and bar-

think I have not much else to do, quire where you got this opinion-crap, &c. rooms is every day increasing.

by my writing so often but it is I once had it riveted in my mind. Some of the sisters say, "But Every day sees fresh poison-sa-

not so, by any means, I submit so sacredly as to suspect one of I do enjoy a comfortable cup of loons springing up in various

rised with business every day the-infidelity who should doubt it. tea when I feel faint and sinking, parts of the city. Every day

work may be done. This morn-But facts are stubborn things. It strengthens, refreshes, and en-sees our youth becoming more

ing it rains, and your letter is be-When I come in contact with one-livens me so quickly." Yes; and more the victims of this hab-

fore me. of these rocks I look, and look so do some persons enjoy a com-it for really we think it is more

In it you advise me to read I come to a conclusion, and for bear-able warm bath; but both a habit than a passion. It is no

Rev. xxii, 11, previously sub-scrib- ing your own opinion. All right, here weigh so small, I throw them for temporary relief, are enervating. It is not the hot exuber-

under the circumstances, perhaps, ty. Now Jesus died, you know, and ted in. And it would be well-essent impulse of the gay young

that is, I mean all right that you. he did not go immediately to the sisters to ask themselves fellow who is sowing his wild oats.

gave your opinion. But your con-he did not go immediately to the sisters to ask themselves fellow who is sowing his wild oats.

chisions are quite erroneous. In heaven, nor an endless hell; whether they would feel faint and it is a cold, deliberate, confirmed

this age of multifarious opinions, for David prophesied of him, say-sinking" as often as they now de, habit. No atmosphere of reck-

every man and woman are per- ing, "Thou wilt not leave ny providing their artificial hot and coldness or jollity surrounds the

fectly independent to interpret soul in hell." This one fact is sui-strong drinks were dispensed drinking groups. No peals of

the prophecies, notwithstanding silent to overbalance all modern with, and nature left to move nat-arriment alone for the act, at

Peter, who held the keys of the priest-eracy. Christ said, oh the ural means for strength.

Kingdom, has said that no proph- third day, "I have not yet ascen-

cy of scripture is of any private- ded to heaven," and he was seen many days after his resurrection.

interpretation; referring to those before he ascended into heaven.

So your opinion goes down the So your opinion goes down the So your opinion goes down the

But still your text holds good in But still your text holds good in But still your text holds good in

place, so long as you admit Pe- place, so long as you admit Pe- place, so long as you admit Pe-

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eracy. Christ said, oh the ural means for strength.

Kingdom, has said that no proph-

Now it is not at all an uncom- mon thing to hear a young man

in this country, when he is sum- ming up his expenses, say, "By

taking a Jove, how money does go! Why, although I don't drink very much, I find that my weekly

up-expenses for drinks and cigars amount to something more than the sum I pay for my board. He

is surprised, but he does not rec- ognize the fact that his life is nothing but an intermittent drink. A wall

of known proprietor opened an up, the steamboat routes of all the euing influence of that spirit which the body into cold water. It town hotel and bar-room the

gives an understanding.

Here are five wharves in the In relation to your views of no nerves, favours the exhalation he took in over four hundred dol-

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work may be done. This morn-But facts are stubborn things. It strengthens, refreshes, and en-sees our youth becoming more

ing it rains, and your letter is be-When I come in contact with one-livens me so quickly." Yes; and more the victims of this hab-

fore me. of these rocks I look, and look so do some persons enjoy a com-it for really we think it is more

In it you advise me to read I come to a conclusion, and for bear-able warm bath; but both a habit than a passion. It is no

Rev. xxii, 11, previously sub-scrib- ing your own opinion. All right, here weigh so small, I throw them for temporary relief, are enervating. It is not the hot exuber-

under the circumstances, perhaps, ty. Now Jesus died, you know, and ted in. And it would be well-essent impulse of the gay young

that is, I mean all right that you. he did not go immediately to the sisters to ask themselves fellow who is sowing his wild oats.

gave your opinion. But your con-he did not go immediately to the sisters to ask themselves fellow who is sowing his wild oats.

chisions are quite erroneous. In heaven, nor an endless hell; whether they would feel faint and it is a cold, deliberate, confirmed

this age of multifarious opinions, for David prophesied of him, say-sinking" as often as they now de, habit. No atmosphere of reck-

every man and woman are per- ing, "Thou wilt not leave ny providing their artificial hot and coldness or jollity surrounds the

fectly independent to interpret soul in hell." This one fact is sui-strong drinks were dispensed drinking groups. No peals of

the prophecies, notwithstanding silent to overbalance all modern with, and nature left to move nat-arriment alone for the act, at

Peter, who held the keys of the priest-eracy. Christ said, oh the ural means for strength.

Kingdom, has said that no proph- third day, "I have not yet ascen-

cy of scripture is of any private- ded to heaven," and he was seen many days after his resurrection.

interpretation; referring to those before he ascended into heaven.

So your opinion goes down the So your opinion goes down the So your opinion goes down the

But still your text holds good in But still your text holds good in But still your text holds good in

place, so long as you admit Pe- place, so long as you admit Pe- place, so long as you admit Pe-

ter, who held the keys of the priest- ter, who held the keys of the priest- ter, who held the keys of the priest-

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Kingdom, has said that no proph-

Now it is not at all an uncom- mon thing to hear a young man

in this country, when he is sum- ming up his expenses, say, "By

taking a Jove, how money does go! Why, although I don't drink very much, I find that my weekly

up-expenses for drinks and cigars amount to something more than the sum I pay for my board. He

is surprised, but he does not rec- ognize the fact that his life is nothing but an intermittent drink. A wall

of known proprietor opened an up, the steamboat routes of all the euing influence of that spirit which the body into cold water. It town hotel and bar-room the

gives an understanding.

Here are five wharves in the In relation to your views of no nerves, favours the exhalation he took in over four hundred dol-

business, three of them insur-redemption beyond this present and circulation of the fluids, and lars at the bar alone, and his gross

convenience, with the advantage common, neither are they true at vigour to the whole system. ment for the first week were six-

a safe harbour an abundant all. They are not to be relied. The influence of cold water-teen thousands